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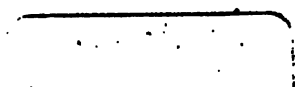
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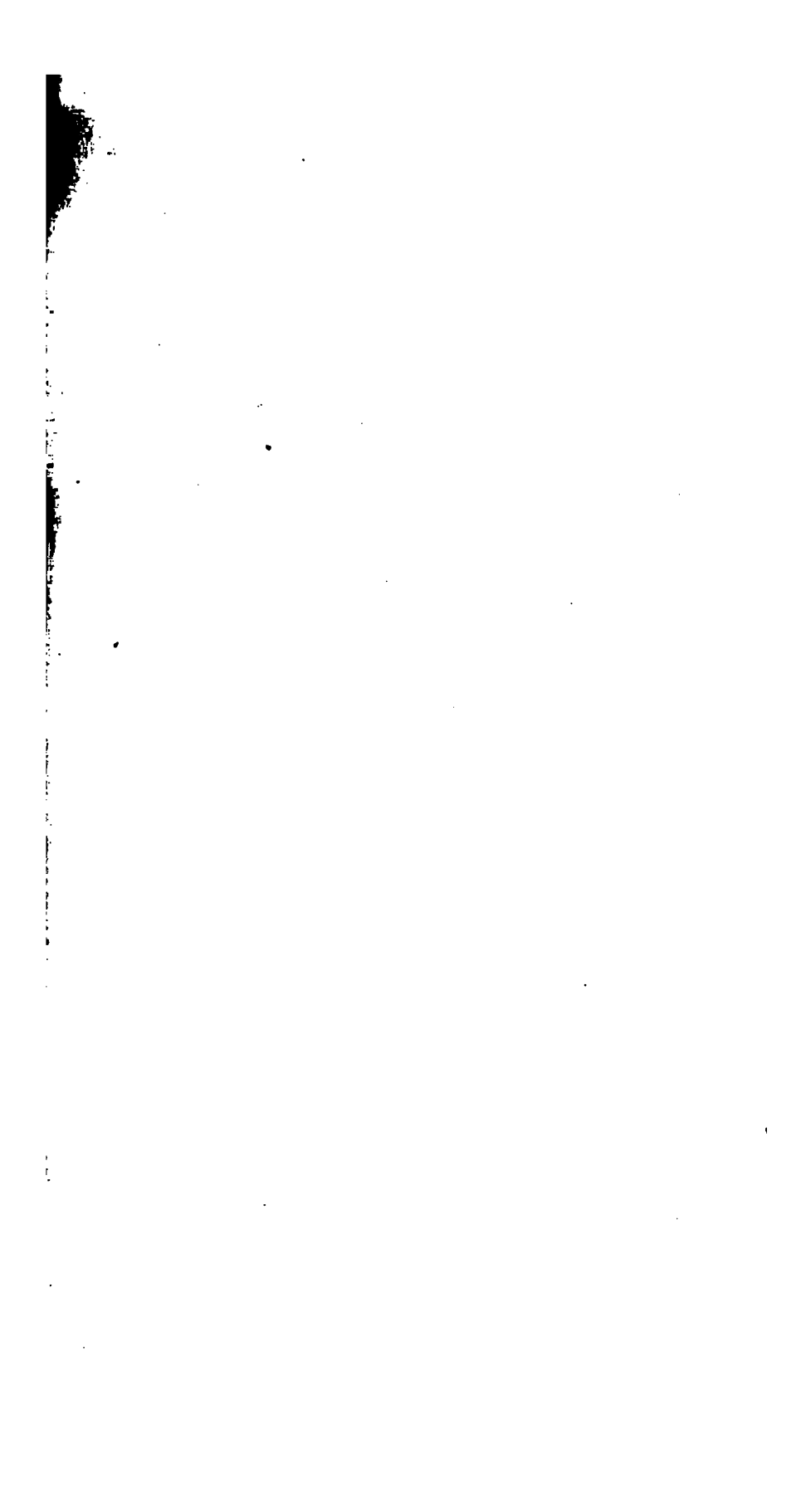
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THE *Standard*
Baptist Missionary Magazine
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES:

.....
That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL:
.....

—
VOL III.
—

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BOSTON:

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1821.

(Baptist Miss)
K 5 A

this affecting event excite us, and our respected Correspondents, to *work while the day lasts, for the night cometh in which no man can work.*

As we have on former occasions distinctly stated the nature and design of this publication, we conceive that any farther explanation is unnecessary. We indulge a hope, that the spirit and manner in which this work has hitherto been conducted, have justified the expectations, and secured the confidence of its patrons. We desire that the general character of the preceding volumes, may be considered as a specimen or earnest of what may be expected in future. We arrogate no claims to infallibility, and can make no promise that our future Numbers will not be marked with many imperfections; yet, as we trust it will be our prevailing desire through this work, to promote the cause of pure and undefiled religion, we shall confidently rely on the candour and charity of our numerous readers.

We shall endeavour to make the Magazine a register of departed piety and worth, a repository of doctrinal and practical truths, and a medium through which important missionary and religious intelligence may be diffused. The Ordination of Ministers, the Constitution of Churches, and the Opening of New Meeting-houses, with many other interesting facts, will here be preserved, which otherwise might be irrecoverably lost.

It may perhaps give our readers pleasure, to be informed that in the month of May last, five hundred dollars, as the profits of this work, were devoted to missionary purposes. And a much larger sum will soon be appropriated to the same object, if they are punctual in performing their obligations to their respective agents.

We now humbly commend ourselves, and our numerous readers, to God, and to the word of his grace, who is able to build us up, and to give us an inheritance among them that are sanctified. To him be glory throughout all ages. Amen.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 1.

JANUARY, 1821.

VOL. III.

REFLECTIONS OCCASIONED BY THE NEW YEAR.

BOAST NOT THYSELF OF TO-MORROW, FOR THOU KNOWEST NOT WHAT A DAY MAY BRING FORTH. *Prov. xxvii. 4.*

In human hearts what bolder thoughts can rise,
Than man's presumption on to-morrow's dawn?
Where is to-morrow? in another world?
For numbers this is certain; the reverse is sure to none;
And yet, on this *perhaps*, this *peradventure*, infamous for lies,
We build our mountain hopes! Spin out eternal schemes!
And, big with life's futurities, expire. YOUNG.

AS we have usually at the commencement of a New Year, addressed our readers on some subject which was suggested by the rapid flight of time, we shall on the present occasion caution them against a spirit of vain confidence in relation to the future.

Perhaps it may be proper to remark, that the injunction, "Boast not thyself of to-morrow," does not forbid all thought of to-morrow. Neither does it require, that our attention to secular affairs should have no relation to a future day. This would produce general disorder, or occasion a general stagnation in the concerns of life. We may have made important engagements which we ought to fulfil on the morrow; it is therefore highly proper, that to-day, we should make such arrangements as to meet our obligations to-morrow. If we do not, our characters as men of truth, and as christians, will suffer by our neglect.

The husbandman acts in relation to a future day, when he purchases seed, breaks up his ground, and covers the precious

grain with the earth; and yet no one thinks him worthy of blame, because this is the process, which a kind Providence has appointed for supplying us with the staff of life. The merchant who freights his vessel with a valuable cargo, and sends her to a foreign port—and the parent who is at the expense of educating his children, act in relation to a future day. The former hopes for a prosperous return of his vessel; and the latter that his children will derive future advantage from the instructions they receive. In both these cases, the course pursued may be reasonable and proper.

The evil against which we would caution our readers, is, a spirit of self confidence, a forgetfulness of their entire dependence upon God, which lead men to act as though they were certain of to-morrow, and as though they were certain their plans would succeed, without any reference to the directing and controlling hand of divine Providence. Our caution is directed against the presumptuous and worldly calculations of weak, ignorant man, whose origin is the

dust, whose breath is in his nostrils, and who with all the skill and efficiency of his plans, is the sport of every breeze, and as transient as the vapour which appeareth for a little time, and then vanisheth away.

When our hearts are inordinately occupied with our enjoyments, and plans, and prospects, it is evident we are boasting of to-morrow. We should not allow ourselves to be enraptured with sub-lunary joys, and counting on long years of pleasure while eternal realities are shut out from the scene, if we were not boasting of to-morrow. When we manifest an envious spirit, and cannot bear that others should participate in the ease, or wealth, or honour, which does not fall to our lot; when we repine at the providences of God, and are dissatisfied with our condition, it is evident that we have made improper calculations concerning the future. Could we envy the prosperity of others, or murmur in affliction, if we had our minds justly impressed with the fleeting nature of earthly good? It is a forgetfulness that time is short, that life is fluctuating and uncertain, and that we are strangers and pilgrims on earth, which occasions our envyings and regrets.

We boast of to-morrow when our plans cause us to put off religion to a future day. Perhaps there is not one of our readers, who does not admit the importance of religion, and the necessity of an attention to the concerns of the soul. Perhaps there is not one, who does not intend on some future to-morrow to begin in earnest to seek after God. But at present you are young, and you think it would be unwise to deny yourselves of the pleasures and amusements of youth. At present, you are making arrangements to be settled and es-

tablished for life, and you cannot neglect these arrangements to attend to religion. At present, you are amassing wealth, and you cannot allow your attention to be diverted by eternal things, from things which are seen and temporal. Now, is it not obvious, that these very excuses for not attending to the concerns of the soul, are built on a vain confidence in to-morrow? If you knew, that to-morrow you would be visited with a disease that would terminate in your death, if you knew that death itself would knock at your doors, and demand, and gain admittance, and seize you as his victim, would you now put off the things which make for your eternal peace? Would you still prefer the vanities of a moment, to the sublime realities of eternity? And yet, how do you know, but that to-morrow you may be summoned into the eternal world? To-morrow you may be called to appear before your offended Judge, and your state be irrevocably fixed. Many, as young and vigorous as any of our readers, and as full of hope and promise, have been suddenly cut off by death. He, then, who puts off religion, with the resolution, that he will attend to it on some future day, is guilty of the presumption against which we would caution all our readers. He is trusting to a period which may never arrive. Between him and that period death may intervene to blast his hopes forever.

We harbour an improper confidence in to-morrow, if we vainly imagine, that it will find our hearts more favourably disposed towards religion than they are to-day. Religion is now neglected, because you are unwilling to give up your sinful pleasures, your gay associates, and your love of the world: And when conscience

lifts up its voice, and becomes your accuser, you still its murmur by promises of amendment to-morrow. But what strange virtues will to-morrow possess, that you expect so much from it? Will it not exhibit the same round of pleasures? will it not introduce you to the same gay companions? will it not hold up to your view the same glittering, fascinating world? will it be more easy to relinquish sinful pleasures, when by repetition they have become confirmed habits? will it be more easy to tear yourselves from your friends, after you have long associated with them, than it is now? will it be less difficult at some future period than at present, to to hate that world which has grown upon your affections with each returning day?—your calculations are presumptuous. You are rejecting religion to-day, because you expect to-morrow will perform miracles. O! then

*"Be wise to-day—'tis madness to defer,
Next day—the fatal precedent will plead
Thus on—till wisdom is push'd out of life,
And to the mercy of a moment leaves
The grand concerns of an eternal scene."*

Our ignorance of what shall happen on the morrow should deter us from boasting.

To-day, perhaps, we are enjoying all that our hearts can wish, we are firm in health, our spirits are active and vigorous, and our prospects in life are flattering. Perhaps, some are ready to say to their friends, "Come ye, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day and much more abundant." But to-morrow may bring with it evils of which you have no conception. It may lay all your hopes prostrate in the dust. Your bodies may be racked with pain, and your property consumed to ashes. The next post that arrives, may bring with it the heart rend-

ing intelligence, that your stay and support, the dearest earthly object of your affections is no more. To-day, perhaps, you may be living in the neglect of religion, with the hope, that to-morrow you shall repent. But, your reason may be taken from you, or you may be given up to hardness of heart. Having despised the blessings of the gospel, the Lord may swear, "you shall not enter into rest."

You do not know that you shall live till to-morrow. Have you made a covenant with death, or an agreement with the grave, so as to be sure you shall live a single day? If you have not, why should you boast of to-morrow, as though you were certain that you shall live to see it? why should you put off to the future what is of eternal importance, when you know that before that future arrives, you may be numbered with the dead?

It is probable, that at the commencement of the last year some of our readers said, "We will go into such a city, and continue there a year, and buy and sell and get gain," and return home laden with spoils. But the pestilence that walketh in darkness, and rageth at noon day, pervaded their frames, and they sunk in death. Instead of parents and friends giving them a cordial welcome home, nothing has been received, but a solitary letter, written by some unknown hand, announcing the tidings of their death.

Let us then request our readers to consider their latter end. To-day, while it is called to-day, harden not your hearts, lest, while you are saying, peace and safety, sudden destruction come upon you. We would entreat our fellow christians not to act as though they boasted of to-morrow. This year, to some of you,

of us, of
 Rom. xiii. 11, 12. "And that faithful
 knowing the time, that now it is the joy

Biography.

MEMOIR OF REV. ANDREW

Late Pastor of the Baptist Church and Socie:

THE subject of the present
 Memoir was born in Middlebor-
 ough, (Mass.) May 18, 1761, of
 pious and respectable parents.
 His father dying when he was
 young, his advantages of educa-
 tion were small. He has often
 been heard to say that he was in-
 debted for all the learning he ac-
 quired in his youth, to Mr. —,
 a gentleman of liberal education,
 who had married his sister, and
 who sometimes taught a school,
 and in whose family he occasion-
 ally resided after his father's
 death. The want of an early edu-
 cation, such as was adapted, and
 suitable, to the duties of the
 sacred station to which he was
 destined by Providence, was a
 subject of

mediate b
 character
 members
 society.
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 lished at
 he was on
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 death.
 In the y
 the Distric
 and becam
 of Bristol.
 completed
 constitutes
 in his biogr
 his conver
 grace and

in, profaneness, and every
s of hardened wickedness,
y practised on ship board,
distant, foreign countries,
very unpromising candidate
e new birth of grace, and
ion into the gospel minis-
So Mr. Fuller, after the im-
ons he had received, and the
he had contracted during
s spent within the contagi-
id contaminating influence
ump,* was a very unpromis-
andidate for that station

he has since filled to such
al acceptance. But "God's
are not as our ways, nor his
its as our thoughts." It
s sovereign grace, *now and*
o arrest one of the chief of
s, a veteran in the ranks of
e missaries, in his career
l, and to make him a sub-
f the all-quickening Spirit
l, an everlasting monument
cy, an heir of the glories
ven. Such an affecting in-
of the power of sovereign
we have now presented to
ew. Mr. Fuller, at the pe-
ust referred to, was hope-
and savingly converted from
ror of his former ways, to
 wisdom of the just. The
of his subsequent life has
mly borne testimony to the
ness of the work which
en professed to experience.
as always ready, on proper
ons, to "give a reason of
pe that was in him;" in giv-
account of his first experi-
of religion, he mentioned no
rdinary external circum-
s, no remarkable providen-
short, no human means or
y, as instrumental in bring-
out the great revolution in
nd.

as the "still, small," but
stibly powerful "voice of
irit," which addressed the
truths of God's word to

his conscience and heart, and
made him feel, as a sinner in his
circumstances ought to feel, both
towards his Maker and himself.

In giving a detailed account of
his conversion, he was wont to
dwell mostly on the new views
which he had of the transcendent
excellence and purity of the di-
vine character and law, of the
infinite evil of sin, of the mani-
fold abominations of his own
heart, and the aggravated trans-
gressions of his life—views which
stript him of the covering of his
own righteousness, stopped his
mouth with conscious guilt, and
silenced every sin extenuating,
self-justifying plea: Views, in
short, which placed God on the
throne, and brought him, with
shame and confusion, to take his
place at the footstool.

When brought to this state of
mind, he said that the opposition
of his heart to the divine charac-
ter, and to the demands and sanc-
tions of the divine law, in a great
measure ceased; and that he felt
reconciled to the divine govern-
ment, and willing that God should
sway the sceptre of the universe,
and dispose of him, and all his
creatures, just as his infinite wis-
dom and goodness had predeter-
mined to do. This view of the
divine law and government pre-
pared his mind to behold a new
and transcendent beauty and glo-
ry in Christ, and the mediatorial
scheme of redemption and salva-
tion, which had till then wholly
escaped his notice and attention.

However characteristic such
views may be of a real change of
heart, Mr. Fuller was at the time,
far from drawing the happy con-
clusion, that he was born again.

Some space of time interven-
ed between his first experiencing
this deep humiliation of soul and
submission to the justice of God,
and his receiving the full mani-

* Mr. F. was a soldier in the American army.

festation and evidence of the special love of God to him. The time came, however, when the mighty change was made sensible to himself, by the inward sealing, and witnessing of the Spirit, by the love of Christ shed abroad in his heart; and, perhaps, thro' the course of his christian pilgrimage and warfare, he enjoyed as much assurance and as much sensible communion with his blessed Head and Master as usually falls to the lot of christians of the first eminence in modern times.

The great alteration which converting grace made in him, was strikingly visible to all who were conversant with him, and at once arrested their attention. The mighty change was portrayed and visible in his countenance—in his language—in his whole deportment.

"Great is the change, his neighbours cry'd,
And own'd the power divine."

It was not long after this happy event, that he formed a matrimonial connexion with Miss Hannah Richards of Bristol, who still survives to lament the loss of a most faithful and affectionate friend and companion, her associate and guide in the paths of religion, and her sympathetic counsellor and pattern in sustaining those heavy domestic afflictions, with which it pleased God, in his wise and holy providence, to try them.

Mr. Fuller, on entering upon the duties and cares of domestic life, settled, as a farmer, on an island belonging to the town of Bristol, where he lived nearly 7 years. A few other families resided on the same island with him; and such was the influence of his example, his counsel and persuasions, that a religious society was soon formed amongst them, and social worship, on Lord's days, instituted and regularly and statedly maintained by *these islanders, who by their situa-*

tion were secluded from ing upon public ordinance where. Their sabbatical exercises consisted of prayer, the praises of God, and his word, or some well sermons, or pious and treatises, in all which Mr. was wont to take the lead.

Ever after his own experience of religion, he felt a deep interest in every thing which related to the welfare of Zion, and the honour and glory of Zion's Redeemer. Arrested, as he had lately been in his career to ruin, "pursued as a brand from the burning," he was "brought out of darkness into God's marvellous light," and being plunged "in the baptism and the miry clay," was delivered and made to resemble Christ, the rock of salvation. His soul overflowed with love and gratitude to his heavenly Father and dear Redeemer, at the same time with the most expressibly tender and loving love to the souls of his sinners and concern for their salvation. Notwithstanding his own spiritual views and labours might be interrupted at intervals, suspended; his travail of soul for graceless sinners, that "might be formed in the hope of glory," and his desire to be instrumental in any way or other, in bringing them to that serious consideration and anxious inquiry what they were to do to be saved, which might issue in their saving conversion, became habitual and a burden. He often felt that the limits of a small island were circumscribed for the exercise of his ministry, which he wished to make private christian, to promote the salvation of his perishing creatures.

At first, however, and for several years after his conversion, he had no idea of attempt-

become their public monitor and preacher. The thought would have distressed and overwhelmed him—such was his deep sense both of his unworthiness and unsuitableness for the sacred character and office. But, at length, by an affecting sense of the deplorable security of sinners around him, and an ardent desire to see the enlargement of Christ's kingdom, and to be instrumental in the glorious work, supported by the wishes and remonstrances of christian friends, whose judgment he thought he ought to respect, he was induced to admit the idea into his mind, and to resolve to consecrate his future days to the more immediate service of God, in bringing in his elect vessels of mercy, scattered among the ruins of a fallen world.

This resolution was not formed without severe struggles and conflicts in his own mind, nor until after deep and repeated researches into his own heart, and the sincerity of his views and motives in the great and arduous undertaking before him, accompanied with earnest prayer and supplication to the Father of lights, and the great Head of the church, for direction and assistance.

It is believed that no christian, within the wide range of Elder Fuller's acquaintance, ever doubted the genuineness of the work which he experienced at the time he dated his conversion, nor yet of the purity of his motives in assuming the sacred character.

He began to preach in the year 1791; and exercised his gifts in Bristol, both on the island and the main, for two succeeding years, to general acceptance among his brethren, and in some instances, with hopeful and visible success.

On the 30th of October, 1793, he was solemnly ordained to the work of a Gospel minister, and *was greatly successful in winning*

souls to Christ, and in forming and building up churches in the faith and order of the gospel. In 1800 he received an invitation to take the particular charge and oversight of the Baptist Church, then lately established in Warren, with which invitation he complied, and continued to labour among that people "in word and doctrine," and to administer to them the sacraments of the new testament, until his further usefulness was terminated with his mortal existence, January 31, 1819.

The foregoing are the chief incidents in the life of Elder Fuller which the writer of this article has been able to collect, previous to his settlement in the town of Warren; where he resided for a term sufficiently long fully to develop the minutiae of his character, and to give opportunity to ascertain his real character as a christian, as a member of civil society, and as a public servant of Jesus Christ in the ministry of his gospel.

Humility was a distinguishing trait in his character. The impression which a stranger, on his first acquaintance with him, would have received, would have been, that he was a mortified, self abased penitent, trembling and shrinking into nothing in the presence of his Maker, yet hoping for his mercy through the merits of a Redeemer; and this impression would have been confirmed and strengthened on further acquaintance with him. With the apostle Paul he was ever ready to subscribe himself "less than the least of all saints," and "the chief of sinners."

This deep and abiding sense of sin and unworthiness, accompanied with a due concern for the honor of God's holy name is, perhaps, one of the best marks of sincere piety which we can possess in ourselves, or exhibit to others; and when habit-

ually exhibited in the deportment and addresses of a christian pastor before the eyes and the minds of his flock, must be supposed more directly to impress the heart and conscience, than the most elaborate harangues on the odiousness of vice and the loveliness of virtue, when the declaimer's heart appears to have no participation in his subject.

When Mr. Fuller ascended the pulpit, a solemn gravity and becoming dignity *commanded*, while a serene and pleasant countenance *invited* and fixed attention. His air, manner, and address, were well adapted to the sacred functions of his office.

He made no pretensions to, nor did he affect, any elegance of style, or arts of oratory. His "speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Not that his style and manner had any thing low, or mean, or vulgar, in them. He was no contemptible reasoner or pleader when managing the cause of his divine Master, and urging the treaty of peace and reconciliation on the choice and acceptance of the sinner. His pulpit oratory was above mediocrity. His subjects were judiciously arranged and handled; and method and order duly observed. But he wished and determined to know and to teach nothing among his fellow sinners to whom he preached, "save Jesus Christ and him crucified." The sum and substance of all his preaching was the mediatorial plan of redemption and salvation, considered in all its connexions, relations and bearings, from its first foundation laid in the eternal counsels of Heaven, to its final consummation in the glorification of all the "*ransomed of the Lord*," and the final

confusion and perdition of all the enemies of God, his kingdom and government. This plan presupposes and necessarily involves in it the fall of man—the consequent total depravity and ruin of his whole race—the sovereign election of grace of some to holiness and happiness—the necessity of regeneration by the immediate operations of the Holy Spirit—justification by faith, through the imputed righteousness of the Redeemer, and the final perseverance of the saints, who, according to the divine promise, "are kept by the mighty power of God, through faith, unto eternal salvation." These doctrines, with their practical uses, constituted the bones and sinews of all Elder Fuller's sermons. Rarely did he preach, on whatever occasion it might be, without bringing into view, and insisting on some one or more of these fundamental, interesting truths; and he held to the same view and construction of them, and explained them in the same light and manner, as did Calvin, and the first reformers, and as they are held up in the standards of orthodoxy in the protestant churches.

It ought to have been before noted, than when Mr. F. first devoted himself to the service of Christ's church, he employed much of his time in a careful and prayerful examination of the holy Scriptures, and perusal of such commentators on them as, in his opinion, best entered into their true spirit and meaning; and he ever after was a studious man, and his studies were solely confined to acquiring knowledge in his own profession. Among many others, the British Andrew Fuller, and our New-England Edwards and Hopkins, were his favourite authors; and though, in articles of faith, he called no man on earth, father or master, yet,

from the study of his Bible and his favourite authors, he had thoroughly digested a system of divinity, which he believed to be rational, consistent, and harmonious in all its parts; and which he was very capable of explaining and defending.

It is not unreasonable to suppose, nor foreign here to mention, that the particular striking views which he had of the divine character and law,—of Christ, and his infinite atonement, of sin and holiness, and of *himself* as a sinner, at that ever memorable hour, when it pleased a sovereign God to take the scales from his eyes and the veil from his heart, and to reveal his Son Jesus in him, might impart a kind of stamp and colouring to all his discourses on subjects of experimental religion; and such were mostly all his discourses.

He well knew how to describe the sinner under a law work, awakened to an alarming sight and sense of his perishing condition as a sinner, condemned by the law of God to eternal sufferings, helpless, hopeless, yet still maintaining the opposition and enmity of his heart to God, his law and government. He dared to assert that the sinner in these circumstances, must be brought cordially to bow to the sovereignty of Jehovah, to approve of his law as holy, just, and good; and in the language of Scripture, “to accept of the punishment of his iniquities” before, and in order to, receiving Jesus Christ, in his true character and on his own terms. But perhaps he never appeared to others, or felt himself more in his element, than when exhibiting to sinners, slain by the law, a *precious* Christ, his *precious* atonement and righteousness, and a *precious* salvation; or when displaying these *precious* objects, to the increasing love and admiration

of all the friends and subjects of free grace. Free grace was his delightful and darling theme; he loved to turn off all glory from the creature, and to ascribe, “Blessing and honour, and glory and power, to him that sitteth on the throne, and unto the Lamb for ever and ever” “Salvation by grace, through faith, and that not of the creature, but the gift of God,” was an essential part of his system.

Still he was no antinomian—in his discourses on the subject, he cautiously and strictly guarded against the abuse and perversion of the doctrines of grace to the purposes of licentiousness, and severely reprobated all pretensions to experimental religion where the life and conversation were habitually irregular and disorderly. Having laid the foundation and commencement of all true religion in regeneration, supreme love to God, repentance and faith, he built thereon the superstructure of good works; and was as strenuous an advocate for gospel morality as for gospel grace.

Elder Fuller did not limit his duties as a pastor to the walls of the meeting house, nor to the first day of the week; he had something to do in the service of his blessed Master every day; he taught his people “from house to house” as well as in publick. His pastoral visits engrossed a great share of his time; and, perhaps, he did as much good by the advice, admonition and counsel which he administered in private, as by his publick addresses.

His visits were not formal and ceremonious, for though he was no sour ascetic, and did not refuse, occasionally, to mingle in society innocently cheerful, yet his conversation always savoured of religion, and, in all companies, and on all occasions, he studied to

advance something which might minister "grace and godly edifying" to those who heard him. He had a happy talent of introducing religious subjects, and a facility of improving the occurrences of the day to that purpose. You could hardly have met with him, however short the interview, without being reminded by some hint, either more directly or indirectly given, "that you were a probationer for eternity;" or of some other serious and important religious truth.

He was particularly assiduous in visiting those of his flock, who were in affliction and trouble, either of body or mind. On such occasions, his first inquiry, was, to investigate the spiritual state of the afflicted; whether it were that of carnal security in sin, or agonizing under a sense of guilt, and apprehension of divine wrath, or enjoying a good hope through grace. He was particular and faithful in applying appropriate counsel and advice to each, as their cases severally required.

Those of the people of his late charge, who may peruse this Memoir, will be reminded, that the walls of their houses, are, and will be, witnesses of the many devout and fervent prayers, there offered, and the solemn counsels and admonitions, there administered, by their lately deceased pastor; witnesses for him, of his faithfulness—witnesses against them, if they neglect religion, and "continue to cast off fear and restrain prayer before God."

Though Elder Fuller sometimes thought that he met with discouragements in the prosecution of the work of the ministry, and was ready at times, to com-

plain that he "laboured in vain and spent his strength for nought," yet there is great reason to believe that he was instrumental of doing much good in the course of his ministry. He had the happiness and satisfaction sometimes of "seeing the pleasure of the Lord evidently prospering in his hands," at sundry seasons during his ministry, there was, at least, a partial shower of divine influence shed down upon his congregation, and many were added to the church. There are not a few in Warren and its vicinity, who own him as their spiritual father. These, with many others,* who have sat under his ministrations with profit and delight, will long cherish an affectionate remembrance of their dear departed, faithful minister.

Elder Fuller never enjoyed a high degree of health. It may be presumed, that after becoming a preacher, his close application of mind to study, his fatiguing journeys, his frequent and laborious public speaking, altogether, had a tendency to weaken and impair a constitution, naturally delicate, and to hasten on those decays which finally sunk him in his grave.

For several of the last years of his life he was subject to frequent returns of his bodily complaints which sometimes prevented his attendance on the duties of the sanctuary, though oftentimes he appeared there when his pale, emaciated form, his sickly countenance, his feeble, tottering steps and faltering voice, indicated a bed of repose as a more suitable place for him than the floor of a meeting-house.

For years before he died he entertained the sentiment that he

* That Elder Fuller stood high in the esteem of his brethren, in the ministry, and of the religious public of Maine in general is apparent from his having been for a number of years before his death, Moderator of the Lincoln Association, and President of the Maine Baptist Auxiliary Society in aid of Foreign Missions.

had but a little time longer to tarry in this world, and that "the time of his departure was at hand." Doubtless he lived years beyond what was once his assured expectation. He was accustomed to speak of his own approaching dissolution with great calmness and composure of mind, though always with becoming solemnity; nor did he always on these occasions utter the strong language of assurance. Sometimes the most he said was, "that he entertained a humble hope, through the infinite mercy of God, in Christ Jesus, that he should not be finally a cast-away."

The concern which seemed to lie heaviest on his heart was for the welfare of Zion, and particularly for the flock of Christ, with which he had been so long and happily united in communion in the word and ordinances. He was greatly desirous that they should be provided with an able minister of the New-Testament after his decease. Nay, he wished that a successor, such an one as the great Head of the church should qualify, own and bless, might be designated before his death.

He "preferred Jerusalem to his chief joy," and was more solicitous that the flock of Christ should be led by skilful hands, and fed with "that bread which came down from heaven," and which "endureth unto everlasting life," than that his own connections after the flesh should be provided for in this world.

But though he had been declining and lingering and dying for years before, yet his death, when it came, was rather sudden. He had been so well in health as to attend public worship on Lord's day, January 23d, and on the following Tuesday, to visit a family at the distance of 5 or 6 miles, and on the evening of the Monday succeeding he expired.

In the night, after his return from the visit above mentioned, he was seized with the most acute and distressing pains in every part of his mortal system, and the next morning he was subjected to the paroxysms of a violent, inflammatory fever, which disordered his intellects for the next twenty four hours, when the inflammatory symptoms abated, and he recovered his rational faculties, which he retained to his last hour.

Though he remained in a state of extreme debility, he was yet able, with a feeble, faltering voice, to bear his dying testimony to the divine reality and excellence of that religion which he had so long professed, and so zealously preached, avowing it to be the anchor of his hope, his only support and consolation in that trying hour; and recommending it to those around him, as their best friend in life, and only one at death, with all the weight and solemnity which a death bed can add to the impressive language of an aged, experienced saint, and firm and joyful believer, expecting, the next hour, to stand in the presence of his Judge.*

* The following communication is from the pen of a young minister, who was by the bed-side of Elder Fuller when he died, and who is intimately conversant with his only surviving son.

"On the Friday previous to his death, his son visited him, and they had a free and interesting conversation together, under the impression, perhaps, on both sides, that it was a last interview and a parting adieu. Elder Fuller then appeared perfectly sensible of his situation as a dying man. But though death had arrested him, he was not dismayed. To this hour he had often looked forward, and on its arrival, he possessed his soul in peace. He conversed very

Gradually, yet patiently and tranquilly, he sank under the increasing weight of disease; while "a mortal paleness" was visible "on his cheek." the serenity of his countenance indicated a "glory in his soul;" not indeed glory consummated, but an earnest of that heavenly glory, immediately to be revealed, and of that "fulness of joy, at God's right hand," immediately to be entered upon.

At length, "the curtain dropped!" the veil which separated the waiting saint from the invisible world, was rent—his earthly tabernacle was dissolved—noth-

ing remained but an inanimate lump of clay, to be consigned to the bosom of the earth from whence it came—the immortal spirit, unfettered and enlarged, winged its way to regions of purity, love and joy, to unite with congenial spirits, "the spirits of just men made perfect," in the everlasting participation of those "good things" which God hath prepared and laid up in store for them who love him, and which "eye hath not seen, nor ear heard, nor the heart of man conceived."

freely on death, and the realities of a future world. His hope remained strong and unshaken in God, his Saviour. Those very doctrines which he had so frequently exhibited in public, with a zeal and earnestness proportioned to their importance, were now his support and joy. He said to his son, "Tell brother — (a minister living a few miles distant) to continue to preach the same doctrines that he now preaches, for on them I rest my soul." Again he said, "I have finished the ministry which I received of the Lord Jesus." He added, "I shall die, and go down to the grave; but have nothing to fear." At the same time he repeated several passages of scripture, and parts of Watts' hymns. The following verse is particularly recollected.

"They die in Jesus, and are blest;
How kind their slumbers are!
From sufferings and from sins releas'd,
And free from every snare."

The flock of God, to whom he had for many years unfolded the glorious gospel, engaged much of his attention; and he appeared anxious for their spiritual and eternal welfare. He seemed like a man who had finished his work, and was waiting for the coming of his Lord. The world receded from his view, the excellencies and glories of Jesus swallowed up his soul, while he, with sweet composure, dwelt on the theme of salvation by unmerited grace.

The Monday morning following, he was deprived of his speech. His weeping friends stood around him to catch his dying accents; but his full heart was denied utterance by his tongue. He retained his senses through the day, and even to the last hour. And although he was unable to speak, and tell those around him his feelings and views, yet the heavenly smile which sat on his countenance, plainly evinced that God gave him everlasting consolation in Christ Jesus.

On Monday evening, about eleven o'clock, he fell asleep in Jesus, without a struggle or a groan. Leaning on the great Captain of his salvation, he passed through Jordan's flood, fearing no evil. The God who cheered him in life, who sustained him under many heavy burdens, who enabled him to surmount great difficulties and discouragements, who prepared him to suffer for the name of Jesus, who heard his secret groans, and beheld his tears; this God was with him in his struggles with death, and conveyed him to the regions of the blessed.

Thus lived and thus died this pious servant of God. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Religious Communications.

For the Amer. Bap. Mag.

THE IMPORTANCE OF SPIRITUAL-MINDEDNESS TO THE MINISTERS OF THE GOSPEL.

THE exclamation of the great Apostle of the Gentiles, with reference to the ministry of the word, very clearly expresses his sense of the magnitude of the work, and of human insufficiency to perform it. "Who is sufficient for these things?" The apostle was not deficient in talents or learning. He had been educated at the feet of Gamaliel. He knew how to appreciate the literary advantages he had enjoyed, and how to use them in subserviency to the cause of truth. But when the apostle employed the above language, he felt that no human attainments were in themselves sufficient to qualify any man for the great work of preaching the gospel. He knew that it was possible to be possessed of genius and literature, and yet be destitute of that grand prerequisite without which an angel's powers would fail in a work like this. He also knew that it was possible to be possessed of saving grace, and nevertheless be void of a prevailing spirituality of mind, without which, the private christian will be dull and lifeless in the closet, and the minister of the sanctuary spiritless and unsavory in the pulpit. Paul in his 8th chapter to the Romans, distinguishes the believer from the unbeliever by their prevailing tempers of mind. "To be carnally minded is death." It is a sure evidence of an unregenerate mind, and constitutes that death which he invariably possesses. But to be "spiritually minded is life and peace." It is a sure evidence of a regenerate heart, and a source of animation,

joy, and comfort, to the soul. To possess such a bias of mind, is of vital importance to every christian, but particularly so to the teachers of religion. They must be men of *godliness*, and men of *prevailing spirituality*, or their ministry, whatever the elegance of their diction, will neither feed the saints, nor alarm the death-like slumbers of sinners.

The work of a minister of Christ, unlike that of a mechanic, consists principally in labours of the mind. The mechanic, when once he has acquired a knowledge of his art, has a plain beaten path before him; but it is not so with the minister of Christ. His work is not adjusted with compass and rule, but depends upon a spiritual performance of it. Nor is his work like that of some learned professions. The Physician, the Lawyer, the Astronomer, have their several courses of study, and having passed through these, are considered qualified to enter upon the duties of their professions. Such is not precisely the case with Christ's servant. He may have gone through a regular course of literary and theological studies, his system may be clear and strictly biblical, but if he be destitute of a spiritual mind, his reasoning will be like speculation upon philosophy, which neither warms nor animates the soul. Or, like the marble statue, how beautiful soever its features, however just its symmetry, the touch declares its want of real life. A man destitute of a spiritual mind, may delight the ear of literary acumen

by the force of reasoning and the beauties of language; but being destitute of a spiritual discernment of the truth, he will do little to instruct the lowly disciples of Jesus, or to bind up the wounds of a bleeding conscience. To what may such preachers be compared, but to those wandering islands which break from Nova Zembla's coast, and carry the atmosphere of the poles wherever they come. Of such preachers we can never say, as Cowper says of the faithful servant of the cross:

"There stands the Messenger of truth: there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear:
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace."

The station of every pastor requires that a considerable part of his time be spent in study, and preparation for his public labours. The study of the word of God demands his first and principal attention. This book is the touch-stone which must try all his inferences; and the standard that must test all his decisions. From this, he must draw all the doctrines he preaches and all the practices he inculcates. To become thoroughly acquainted with the scriptures of truth, must therefore be of high importance.

But the study of the divine oracles does not suppose that the use of other books is to be precluded. Paul exhorted Timothy to "give attendance to reading." Indeed the pastor who neglects it, can expect to afford but little variety of instruction to the people. When he has gone over the several branches of christian theology, he will appear quite exhausted; and though he may boast, he never delivered two sermons alike, so much sameness will prevail, that but little variation will be observed, however different his text.

The preparation of discourses for the pulpit, forms an important branch of pastoral duty. It is an important part of his work, if it be not faithfully formed, will soon depress the estimation of his hearers. There are two extremes in preaching, against which the minister needs to guard. The one is of constantly reading his discourses; the other, a neglect of study and constantly extemporising. The former must necessarily enfeeble the mind in preaching; the latter will certainly diminish the quality of his sermons. Preparation by study and writing cannot therefore be neglected without essential injury to his usefulness in preparing popular discourses. Many important considerations will press themselves upon his mind; all of which will bear weight and influence upon the subjects he may address to the people.

The work of *public preaching* is of high importance. The object in this service is to afford instruction to the hearers, and of kind of instruction which is suited to convince the impenitent, to reform the vicious, comfort the distressed, and edify the believing. To each of these he will devote respect, apportioning his instructions and counsels to meet several necessities and characters. Nor is this so easy a task to perform as some may conceive. The edification of the saint demands an understanding of various experiences of christians. Their torpor must be aroused, their zeal excited, their darkness portrayed; and, when distressed, they must be comforted, their fears removed, and the power of God suitably applied to their cases.

Besides these, sinners must be threatened with the anger of God against the finally impenitent. Much must be said to arouse

slumbers, and put them upon solemn inquiries. Their false refuges must be exposed, and their cavils refuted. Should the messenger of the cross, when pleading with immortal souls, be dispassionate—should he portray the joys of heaven and the pains of hell, with the coldness of philosophy? Preaching, says Mr. Baxter, is “a work that requires greater skill, and especially greater life and zeal, than any of us commonly bring to it. It is no trifling thing to stand up in the face of a congregation, and deliver a message of salvation or damnation, as from the living God, in the name of the Redeemer. What! continues he, speak coldly for God and the souls of men? Can we believe that our people must be converted or condemned, and yet can we speak to them in a drowsy tone? Speak to your hearers as to men that must be awakened, either here or in hell.” Such were the views of that good man upon the work of preaching the gospel. But these are not all the duties which belong to a servant of Christ.

His pastoral office imposes a solemn charge. As a pastor, it is his duty to oversee the flock, to provide for their spiritual wants, to heal the sick, and restore the wandering. And that he may be successful in these, he must make himself acquainted with their trials, their doubts, and their fears. He must know their deportment and conversation, that whatever is not in accordance with the gospel, may be corrected and removed. It is his duty also to preside in the church, and to regard with unwearied care, whatever relates to her spiritual interests.

One other class of duties which is incumbent upon the minister of Christ, is, *parochial visits*. In passing from house to house,

among his people, he has opportunities of seeing the various grades of society, and the various characters which they sustain: The poor and the rich, the happy and the miserable, the ignorant and the learned, the vicious and the virtuous. To meet these varieties of character and condition with advantage, will be an object of his solicitude and care. And he will so far accommodate himself to their situations, as will afford him the best opportunities of doing them good. Such is the nature of a pastor's work; such the duties that must be faithfully discharged by him, or the blood of souls will be found upon him at the great day of solemn account.

But what can qualify a fallible, sinful creature for such a work? Will talents and learning, or even grace itself? The two first of these have been supposed as useful and necessary appendages to an able minister of Christ, and the latter considered an indispensable requisite. But these are not enough. His heart must glow with holy love, he must feel the truth, and be affectionately desirous of winning the souls of his hearers unto Christ: he must feel it his meat and his drink to devote his talents and his time exclusively for the honour of his Lord and the salvation of his fellow men. He must be possessed of a *prevailing spirituality of mind*.

Is he destitute of this invaluable requisite? What has he to prompt him in those self denying labours we have described? As to earthly emoluments, there are few of the ministers of Christ who receive even a competency. On the contrary, many of them are obliged to neglect the study and other important duties to follow the plough, or be doomed to conduct a school, calculated to exhaust their patience, diminish

their talents, and depress their spirits. But let the churches know that wherever this is the situation of a minister, when it might be otherwise, they themselves are constant sufferers. They *must* lack that knowledge, which their pastors would bring to them, if their families were but comfortably supplied, so that they could "give themselves wholly to prayer and the ministry of the word."

But without a spiritual mind, let his situation be what it may, his studies will become a task, his unfruitfulness apparent, and his labours quite useless. If he has this heavenly qualification, though he may not have enjoyed literary advantages, a savour of piety will mark his labours, that will do much to recommend and promote the cause of religion.

Beside, the possession of a peaceful mind is vastly important to the minister of Christ. And can he have such peace, unless he is spiritually minded? Religion is not a mere skeleton without flesh and animation. No, it is a body and soul in which all the functions of life are well maintained; it is theory and experience combined. Spiritual mindedness not only affords its benefits to personal religion, but it greatly facilitates public labours. When the servant of the Lord attempts to preach with indistinct and contracted views of the truth, when his mind is little intent upon the subject in hand; instead of preaching with ease, with life and power, his sermon will drag heavily and die upon the ears of his audience. Hence, his preaching will make little impression on the *hearts* of the people; though it may elicit their attention for its ingenuity of argument. Bishop Burnet remarks, "that is not the best sermon, which makes the hearers go away talking to one *another*, and praising the speaker,

but that which makes them go away thoughtful, and serious, and hastening to be alone." And says another author, "there is a piercing heat, a penetrating force, in that which flows from the heart, which distinguishes it, not only from the coldness of indifference, but also from the false fire of enthusiasm."

The minister of Christ, beside his trials which are common to private christians, is liable to many discouragements peculiar to his office. His commission admits no retreat, his labours no cessation. The people constantly look to him for the bread of life. But sometimes when the morning of Sabbath comes, he is obliged to say, as Peter in another case, "I have toiled all the night, and have taken nothing." Did he possess constantly a spiritual mind, this trial would not often occur. Something would be found to furnish the multitude; and though he may have been deprived of his usual time for meditation, yet truth would open to his view, and a faithful Master would stand by him, and enable him to declare the message of salvation with freedom and power.

A spiritual mind is of important use to the servant of Christ in the discharge of all the duties he owes to the church. It will assist his understanding of discipline, and help him to preside in the church, and manage all her concerns to the best advantage. It will greatly assist his visits to the sick and afflicted, will render all his deportment such as becometh the gospel he declares. In a word, it will make the whole course of his ministry easy and pleasant to himself, profitable to the church, and of everlasting benefit to the souls of his hearers.

If spiritual-mindedness is of such importance, if it affords such advantages; then how much care and pains ought those who sustain

the responsible character of christian ministers, to bestow in its cultivation and maintenance? Some may conceive that the *studies* of ministers are calculated to produce this effect. Doubtless some studies are; but all are not so, however important they may be in their places. As ministers have to consider religious truths with a view to the instruction of other men, they are in danger without watchfulness and care of considering it chiefly in relation to their professional duties; and hereby of neglecting a personal application of it to their own characters: of keeping it in the understanding, without allowing it to descend into the heart. It is that reading which we accompany with prayer, and meditations suited to advance godliness, that promotes spirituality of mind. Can we hope to awaken the dormant feelings of the believer, when our own powers are unmoved with the momentous truths of the gospel? Can we expect to arouse the secure sinner, when we have little feeling of their guilty state and instant danger of sinking in the shades of endless death? How will that servant of Christ bear to meet those souls, naked before God, whom it was his duty to have warned, but towards whom, for want of a just sense and exercise of religion in his own heart, he had been unfaithful? Let such as sustain this sacred office, often reflect upon those solemn words of Jehovah by Ezekiel: "O son of man, I have set thee to be a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

For the Am. Bap. Mag.

A DISSERTATION ON HEB. VI. 4, 5, 6.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and the powers of the world to come; if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

This passage of scripture has appeared to many christians a difficult passage; and has been differently explained by theological writers; an attempt, therefore, to reflect light upon it, should that attempt prove in any measure successful, would subserve the cause of truth, and promote the comfort of the children of God. Without spending time to investigate the several contradictory comments which have been given of this passage, and to weigh their respective merits, it will be proper to take a view of the scope of the Apostle's argument in this chapter, and the design which he had particularly in view. He manifestly considered the persons to whom he was writing, not as destitute of grace, but as being weak in the faith; not as wholly void of the saving knowledge of Jesus Christ, but as being babes in knowledge: Thus he says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* Here we see what it is for which the Apostle

* Heb. v. 12, 13, 14.

blames them, and what it is to which he would excite them: He blames them for having lived below their privileges, and for not having improved those means of information which God had afforded them: they had been dull and negligent scholars; they who when for the length of time they had been in the school of Christ, ought to have been capable of teaching others, had but just learned the elementary principles of christianity, and even these, they had learned so poorly as to need some one to teach them to them again. He would excite them to greater diligence, more strenuous and persevering exertions in the acquisition of Christian knowledge, to labour to become *skilful in the word of righteousness*. A deep, intimate, and systematick knowledge of divine truth is highly important to christians, as it promotes their comfort, gives them establishment, and qualifies them to honour God in the world. For a christian to be contented to live comparatively ignorant of his bible, shews plainly enough that he has no great love to it; and if he has no great love to his bible, he has no great love to God whose word it is, whose character it illustrates, and whose glory it manifests. For the purpose of stimulating his christian brethren to proper exertions for the attainment of those more eminent degrees of divine knowledge to which he exhorted them to aspire, thus the Apostle writes: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal

judgment. And this will we do if God permit⁹⁹. The principles here enumerated, are the first elements, the fundamental rodiments of christianity, without the belief, experimental knowledge, and cordial acknowledgment of which, a man cannot be a christian. The word here rendered *principles* is ἀρχαί and is rendered by Beza, *inchoat*, beginnings; the same word in Chap. v. 12, is rendered by him, *elementa*, and by our translators, *first principles*; so that the Apostle here exhorts us to leave the elements, the beginnings, the first principles, of the doctrine of Christ, and to go on to perfection. It may be asked, in what sense are we to leave those principles? Certainly not by an abandonment of them as useless, nor a relinquishment of them as untrue; but as the scholar leaves his alphabet, when he advances in literature, or as an architect leaves the foundation when he rears up the superstructure. If a scholar should be all his life poring upon his alphabet, he would never become learned, or if the architect was perpetually busied in laying the foundation, the stately walls, the lofty pillars, the beautiful cornice, and the superb capitals, would never appear; so if the christian never advances beyond the first principles of the doctrine of Christ, he never will rise to that eminence in christian knowledge, to that usefulness in the church of God, to which it is our duty to aspire: in a word, we should consider those elementary principles as settled, as no longer subjects of inquiry; but urge forward our research to the more sublime mysteries of christian doctrine. Here let it be remarked, that it is not supposed, that the knowledge here so warmly recommended by the Apostle, is merely theoretick knowledge in

* Heb. vi. 1, 2, 3.

theology; indeed, the Apostles seem to have no notion of any other kind of christian knowledge, only that which is, properly speaking, experimental, that is, they describe christian experience, as consisting in those exercises and affections which correspond with that system of divine truth which is revealed in the word of God.

The way is now prepared to enter into a more particular investigation of the passage more immediately under consideration.

The great question is, whether the apostle by those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, meant to describe regenerated persons or real saints, or whether he was describing persons, whose moral characters were radically distinct from that of real saints. In the solution of this question, we ought to be governed by the known and established laws of exegesis; to whatever conclusion those laws may lead us. We are never in greater danger of violating those laws, than when we fancy a favorite tenet is in danger, and we feel ourselves pinched by a difficulty; in such circumstances we are apt to invent a plausible hypothesis, rather than be at the pains of removing the difficulty, by a patient and thorough investigation of the subject. Such, it is apprehended, is the hypothesis which supposes the Apostle to be here speaking of certain attainments, which men may possess, and yet not be real christians. The Apostle was here, most manifestly, exhorting christians to perseverance, to advance forward in the divine life. To introduce a des-

cription of their attainments, and to tell what might or might not happen to men, whose moral state and characters were radically distinct from that of the persons whom he was exhorting, seems to be totally irrelevant to his argument, and has no connexion with, nor bearing upon, his subject.

The Greek word which is here rendered *enlightened*, is *φωτισθείας*, the apostle uses the same word in chapter x. 32—35, in an exhortation addressed to the same Hebrew christians, where he directs them to call to remembrance the former days, in which after they were *illuminated*, they endured a great sight of afflictions, &c. in a manner which shews unquestionably, that he meant by it a gracious and saving illumination: and it would be hard to suppose that the Apostle used this word twice in this epistle on occasions and with intentions apparently similar; and yet that he attached to it, distinct and even opposite ideas. It is indisputably true that *light* and *darkness*, as these terms are abundantly used in the scripture, are expressive of *saving grace*, and its *opposite*: So St. John uses them; Again, a new commandment, I write unto you; which thing is true in him and in you; because the *darkness is past*, and the *true light* now shineth. He that saith he is in the *light*, and hateth his brother, is in *darkness* until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.* In him was life; and the life was the light of men.† So St. Paul used them: For ye were sometimes *darkness*, but now are ye light in the Lord: walk as children of the light.‡ Christians are spoken of, as having the eyes of their understandings *enlightened*.§ And they who be-

* 1 John, ii. 7, 8, 9, 10.

† John i. 4.

‡ Eph. v. 8.

§ Eph. i. 18.

lieve not are spoken of as having their minds *blinded* by the god of this world, lest the *light* of the glorious gospel of Christ should shine unto them.* Now, by what correct laws of exegesis are we authorised to conclude, that they who in the passage under consideration, are said to be en-

lightened, are yet the same, that in other passages, dictated by the same spirit, are said to be in *darkness*? What authority have we to understand the term *enlightened* in such a sense, as leaves the subjects of that *enlightening*, wholly under the power of darkness?

[To be continued.]

Review.

MINISTERIAL ZEAL. *A Sermon, delivered at Waterville, Aug. 15th, 1820, before the Maine Baptist Education Society. By Stephen Chapin, Pastor of the Baptist Church in North-Yarmouth..... Portland, 1820.*

We think the Sermon before us is calculated to be eminently useful, especially to those readers who are set for the defence of the gospel. The design of the preacher is to explain the nature of christian zeal, to illustrate its excellencies, and to exhibit a series of truths eminently tending, with the divine blessing, to raise to a vigorous and constant flame, the zeal of the minister of Christ. This discourse was delivered before the Trustees of the Maine Baptist Education Society at their annual meeting. The preacher availed himself of the opportunity to impress on his brethren in the ministry who were present, an important subject.—And we take the liberty here to suggest the expediency and utility of having the sermons preached at Ministers' meetings, and Associations, and the meeting of Mission Boards, more particularly, though not exclusively, addressed to those who labour in word and doctrine. Surely there is no minister of the gospel who would consider it unnecessary for him to have his

mind stirred up by way of remembrance. But to return to the Sermon. The text is taken from Col. iv : 13. "For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis."

It is a part of the testimony of Paul in favour of Epaphras.

After a suitable introduction, the author deduces from the text the following doctrine: Great zeal in the ministers of Christ, for the prosperity of the churches, is highly commendable. He defines and characterizes zeal, gives the reason of this commendation, and mentions some of the most prominent incentives to it. We are pleased with his definition of zeal.

"Zeal is a mixed passion, comprising love, faith, courage and great sensibility. The word is of Greek origin, and comes from one which signifies to be hot. It is a vigorous, earnest and vehement affection of the mind, and is either good or bad, according to the cause, by which it is produced, and the object which it pursues. Christian zeal may be called a sacred fire, infused into the soul by the spirit of God, producing a strong pulse, and great activity in the moral system."

This zeal must be under the control of knowledge, should be constant, and ought ever to be consistent. Under each of these

particulars, appropriate remarks are introduced. Our limits permit the following extract only, from this part of the discourse.

"Great zeal and great tenderness and compassion, may and ought to exist in the same character. Of this truth we have some illustrious specimens. Nehemiah, when he entered the polluted camp of Israel, and attempted to reform those, who had grown hoary in sin, seemed to have a heart and nerves of brass and steel. He well knew, that the disease was too obstinate to yield to mild applications. He therefore laid about him with much boldness, contending with some, smiting some, and shaking others by the hair of their head. The fire of his eye, the terror of his voice, the severity of his measures, alarmed the guilty, as by the shock of a sudden and angry storm. But this same man, before he began this work of reform, seemed to be an assemblage of tenderness. When he heard of the afflictions and desolations of Zion, he sat down in Babylon and wept, and mourned, certain days, and fasted and prayed, pleading in the most pathetic strains the ancient covenant promises, respecting his beloved people."

Under the second head some of the valuable fruits of this zeal are mentioned.

"This zeal imparts a value to all other endowments. A christian minister may have strong powers, a mind highly enriched and embellished by all the science and literature of his day—he may possess wealth and connexions, which may give him weight of character; yet if he possess little zeal for God and his cause, these rare talents will be of small service to the Church. They will be permitted to crumble away under the rust of sloth. But let this man have a great share of heavenly zeal, and he will rise to action, and his strength of mind, his learning, his property, his influence, and every other help within his reach, will all be laid under tribute, and all must bring him aid in advancing his Master's cause."

We must refrain from making any more selections from this part of the discourse, in which the

preacher shews that this zeal will impart a holy courage, will convict and intimidate the ungodly, and will exert a happy influence on the spiritual flock.

Among the most prominent incentives to ministerial zeal which Mr. C. dwells upon, are the immense value of the soul, the value of the church, and the design of her existence—that the cause in which ministers are engaged, is the cause of God—that in this cause there is an assurance of success—and the necessity of zeal in order to be successful.

The following remarks on the worth of the soul appear to us peculiarly forcible.

"What language then shall I employ? what comparisons shall I make, to give some faint impressions of the worth of the soul? Suppose you have that strength of vision, which will bring within your inspection all the worlds, that God hath scattered throughout the immensity of space; suppose you can count their number, and learn that all these worlds are filled with the highest order of intelligent creatures, all of whom have been kept in a state of perfect and progressive enjoyment, from the dawn of creation to this very hour; suppose that you can tell all their inhabitants, and make a full estimate of their united happiness! How immense this concentrated, this aggregate worth! Should God by one word annihilate the whole, leaving no other intelligent being in the universe but himself, how great, how boundless the void! how infinite the loss! But one soul, if brought to the knowledge of God, will enjoy an amount of happiness in eternity, greater than all the created bliss, that has as yet been felt in earth and heaven!"

We forbear making more than one further extract, hoping that our readers will avail themselves of the privilege of reading the whole discourse. We are persuaded that a perusal of it will impart both pleasure and profit. It is from the concluding address to the ministers present.

"If you wish for further excitement, look to the men of this world, and let their zeal provoke you to emulation. The wicked are in earnest, they sin greedily, and that too with both hands. No stings of conscience, no rebukes of reason, no threatenings, however awful, no promises, however rich, will quench their zeal, or induce them to leave the paths of the destroyer. Wherever you turn your eye, all is full of labour. Man cannot utter it. Commerce whitens on every sea, or roars on her ten thousand wheels. Agriculture employs her thousands of men and animals to subdue the earth and to gather her fruits. The manufacturer pursues his object, amid unceasing noise and labour. For a few cents per day the sailor braves the perils of the ocean and visits climes, yellow with disease. The soldier for a small reward will submit to hard fare and harder fighting. For the toys of honour the ambitious climb the pinnacle of fame, till they pant for breath. And the scholar to solve a favourite problem, or to riot in classic beauties, grows pale over his midnight lamp. All this they will do to obtain a corruptible crown, that soon fades away. But you are seeking a crown and glory, which will shine forever, when the heavens are no more. What are all the attainments of the most favoured men of the world, when compared with the smallest success of the minister of Christ? They may acquire wealth, speak with the tongues of men and angels; they may navigate seas, traverse all lands, see and know all that can be seen and known in this world, they may conquer armies, capture fleets, gain the highest seats of earth-

ly distinction, and possess a fame eclipsing that of Caesar, yet after all, if they die in their sins, they will have lived to no valuable purpose. They will all walk in a vain show, and all be disquieted in vain. But if, when you reach your final rest, you can see one soul, amid all the millions around the throne, who is loud in his praise to God, and points you out, as the humble instrument of his salvation, this sight will be your glory and crown of rejoicing."

We earnestly wish for this sermon an extensive circulation. Happy for the church of Christ would it be, if all her ministers possessed much of the spirit here inculcated. May God clothe the heralds of Zion with salvation, that his people may shout for joy.

Though the sermon is addressed to ministers, yet it may be perused with great profit by private christians. Every disciple of Christ should be "zealous of good works;" should be deeply interested in the prosperity of Zion. It ought to be the habitual feeling of his heart, to prefer Jerusalem above his chief joy.

We cannot omit to add, that should the perusal of this discourse impress on the minds of the reader the paramount duty of PRAYING FOR THE MINISTERS OF THE SANCTUARY, an important object would be attained.

Missionary Intelligence.

BURMAN MISSION.

Extracts from Mr. Judson's Journal.

DEC. 21st.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bam-

boos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company

consists of sixteen, beside ourselves, ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government,—a steward or cook for the company, which place is filled by our trusty Moung Nau—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage man may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher Moung Shwa Gnong had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view. When

shall we redouble this little point! Through what shall we pass, ere the scene now snatched away be re-presented! The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

JAN. 17th.—Reached Pah-gan, a city celebrated in Burman history; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

JAN 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country around, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity, checkered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as

the religion of the empire. Here, then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of King Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

JAN. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season) it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

JAN. 27th.—We left the boat, and put ourselves under the conduct of Mounz Yo. He carried

us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been privately apprized of our arrival, and said, let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Mounz Zab, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries, or “propagators of religion;” that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour, when His Majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, “How can you propagate religion in this empire? But come along.” Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to

sit, and took his place on one side; the present was placed on the other, and Mounng Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Mounng Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What, you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" *These, and some other similar*

questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Mounng Zah now began to read the petition, and it run thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Mounng Zah crawled forward and presented it. His Majesty began at the top, and deliberately read it through. In the mean time, I gave Mounng Zah an abridged

copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O have mercy on Burmah! Have mercy on her king!' But, alas the time was not yet come. He held the tract long enough to read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moung Zah stooped forward, picked it up, and handed it to us. Moung Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence

that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace-gates, with much more facility than we entered, and were conducted first to the house of Mya-day-meh. There his officer reported our reception, but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles, thro' the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Moung Zah, in that familiar and confidential manner, which we had intended: and we determined, therefore, to make another attempt upon him in private.

JAN. 28th.—Early in the morning, we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand, which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but

would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

We went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G. and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moonlight. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

*"Some natural tears we dropt, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our guide."*

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been.—the wisest and best possible.—a result, which if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the constant presence and overruling agency of our own Almighty Saviour!

Feb. 12th.—Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent.—Here, to our great surprise, we met with the teacher Moungh Shwa Gnong. I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron mall to tame you. Remember that. This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

This interview furnished matter for conversation till past midnight, and kept us awake much of the remainder of the night. Perhaps on arriving in Rangoon, we

shall find the disciples firm, and some others seriously inquiring. Perhaps we shall discover some appearances of a movement of the divine Spirit. Perhaps the Lord Jesus has a few chosen ones whom he intends to call in, under the most unpropitious and forbidding circumstances. Perhaps he intends to show, that it is not by might, nor by power, but by his Spirit. In a word, perhaps in the last extremity, God will help us. Ought we, then, hastily to forsake the place? Ought we to desert those of the disciples that we cannot take with us, and some others, for whom perhaps Christ died, in such an interesting crisis of their fate? Would it be rashness to endeavour to trust in God, and maintain the post, though disallowed by government, and exposed to persecution? But again, can we bear to see our dear disciples in prison, in fetters, under torture? Can we stand by them, and encourage them to bear patiently the rage of their persecutors? Are we willing to participate with them? Though the spirit may be sometimes almost willing, is not the flesh too weak?

Pondering on such topics as these, a little ray of hope seemed to shine out of the darkness of our despair. But it was not like the soft beam of the moon, which kindly shines on the path of the benighted pilgrim, and guides him to a place of shelter. It was rather like the angry gleam of lightning, which, while for a moment it illumines the landscape around, discloses the black magazines of heaven's artillery, and threatens death to the unwary gazer.

FEB. 18th.—Arrived in Rangoon.

FEB. 24th.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly *thither, or by the way of Bengal.*

This evening, Moungh Bya came up with his brother-in-law, Moungh Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Moungh Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Moungh Nau came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay awhile. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, reconsider the matter.

[To be continued.]

ENGLISH BAPTIST MISSION.

[The public have been apprised, through various mediums, that the Rev. Wm. Ward, one of the Baptist Missionaries from Serampore, has visited England and Scotland, to obtain pecuniary aid for the College established on the Mission premises. He is now in this country soliciting assistance for the same benevolent design. We cordially wish him success, and cheerfully insert the following Circular, which in a lucid manner exhibits the importance of the object. *Ed.*]

NECESSITY OF CHRISTIANITY TO INDIA.

Population, 150,000,000.

THE institutions of the Hindoos are unquestionably among the most ancient now in existence. The veda was written, no doubt, before the time of David; and it is probable that the Hindoo superstition, in one form or another, is now professed by 500,000,000 of the human family; the deities worshipped throughout China, Japan, Tartary, the Burman empire, Siam, Ceylon, and India, being all of Hindoo origin.

The philosophical theory most prevalent among the Hindoos at present, in reference to the Divine Being, the duties of time, and final beatitude, is, that God is pure spirit, destitute of attributes; that he remains in his own eternal solitude and blessedness, like the unruffled ocean, unconnected with the creatures; that he is not an object of worship; that there are but two principles in the universe, spirit and matter; that all life is spirit or God; that matter is inert; that all actions, good or evil, are to be attributed to spirit or God; that connection with matter is a state of punishment; that the great business of life is to obtain freedom from this union to matter; that this is only to be procured through the ceremonies or austerities called jogue; that by these ceremonies perfect abstraction, or the complete annihilation in the mind of its connexion with matter, is obtained, and that this abstraction being realized, at death the soul of the jogee mixes with the all pervading Spirit, that is, returns to the soul of the world.—There are now in India, no jogees like those described in the Hindoo writings, though many assume appearances which shew that they wish to be considered jogees.

It will be seen, that this system of philosophy carries us to the Athenian inscription, "the unknown God;" that it makes spirit, or God, the author of sin; that it annihilates all the social feelings; consigns to infamy all the relations and occupations of life; and destroys all separate existence after death.

The popular superstition proposes no higher benefit to the most devout, than that they shall, after innumerable transmigrations, become jogees.

In the Hindoo writings, the work of creation is attributed to Brumba, the work of providence to Vishnoo, and the work of destruction to Seeb; all created beings. These deities, according to the Hindoo accounts, are continually opposing and thwarting each other in the administration of human affairs. What a triad!

The objects of worship are the gods; these are said to amount to 330,000,000. Among those very commonly worshipped are the cow; Hunooman, a monkey; Annunta, the serpent, and Krishnoo, an infamous lecher, and Radha, his concubine. The car of Jugunnat'h is covered with paintings descriptive of actions the most indecent and infamous; and the worship at the festivals is connected with the open exhibition of indecencies, which can never be described to a Christian people. Gopal, a learned bramhun, acknowledged to Mr. Marshman, of Serampore, that he never went to the temple on these occasions without hiding himself behind one of the pillars. This is the *worship* of the Hindoos; that which should fit them for the duties of time, and the blessedness of eternity!

Infanticide has been practised in India from time immemorial: the rajpoots, a considerable tribe of Hindoos, put all their female children to death as soon as born;—not one survives! They marry in other tribes. Many Hindoo females, after marriage, make a vow to offer to the deity their first child, and these children of the vow are drowned in the Burumpootra, and other sacred rivers.

The Hindoo writings encourage persons afflicted with an incurable distemper to drown themselves in some sacred river, or to throw themselves under the wheels of the car of Jugunnat'h, or to cast themselves into a fire prepared by their relatives. Multitudes annually perish by these means; as they are pro-

mised by the shaster, a healthful body in the next transmigration; and they believe, that if they die a natural death, the same disease will cleave to them in the following and perhaps in successive births.

At an annual festival in honour of the god Seeb, multitudes inflict on their bodies the most shocking cruelties: some have large hooks thrust through the flesh of their backs, by which they are drawn up into the air, and swung round, for fifteen or twenty minutes, the whole weight of the body suspended on the flesh resting on these hooks; others have a large slit cut through the centre of their tongue; others cast their naked bodies on open knives fastened at a woollack, from a height of ten feet from the ground; others have cords drawn between the skin and the ribs in each side, while they dance in honour of this deity; and these devotees close this festival by dancing, with their feet uncovered, on burning coals.

Such is the superstitious faith of the Hindoos in the supposed efficacy of the waters of the sacred rivers in India, that multitudes, in a state of perfect health, put an end to life by drowning themselves in these rivers. At a junction of two sacred rivers at Allahabad, crowds thus perish every year. Capt. Pudner saw sixteen females drown themselves in one morning, as he sat at his own window at Allahabad; and while Dr. Robinson resided there, twelve men at once, with pans fastened to their necks, plunged into the river, and sunk to rise no more. The Missionary residing there often writes in the utmost distress at beholding the number of victims who are immolated in this awful manner.

More than a thousand persons are supposed to perish annually in the pilgrimages to the temples and rivers of India.

All the dying, residing near enough to the Ganges and other sacred rivers, are hurried, in the agonies of death, and exposed, in the open air, to the scorching sun by day, and to the dews of night, that they may, as they hope, be purified in their last moments by these waters. The deaths of multitudes who might survive are thus hastened, and indescribable miseries are hereby inflicted on the dying.

Mr. Ward has brought with him from India an official document, signed by the British magistrates, from

which it appears, that, in one three Presidencies of British India the Presidency of Bengal, in the 1817, *Seven Hundred and Six* were BURNT ALIVE, OR BURIED, leaving behind them thousands of orphans, thus deprived of father and mother in one day! Mr. Ward has witnessed the burning alive of widows; and might have witnessed many more if he could have entered the horrid sight. In what other part of the world have fires like the been kindled, and murders like this been perpetrated every day, ever been perpetrated by savage monsters of the forest, who on blood, protect their offspring from the superstition of the Hindoos forms the mother into a monster more savage than the tyger, and compel her son to set fire to the pile which devour the living mother, who flee from her breasts and dandled him on her knees. And these infernal deeds perpetrated amidst the exultation of the mild and amiable Bramins whose shouts rend the air, while the poor victim, the heart broken widow utters her frantic screams, and her flesh palpitates amidst the agonies of death. Mr. Ward is firmly persuaded that the number of widows who thus perish in that part of India alone, far greater than the numbers announced in this official statement.

Such are a few of the positive evils brought on India, in this avowed religion of these "mild Bramins." To remove these miseries only, fusing the light of Christianity, at whatever expense, is surely worth the efforts of those who call themselves Christian philanthropists.

But this is not the end of this woe:—For all the millions of Christians in India, there is not provided the smallest moral instruction which there is not a single school for throughout that vast continent amongst 75,000,000 of female twenty individuals are able either to read or write! What wives-mothers these! No wonder that they destroy their offspring, and that their offspring destroy them!

Some persons have contended that the Hindoos are a moral people, how should a people be moral, whose gods are personifications of sin, whose priests are notorious for impurity and rapacity, whose temples are ho-

ill fame, and whose religious ceremonies, instead of purifying the mind, excite nothing but impure associations? There is not a people on earth so thoroughly given up to lasciviousness, to deception, to falsehood, and to fraud, as the Hindoos, and so completely destitute of principle. Surely *they* need Christianity, who have no better God than Jugunnat'h, i.e. the stump of a tree, no better Saviour than the Ganges, no other expectation in death than that of transmigrating into the body of some reptile.

But Christianity has doubtless a most important reference to a future state. The apostle tells us, "There is no other name given under heaven whereby we can be saved, but the name of Christ." Here, in India, 150,000,000 of immortal beings have, every thirty years, been passing into eternity, like the worshippers of the goddess Diana, "without God, without Christ, and without hope in the world."

Where is our regard to the authority of Christ, whose command is still un-

repealed, "Go ye into all the world, and preach the gospel to every creature," if such a loud call for christian help is disregarded? Where "the mind that was in Christ Jesus?" What kind of estimate do we form of the value of the interposition of Christ, the value of Christianity, if in such circumstances as those of the Hindoos, we think they may do well enough without Christianity? If the gospel was necessary to the generation living in the time of Paul, it must be equally necessary to all men now; if necessary to one nation, it must be necessary to all, for the spiritual state of man is every where substantially the same. If necessary to Athens, it must be so to India.

But it is said, foreigners can do nothing for India;—they cannot obtain access to the Hindoos; the natives will not hear them; they will not read what they publish. As a complete answer to these mistakes, Mr. Ward, who has been engaged as a Missionary on the spot, that is, at Serampore, during the last twenty years, offers the following rapid sketch of

THE PROGRESS OF CHRISTIANITY IN INDIA.

Dr. Carey and his brethren have translated and published the whole Bible in the Shanscrit, the learned language of India, and the parent of fifty dialects; also in the Bengalee, spoken by twelve millions of people; and in the Hindce, the Marhatta, and the Orissa. They have also translated and published the New Testament in the Chinese, the Panjabee, the Telinga, the Assam, the Gujuratee, the Pushtoo, the Kunkun, and the Kurnata languages; and when Mr. Ward was leaving Serampore, there were twelve more new versions in the press. The Divine word has been thus published already, in whole or in part, in Twenty-Five of the languages of India; and these translations have been the entire means of some of the most interesting conversions in India, of comforting many a dying Hindoo, and of spreading a great light in those dark regions.

More than a thousand individuals have been received by these Missionaries into the Christian church by baptism; and more than six hundred of these were Hindoos or Mahometans who had not previously lost cast; and a few were persons of the highest cast, *bramhuns*.

In the schools established by these Missionaries, there were, when Mr. Ward left Serampore, Eight Thousand heathen children under instruction; and he supposes there could not be less than 12,000 more in the schools established by the Bengal government, by other Missionaries, and by private gentlemen.

The change in the views of the British government in India, in the minds of the white population, and in those of the natives, in favour of the labours of Missionaries, during the last twenty years, has been most astonishing. Many rich natives in Bengal are subscribers to native schools, and are united with the whites in various Christian institutions, as in the Hindoo College, the School Society, the School Book Society, &c. Before Mr. Ward left Serampore, deputations of Hindoos from the towns around Serampore, were daily coming, entreating that the Missionaries would erect schools in their villages. The Calcutta Auxiliary Bible Society have printed the Rev. Henry Martyn's translations of the Persian & Hindoost'hanee New Testaments, the Malay and the Armenian Bibles, the Tamul and Cingalese New Testaments, &c. and Bible Societies have been established at Madras, Bombay, the Isle of France, Malacca, Batavia, Columbo,

Bencoolen, Prince of Wales's Island, Amboyna, &c. The Tranquebar mission has been blessed to the conversion of several thousands of Hindoos; to the Episcopal missionaries and to the English Independents, a considerable number have been added; and the Missionaries sent from the United States have very pleasing prospects before them. In short, the moral revolution daily progressing in India is most cheering to every benevolent mind which has witnessed it.

Still it is confessed, that the universal diffusion of Christianity throughout India, amongst a population of 150 Millions, is a work too vast ever to be completed by foreign missionaries: they have done much, and are still doing great things; and all that will be done must be originated and nourished for years by them; but to meet the whole

case, we must call the converted natives to our aid. Seventy five thousand foreign missionaries can never be obtained, can never be supported; and yet these would be necessary to teach half the population, giving one thousand souls to each missionary. No, if all India is ever to be taught, it must be by the Christian knowledge, the talents and zeal of its own christianized population; and, blessed be God, the Serampore missionaries have already fifty native preachers in the field; and these native preachers alone, without the labour of the foreign missionaries, have been the means of raising several very large societies or churches of converted heathen, and the talents of some of them are most respectable.

Having been thus blessed, Dr. Carey and his Colleagues have commenced a

NATIVE MISSIONARY COLLEGE AT SERAMPORE,

For illuminating India by its own converted and educated population,

And thus delivering it, and ultimately all Asia, from the most cruel, the most degrading, and the most impure system of superstition that ever existed on earth.

In point of expense, a knowledge of the languages, a capacity of enduring the heat of the climate, &c. the native missionary, (supposing him to be equal in grace and christian knowledge) is a far superior agent to the foreigner. A native may be supported in this college for 45 dollars a year; and should he have the gifts and success of a Krishnu, a Sebuk-Ram, or a Ram-Mohun, to what higher purpose could a Christian devote 45 dollars, than to prepare such an interesting substitute in a heathen land?

To form a fund for giving, in this College, divine knowledge to these native evangelists, Mr. Ward has visited the U. S. This fund will be left in America, and the interest be annually sent out to Serampore, and exclusively and sacredly applied to this most important object.

By all that is degrading and deplorable in the present moral circumstances, and by all that is tremendous in the future prospects, of 150,000,000 of

beings equally rational and immortal with ourselves;—by the cries of all these dying infants;—by the sufferings and whitening bones of all these pilgrims;—by the anguish of all these victims of superstition on the swinging post, with their pierced tongues, their bleeding sides, their scorched feet;—by the untimely deaths of all these unhappy beings drowned in the Ganges, and by the groans of all the dying on its banks;—by the screams of these seven hundred widows convulsed with agony in the flames of the funeral pile, and by the tears and misery of the thousands of orphans surrounding these horrible fires;—in the name of all these millions of interesting youths rising up in the most deplorable ignorance—of these 75,000,000 of females, soliciting human and divine knowledge at our hands—and of the whole population of India;—in the name of the GREAT PHILANTHROPIST; and by all that is civilizing, moralizing, consoling and redeeming in Christianity—the missionary from Serampore makes his appeal to all that is Christian in the United States; and present appearances indicate, that this appeal will not be made in vain.

Any collections or donations for the above object will be received by ROBERT RALSTON, Esq. *Philadelphia*; DIVIE BETHUNE, Esq. *New-York*; THOMAS BALDWIN, D. D. SAMUEL H. WALLEY, Esq. JOHN TAPPAN, Esq. and Rev. DANIEL SHARP, *Boston*.

Religious Intelligence.

EXTRACT OF A LETTER FROM REV. J. HAMRICK, TO A. DAVIS, ESQ.

Georgia, Jasper County, June 24, 1820.

My dear and respected brother,

I desire to thank the Lord, that myself and family are well, hoping these may find you and yours well, and strong in the faith. I will now write you a brief account of the great goodness of God, as manifested at County-line meeting-house, Jones county. At a meeting in August, 1819, on Lord's day, several persons came forward and were baptized. The presence of the Lord was visible in the congregation. It appeared indeed almost like the days of pentecost, when the Holy Ghost came down upon the Apostles. Many were cut to the heart, and were groaning under the weight of sin, crying, as in the extreme anguish of soul, "what shall we do to be saved," whilst others were singing hosannas to the Son of David. Since that time, I have baptized *one hundred and two* at that place. The work is still going on as rapid as usual.

I think as many others do with whom I have conversed, that this is the greatest reformation that ever passed under our notice at any time in any part of this frontier country, and the most free from enthusiasm, noise, and confusion. It has been attended with harmony, love, calmness, meekness and humility, evidently produced by the small still voice of Jesus. Many who have become members are heads of families and people of the most respectability. But the effect has been for the most part amongst the youth, who (we desire to thank God) remain steadfast in their profession, and true and faithful to their divine Master. Many of them bid fair to be useful in the church, and ornaments to society. May the Lord keep them from falling, and grant them at last an abundant entrance into his heavenly kingdom.

This work is spreading in various directions. When we take a review of the state of things here, we are ready to cry out in rapturous strains, *what hath God wrought!* But a few years ago, this place was the habitation only of savage men and wild beasts; how is the scene changed! "Not unto us, not unto us, but unto thy name, O God, be all the praise. Yea,

let the whole earth give glory to our God."

Dear brother, pardon me if I be tedious. I wish to give you some of the outlines of the relation given to the church, by two or three individuals, who joined us of late. First, of a young gentleman, who (in time of our performing the ordinance of baptism,) was standing on the bank, and just as I was going to immerse the subject, he was so thoughtless as to laugh. I reproved him thus, "I am just now going to bury this youth, and you will have to be buried, and then probably cease laughing." He said these words sunk so deep into his breast, that he never got rid of them, until he had reason to hope that Christ was formed in his soul the hope of glory. Second, a lad about thirteen or fourteen years old, who on hearing his father read Eccles. xii. 1. "Remember now thy Creator in the days of thy youth,"—it came with such weight on his mind, (being fastened by the Master of assemblies,) that he was soon brought to see the wickedness of his heart, and how just it would be in God to cut him off in that state. But at length, after continuing in that state of distress and despondency for a long time, he said that as he was walking alone one evening, he thought he would go and try for the last time to pray once more. But before he could find a suitable place, these words passed sweetly through his mind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." With these words he had a view of the Lord Jesus Christ, who satisfied the law for him. Third, of a *black man* who began thus—"One day hearing my young master talking about Noah's flood, and after making several remarks with respect to it, he observed, that the world would be destroyed next time by fire. This was the first time that ever I had thought on my latter end, which brought me into such distress as I had never before experienced, and from which I could get no respite. I thought if I could read the scriptures, that would relieve me. I then proceeded to try, and succeeded

in learning to read a little; but that made me no better. I often tried to pray, but seemed to grow worse. I thought if I had a fellow servant that was a christian, to pray for me, that, that would relieve me, but I had none to apply to. At length in the most extreme distress, the Lord Jesus spake and said, "Believe in me and you shall be saved." These words relieved me. I asked him, "do you love him?" Yes, was his answer. "For what?" said I. "Because he first loved me, and gave himself for me." Many other like circumstances occurred too tedious to mention.

The goodness of God we can say with pleasure, has been great towards us. O that he may continue his work where it is, and carry it where it is not, until the knowledge of the Redeemer shall cover the earth as the waters cover the great deep, is the sincere and fervent prayer of yours, in the best of bonds.

JOHN HAMRICK.

EXTRACT OF A LETTER FROM A MIN-
ISTERING BROTHER IN GEORGIA,
TO ONE OF THE EDITORS.

Powelson, Nov. 3, 1820.

My very dear and Rev Brother,

"Since my return from Philadelphia a change for the better has taken place in sundry places in our religious state. In several churches belonging to the Ocmulgee Association, a considerable revival is going forward. One returned to the Association which met first sabbath in September—111 baptized in the year past. Some of the churches in the poor old Georgia Association have had comfortable manifestations of divine goodness. I was at the Sarepta Association two weeks since, where I witnessed what I have not seen for several years. The effect was visible all day, but greatly increased towards night, perhaps to extravagance in some instances. The Assembly, though in the open grove, broke not up till about the going down of the sun: and on the next day (Monday) the work increased and continued till near 8 o'clock, when it was with some difficulty the people were persuaded to leave the ground. O that the gracious effusions of divine power may be richly increased, and the whole earth filled with the "fulness of God!" The church at this village is pretty much as you describe yours. The showers have descended all around, but alas, we are stupified, cold and dead!!

My dear brother, let our mutual prayer be, "thy kingdom come!" And may it soon come with power, and water all the gardens of his grace!

I am, dear brother, yours
in Christ Jesus,
JESSE MERCER.

REVIVAL IN TOMPKINS' COUNTY, N. Y.

To the Editors.

"For in the wilderness shall waters break out, and streams in the desert."

While the Lord has been pleased to visit many parts of our country, with the copious effusions of his grace, and great additions have been made to the churches, of such as, we trust, will finally be saved, he has not been entirely unmindful of this quarter of the heritage of Jacob. During the past year, the three Baptist churches contiguous to Trumansburg have been refreshed by the addition of 114 members, received by baptism; and 9 persons are now accepted as candidates for this solemn ordinance. We live in a most interesting time—even in a season of *harvest* in Zion. In the rapid spread of the gospel, and in the vast and increasing number of witnesses for Jesus, we behold, with much animation, the fulfilment of prophecy, and the glory of God. Most of these converts to righteousness, we have mentioned, are young; some of them quite so; though God in the plenitude of his power and goodness, has conquered a few among them at an advanced stage of life. It has been often said by ministers of long observation, and religious annals attest, that very few, comparatively speaking, profess religion, who have passed the meridian of life in unbelief; and probably a still less number, see and embrace by faith, in extreme old age, for the first time, the salvation of Israel. The churches are chiefly replenished from the younger classes of the community. The gentle breezes bow the young sapling, while they produce little or no impression on the ancient tree. In early life the mind is plastic, the sensibility tender, and corrupt habits less inveterate than in old age; hence it is obvious, that youth is the proper time for literary and moral improvement. Heavy laden sinners, however, are not driven to despair in the view of the gospel, but are taught to come,

with penitential weeping, and supplication to the Redeemer's cross, even at the eleventh hour, and promised pardon and acceptance O! that our youth, the hope of the church and the country, as well as the more aged, might all duly consider the value of time, and the rich blessings of the dispensation under which they live. Then, far from neglecting their own mercies, they would, in the application of their hearts to wisdom, experience solid enjoyments in time, and holy delight in eternity

O. C. COMSTOCK.

FROM A CORRESPONDENT.

"The American Baptist Magazine from the first, even to the present time,

has been a source of information and comfort to me; and I find it grows better and better, and yields more and more satisfaction to my mind. I have carefully preserved all my Numbers, and have had all the volumes bound except the first: some part of that volume never reached me—I wish you to send me the first volume bound, if you can procure it.

Since the Massachusetts (now) American Baptist Magazine, began to be published, I have taken unwearied pains to circulate the Numbers, but have often experienced great difficulties in obtaining them.

I have now concluded to receive all I take in future, by the mail. Send of the next No. 35 copies."

NEW MEETING HOUSE OPENED.

November 12, 1820, A new Baptist Meeting House was opened at Eastport, (Maine.) Rev. Henry J. Ripley preached on the occasion, from Gal. i. 24. "And they glorified God in me." He endeavoured to shew

that christians ought to glorify God by a holy life—by doing all in their power to promote his cause—and that one way to effect this object, is, to erect houses of worship for God.

Donations for Foreign Missions.

1820.

| | | | |
|---------|--|-----------|--------|
| July 3. | By U. States Interest, | - - - - - | 254,23 |
| | By N. York do | - - - - - | 30,00 |
| 11. | By Paul Durett, Esq. Mount Sterling, (Ohio) | - - - - - | 75,00 |
| 12. | By Rev. B. Sears, Franklin, Ass. (Delevan, N. Y.) | - - - - - | 60,00 |
| 18. | By Rev. C. Douglass, Whitestown, N. Y. | - - - - - | 37,62 |
| | By do Rev. Mr. Budlong, | - - - - - | 26,23 |
| | By do Collections. | - - - - - | 3,00 |
| | By do Baptist Mission Society, Utica, N. Y. | - - - - - | 97,15 |
| 21. | By Mrs. S. Vanderpool, Female Mite Society, Newark, | - - - - - | 40,00 |
| 27. | By Bank of America, Dividend, | - - - - - | 7,50 |
| Aug. 4. | By J. Skelding, from Elder Harrington, | - - - - - | ? |
| | Washington, Warren and Saratoga Associations, | - - - - - | 100,00 |
| Oct. 3. | By U. States Interest, | - - - - - | 254,00 |
| | By New-York do | - - - - - | 30,00 |
| | By B. Emerson, Esq. Haverhill (Mass.) F. M. S. | - - - - - | 30,00 |
| 20. | By Rev. Joy Handy, Holland Purchase Association, | - - - - - | 10,75 |
| | By Gen. A. Forbes, Union Society, Vt. & N. H. | - - - - - | 200,00 |
| | By Mr. A. Billings, Baptist Association, Vermont, | - - - - - | 19,00 |
| | By R. Burrows, Esq. Stonington (Con.) Union Association, | - - - - - | 14,00 |
| 31. | By E. Arnold, Esq. Westfield (Con.) Association, | - - - - - | 15,50 |
| | Nov. 2d, 1819.—By E. Arnold, Esq. Westfield (Con.) Association, omitted in its proper place, | - - - - - | 28,12 |
| Nov. 1. | By J. Skelding, from Elder Harrington, Washington, Warren and Saratoga Associations, | - - - - - | 100,00 |
| 3. | By Miss S. E. Linsley, Female Mite Society, N. Canaan, | - - - - - | 6,44 |
| 18. | By Mr. D. Purington, Leyden Association, | - - - - - | 80,00 |

Dols. 1518,78

J. CAULDWELL, Treasurer.

Poetry.

A HYMN.....BY KRISHNU,

THE FIRST HINDOO WHO BROKE THE CHAIN OF THE CAST, AND WAS
BAPTIZED IN BENGAL,

And now a Preacher of the Gospel.

Translated from the Bengalee, by Rev. Mr. Ward.

O Thou, my soul, forget no more
The *Friend* who all thy mis'ry bore ;
Let ev'ry idol be forgot,
But, O my soul, forget *Him* not.

BRUMHU* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt ;—
And canst thou e'er such love forget ?

Renounce thy works and ways with grief,
And fly to this most sure relief ;
Nor Him forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In Him, and he himself is thine ;
And canst thou, then, with sin beset,
Such charms, such matchless charms, forget ?

Ah ! no—till life itself depart,
His name shall cheer and warm my heart ;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah ! no—when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

* The Hindoo name of the ONE GOD.

To Correspondents.

Many Communications remain on file to give place to the copious extracts from Mr. Judson's Journal, and Mr. Ward's interesting Circular.

We were compelled to divide the lengthy Dissertation of *Philologus*—remain-der in our next.

We thank our Correspondents for the favours of the past year, and respectfully invite them to enrich our future pages.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

MARCH, 1821.

VOL. III.

Biography.

MEMOIR OF JOHN HOWARD, ESQ.

brated John Howard, called the Philanthropist, about 1727, at Hackney, whither a short time before Enfield, to which retired from his upholstery and carseman, which he had in Long-lane, Smith-street, which he had considerable fortune.

in which the subject of his life, is described, years since, as his father, and as a venerable man at the western street. It is now much has lately been dis-

ch to which he was was of the Independent at Stoke Newington under the pastoral Rev. Micaiah Towns- church he was ad- member, but at what of his life we have le to ascertain, the ds of the proceedings ch still flourishing, such were at that having been either estroyed; and not- his subsequent resi- istant parts of the seems never to have connexion.

His medical attendants thinking his constitution disposed to be consumptive, put him on a very rigorous dietetic regimen, which is said, by one of his biographers, to have "laid the foundation of that extraordinary abstemiousness, and indifference to the gratifications of the palate, which ever after so much distinguished him." But notwithstanding these precautions, he was attacked with a severe fit of illness in the house of Mrs. Sarah Laid- aire, a widow lady of small independent property, residing in Church-street, Newington, to whose apartments he had removed, in consequence of not meeting with the attention he thought he had a right to expect, from the person beneath whose roof he had taken up his abode as a lodger, on his first coming to live in this village. He experienced, on the part of his land- lady, so many marks of kind attention during his sickness, that upon his recovery he was induced, by a grateful recollection of her kindness, contrasted with the utter want of it in his former residence, to make her an offer of his hand in marriage, though she was twice his age, extremely sickly, and very much his inferior in point of fortune. Against this unexpected proposal the lady made many remonstrances, priu-

cipally upon the ground of the great disparity in their ages; but Mr. Howard being firm to his purpose, the union took place, it is believed in the year 1752, he being then in about the twenty-fifth year of his age, and his bride in her fifty-second.

Upon this occasion he behaved with a liberality which seems to have been inherent in his nature, by settling the whole of his wife's little independence upon her sister. Her husband, whilst she lived, uniformly expressed himself happy in the choice he had made; and when, between two and three years after their marriage, the connexion was dissolved by her death, he was a sincere mourner for the loss he had sustained in her removal.

After the death of Mrs. Howard, he formed the resolution to go to the Continent of Europe.

The country he intended first to visit was Portugal, then rendered particularly interesting by the situation of its capital, which had been lately visited by a tremendous earthquake, that had shaken it to its very foundations, and a great part of which, with thousands of its unfortunate inhabitants, had been swallowed up by the earth. It was to this sublime, but melancholy spectacle, that Mr. H.'s attention was principally directed; and he accordingly took his passage in a Lisbon packet, called the Hanover, which had the misfortune to be captured on its voyage by a French privateer. His captors treated him with great cruelty; for after having been kept forty hours without food or water, he was carried into Brest, and confined, with the other prisoners taken in the packet, in the castle of that place. Here his sufferings were but little, if at all, diminished; for after being cast with the crew, and the rest of the passengers, into a filthy dungeon, and there kept a considerable time

without admittance, a mutation was at length threw the midst of them, which want of the accommodation much as a solitary guise, were obliged to tear to pieces and gnaw like dogs. In this room he and his companions misfortune continued near week, having been compelled to lie for six nights upon floor of their miserable den with nothing but straw to shield them from its noxious damp.

Whilst at Carpaix he conversed with the English prisoners at Brest, Morlaix, and Namur, and had sufficient evidence of their being treated with barbarity, that many had perished, and thirty-six buried in a hole at Dinan one day. His humanity being moved by this affecting statement of the wretched situation of so many of his gallant countrymen, to whom he had himself been an eye-witness of whose cruel treatment he even shared in its horrors, he spent no time in making so strong a presentation upon this subject to the Commissioners of Sick and Wounded Seamen, that they only gave him their thanks for the information, but took such immediate and effectual measures for getting the injury redressed, that he had soon the satisfaction of learning, that the prisoners confined in the three packets to which he had more particularly directed their attention, were sent home in the first cartel that arrived in England, entirely indebted for their deliverance from their accumulated sufferings to his benevolent and timely interference on their behalf. It is to this event that Mr. H. himself refers the first element of that attention to the distressed situation of those fellow-creatures, who were confined in prison, with no one to relieve them, which after so fully occupied the grate

of sixteen years of his useful, but most laborious life. It was some time, however, before the impression thus made upon his mind by the barbarity with which he himself had been treated, or by the still greater hardships which he had seen some of his countrymen undergo, coupled with the witnessing of other scenes of a somewhat similar nature, had the effect of inducing him to devote all the most active energies of his being to the devising and carrying into execution his benevolent plans for the relief of persons under similar circumstances of aggravated distress.

But we must now return to the contemplation of Mr. H.'s character in the domestic relations of life. He had not been many years in his native country after the hardships he had experienced abroad, before he formed a connexion, which was at once the immediate source of some of the sweetest, and, in its consequences, an occasion of some of the bitterest moments of his existence. This was his second marriage, on the 25th of April, 1758, with Miss Henrietta Leeds, eldest daughter of Edward Leeds, Esq. of Croxton, in Cambridgeshire, one of his Majesty's sergeants at law, and father to the late Edward Leeds, Esq. a master in chancery, and member in parliament for the borough of Ryegate, and Joseph Leeds, Esq. who died some years since, at his house at Croydon, where he had long resided, like his elder brother, in what it is presumed he considered, a state of single blessedness. This alliance was, in every respect, a suitable one. The lady to whom he now became united, possessed, in no ordinary degree, all the softer virtues of her sex; and as far as we can judge from the miniature formerly in the possession of her husband, and now in that of her female attendant, she was by no means deficient in personal attractions.

Though educated in a manner suited to her father's fortune and professional rank in life, she seems not to have imbibed any of that love of dress, but too common with females in her situation. As a proof of this, it appears, that soon after her marriage, she sold some jewels she had no longer any inclination to wear, and put the money into a purse, called by herself and her husband, "The Charity Purse," from its contents being consecrated to the wants of the poor, and the relief of the destitute. To how many a thoughtless daughter of dissipation—to how many a fashionable wife, who is now sparkling in her jewels in the dress box of a theatre,—swimming down the circling mazes of the dance, or losing all the modesty which was once the peculiar characteristic, and the most resistless charm of her sex, in the wanton fascinations of the waltz, as she blazes in the splendour—whilst she rivets the eye of the lascivious, and crimsons the cheek of the virtuous, by the voluptuousness of her dress,—might it be said, in the plain but forcible language of inspiration, "Go thou and do likewise!" Of this valuable assistant he was, however, too soon deprived; for his domestic happiness received a sudden and a final shock, by the removal of the beloved object of his fondest affections, soon after she had given birth to a son, the first and only issue of their marriage. This afflicting event happened on the 31st of March, 1765; and though, as a christian, Mr. H. bowed with resignation to a blow that laid his dearest enjoyments and hopes of happiness in this world in the dust, as a man, and as a husband, he felt it in all its poignancy.

The minister under whom Mr. H. first sat as a regular hearer, after his settlement at Cardington, was Mr. Saunderson, pastor

of the Congregational church at Bedford, once under the pastoral care of the celebrated John Bunyan. With this church he continued to be an occasional communicant as long as Mr. Saunderson lived, which was but a few years after he himself came to reside in Bedfordshire. Upon the ministry of his successor, the Rev. Joshua Symonds, he continued to attend, until the year 1772, when a division in the church took place, on account of Mr. Symonds, the pastor, having avowed the sentiments of the Baptists, which had been those of all the pastors of the church, from its being founded in 1650, till Mr. Ebenezer Chandler, who succeeded Mr. Bunyan.*

After having left England, it was with the design of spending the winter either at Geneva, or in the south of Italy: but that plan he abandoned, upon his arrival at Turin, for reasons which cannot better be explained than from the following extract from his own journal.

"Turin, 1769, Nov. 30. My return without seeing the southern part of Italy was on much deliberation, as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a death-bed, would cause pain, as

unbecoming a disciple of (whose mind should be for my soul. These thoughts distance from my dear be termine me to check my c ty, and be on the return. why should vanity and follitures and baubles, or ev stupendous mountains, be hills, or rich vallies, whic long will all be consume gross the thoughts of a can for an eternal everlasting dom—a worm, ever to ori earth whom God has rais the hope of glory, whic long will be revealed to who are washed and sanctif faith in the blood of the Redeemer! Look forward, soul! how low, how mean little, is every thing but has a view to that glorious of light, life, and love.—Th paration of the heart is of prepare the heart, O God thy unworthy creature, and thee be all the glory, th the boundless ages of etern (Signed) "J.]

"This night my trembling almost longs to take its flight and know the wonders deeming love—join the triumphant choir—sin and sorrow away—God my Redeemer all—Oh! happy spirits thus safe in those mansions."

"Florence being the seat of the arts, I visited the fine gallery many days, from which I travelled to this renowned The amazing ruins of ten

* In a Life of Mr. Howard, it is said, that "till this period, and for every reason to suppose until death dissolved the bond of union, Mr. H. considered himself to be as upon the principles of the Independent church. This appears likely to be correct, as Mr. H. left Mr. Symonds, and assisted in building the Independent Meeting-house at Bedford; especially if (as his biographer asserts) "he had his son baptized at Cardington." We suppose an opinion that was generally entertained of Mr. H.'s having belonged to the Baptist denomination, arose from his always attending, when in London, the society of the late Dr. Samuel Stennett, and from some strong passages in his sermons to that excellent minister. We feel no inclination to contend this unimportant matter. Whether he was a Baptist or not, Mr. H. was a CHRISTIAN of the good old sort, whose spirit and conduct are worthy of imitation.

palaces, aqueducts, &c. gives one some faint idea of its ancient grandeur, but comparatively now a desert. The description of them, as also of St. Peter's church and the Vatican, I must defer till I have the pleasure of seeing you. The Pope passed very close by me yesterday; he waved his hand to bless me. I bowed; but not kneeling, some of the Cardinals were displeased. But I never can nor will to any human creature or invention, as I should tremble at the thought of the adoration I have seen to him and the wafer. My temper is too open for this country, yet an important piece of news of this court (expulsion of the Jesuits) that I now know, I durst not commit to writing. That cruellest of all inventions, the Inquisition, stops all mouths."

No sooner had Mr. H. entered upon the office of High Sheriff in the County of Bedford, than with a zeal and promptitude which characterized all his proceedings, he applied himself to the active discharge of its duties, which he resolved not to leave (as they generally are left) to an under Sheriff, whose chief object is but too often to put as much money as he can into his pocket, by performing all the drudgery, and taking upon himself all the responsibility of a station, the honour and expense of which alone belong to his principal. His wand, therefore, was regularly to be seen in the court; but without the insignia of his office, he was as regularly to be met with in the prison, examining into the condition and government of every part, even to its inmost cell.

From the 15th to the 27th of the month of November, both inclusive, he was occupied in visiting the gaols for the counties of *Northampton, Leicester, Nottingham, Derby, Stafford, War-*

wick, Worcester, Gloucester, Oxford, and Buckingham.

From Aylesbury Mr. H. returned home to Cardington, having witnessed, in the course of his journey, enough of the misery existing in our prisons, to induce him to form the benevolent resolution to obtain a more perfect knowledge of the particulars and extent of it, by enlarging the sphere of his observations to most of the county gaols in England. Ten days had accordingly scarcely elapsed, from the completion of his former tour, ere he set off upon a third, in the course of which he visited the gaols for the Counties of *Hertford, Berks, Wilts, Dorset, Hants, and Sussex*, being out from the 9th to the 17th of December inclusive.

Soon after his return from a western journey, which he performed in the short space of a single week, he was also himself examined before a committee of the whole House of Commons; when he gave such full and satisfactory answers to the questions proposed to him, as to the unhealthy condition of many of the English gaols at this time, the cause of this alarming evil, and the best modes of removing it, that upon the house being resumed, the chairman (Sir Thomas Clavering) reported, that "he was directed by the Committee to move the house, that John Howard, Esq. be called in to the bar, and that Mr. Speaker do acquaint him that the house are very sensible of the humanity and zeal which have led him to visit the several gaols of this kingdom, and to communicate to the house the interesting observations he has made upon that subject." And the house having been moved accordingly, and the motion carried *namine contradicente*, our illustrious countryman had the honour of receiving, in the midst

of an assembled senate, the meed of praise, which he so richly merited from those, who now conveyed to him his country's grateful thanks for his benevolent exertions in behalf of the most destitute and outcast members of her community.

After having visited most of the prisons in England, France, Holland, Flanders, Germany, Italy, Switzerland, Denmark, Sweden, Russia, Poland, Portugal, Spain, Netherlands, Malta, and Turkey, he was taken very ill whilst remaining at Cherson.

Being fully prepared for a change, which was now rapidly approaching, on the 18th of January, 1790, the symptoms of this great and good man's disease began to assume a still more alarming appearance, for he was then seized with a violent hick-upping, which continued the next day, until it was somewhat allayed by some musk draughts, administered by direction of his medical attendant. On a friend, Admiral Priestman, inquiring after his health, he replied, That his end was approaching very fast, that he had several things to say to him, and thanked him for having called upon him. "There is a spot," said he, "near the village of Dauphigny; this would suit me nicely. You know it well, for I have often said, that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription, whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." When his friend returned to him with the intelligence, that he had executed his commission respecting the place of his interment, his countenance brightened, a gleam

of satisfaction came over him, and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read, which communicated the improvement that seemed to be taken place in his son's health, and when he had read it, he turned his languid head on his pillow, and asked, "Is no comfort for a dying father?" then expressed great repugnance to being buried according to the rites of the Greek church, begged the Admiral not to prevent all interference on the part of the Russian priests, and himself to read the burial service of the Church of England over his body, at his interment, which was the last request he made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to live for an hour or two previous to his decease. Still, however, he was sensible a while; as, being requested to let the physician be sent for, who was then at a little distance from his residence, he nodded his head by way of assent, though it was too late. Before he could arrive, the swelling in his throat had begun, and he soon afterwards breathed his last, at about 8 o'clock in the morning of the 20th of January 1790. We shall conclude this brief Memoir of Mr. H. with a celebrated panegyric of Burke on his character.

"I cannot name this great man without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited Europe—not to survey the situation of palaces, or the splendour of temples; not to take accurate measurements of the remains of ancient grandeur, to form a scale of the curiosity of modern art, nor to collect

als, or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of

all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country: I hope he will anticipate his final reward by seeing all its effects fully realized in his own."

[*Eng. Bap. Mag.*]

Religious Communications.

DISSERTATION ON HEBREWS vi. 4—6.

Concluded from page 24.

IN the next clause of the passage, in which the apostle speaks of their having *tasted of the heavenly gift*, the evidence rises, if possible, still higher. By the *heavenly gift*, we are to understand Jesus Christ, including all the blessings of the covenant of grace which are deposited in his hands, and which believers enjoy in him. Then *tasting of the heavenly gift* imports a participation of those blessings, and such a knowledge and enjoyment of Jesus Christ, as is peculiar to true believers. Thus says the prophet, "O taste and see that the Lord is good."* And thus the apostle exhorts christians: "As new born babes desire the sincere milk of the word, that ye may grow thereby, if so be that ye have *tasted* that the Lord is gracious."† Tasting, so far as the writer has observed, is uniformly expressive of experimental, in distinction from speculative knowledge of the object *tasted*. Thus said our Lord: "Verily I say unto you, there be some standing here which shall not *taste* death, until they see the Son of Man coming

in his kingdom."‡ So Christ is said to have tasted death for every man.§ And he says, "None of those men that were bidden, shall *taste* of my supper."¶ Tasting that the Lord is good, that he is gracious, desiring the sincere milk of the word, and tasting of Christ's Supper, are unquestionably expressive of such a participation of the blessings of divine grace as is peculiar to real saints; and unless we can find some other texts where tasting, with Christ as its object, is predicated on persons of an opposite character, the regular rules of exegesis will oblige us to allow that the Apostle is here describing the character of real saints.

By the phrase, *partakers of the Holy Ghost*, some have understood the common influences of the Spirit of God; but it does not appear to be true in fact, that those who have been under the common or awakening influences of the divine Spirit, and have fallen away, are absolutely beyond the reach of mercy, so that it is impossible to renew them again to repentance. Others have refer-

* Isa. xxxiv. 8.

† 1 Pet. ii. 2, 3.

‡ Matt. xvi. 28.

§ Heb. ii. 9.

¶ Luke xiv. 24.

ed it to the extraordinary and miraculous gifts of the Holy Ghost, and say that these gifts were imparted to unregenerate men, in common with real christians, that Judas had the power of working miracles, and casting out devils. But this does not seem to be quite certain; for although Judas was numbered with the twelve Apostles, to whom those powers were given; yet we have no particular account that Judas personally ever exercised any such powers: But if, to avoid a needless dispute, we should admit that Judas had those powers, and did occasionally employ them, in common with the rest of the twelve, it would prove very little to the purpose. The case of Judas was manifestly singular and in every respect extraordinary; the station he filled, the relation in which he stood, the character which he sustained, and the part he acted, were peculiar to him: to himself, those traits of character belonged, to the exclusion of all other men; so that the case of Judas never can with propriety be drawn in as a general example. It is very plain that Peter considered the reception of the Holy Ghost, as an evidence of real grace, when he said; "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" On the supposition that the impartation of the divine Spirit was common to believers and unbelievers, the argument of the Apostle would have been totally inconclusive; as their having received the Holy Ghost, would have been no evidence that Cornelius and his friends were true believers, and so the proper subjects of christian baptism.

Tasting the good word of God, and the powers of the world to come, do if our former obser-

vations are correct, an experimental enjoyment of them to true believers.

But the great ~~question~~ remains; the question is presumed has in divines to reject the natural exposition sage under consideration does it not prove the real saints so to apostasy be finally lost?

The answer is, that any more than our singing, "If I should say not, I should be a liar to you," proves the liability of Christ to deny his knowledge of his Father, and become a fact is, that there are numbers of hypothetical cases in the Scriptures, which never intended to be supposed. Although does not prove the saints to final apostasy proves what the Apostle to prove by it, that christians can never in circumstances, as they be necessary for the again the foundation of from dead works, a wards God. This can be necessary, unless the foundation once laid, should by crucifying the Son fresh, and putting him to shame: This the Apostle will never take place beloved, we are permitted things of you, and accompany salvation, thus speak. For God righteous to forget and labour of love, have shewed toward in that ye have ministered to saints, and do minister as much as if he had have, brethren, experimental evidences to true believers, and as

gaged that true believers shall be kept by his power, through faith unto eternal salvation, I rely upon his faithfulness, and am persuaded that you will not fall away, nor crucify the Son of God afresh; and upon this principle I exhort you to shew the same diligence in learning experimentally the mind of God until you arrive at the full assurance of hope.

It will be seen, that this passage of scripture, when rightly understood, is so far from proving the final apostacy of saints, that it proves the reverse; and so far from being a ground of perplexity, doubt, and discouragement to christians, it was intended, and is happily calculated, to remove their doubts, and to establish and comfort them.

It only remains for the writer to express his fervent, devout desires that this feeble effort to shed light upon this text may be attended with the divine blessing.

PHILOLOGOS.

METAPHORS OF SCRIPTURE.

A metaphor signifies a transfer; and implies that the term so used is diverted from its literal and primary sense. As this figure occurs more frequently in Scripture than all others united, it merits some attention. I might also add, that the Bible, more than almost any other book that falls under our notice, abounds with this figure. One obvious reason is, the nature of its subjects. It treats of the affections of the soul, of God, of spirits, of the resurrection and final judgment, of heaven and hell;—subjects the farthest removed from the observation of our senses, and with which we have the least acquaintance. Our only knowledge of some of these is derived from

the Scriptures. Now it is obvious that the inspired writers, in order to communicate to us instruction concerning subjects, of which we had little or no previous knowledge, must have recourse to material objects for illustration; must take language already existing and already appropriated to particular ideas, and adapt it to other subjects; i. e. use it metaphorically.

Metaphor, like figurative language generally, has its foundation in the relation of similitude. It is in fact, though not in form, a comparison. Thus the metaphorical expression, God is a sun, is not different in the sentiment from the comparison, God is like the sun. It is evident, however, that a formal comparison is not so forcible, nor so well adapted to express strong emotions, as a metaphor.

The grand fault in the interpretation of metaphors, is, extending the resemblance beyond what the writer intended. The writer has in his eye some single point of resemblance. This point is generally very obvious; though from the nature of the subject, the resemblance is often somewhat remote.

Thus God is denominated a shield. Is any labour necessary to show that in most respects there is no resemblance between God and a shield? that it cannot be with respect to the substance, shape, or sound of the shield? Its use, i. e. to afford protection, appears to be the point in view; though even, as to this point, the resemblance cannot be very strict.

God is called a Father: therefore say some, it cannot be, that he will cause or permit any of his creatures to be forever wretched. But is he not also called a King and Judge? Let the same mode of reasoning be

applied to these terms, and what will be the prospects of transgressors and rebels like ourselves.

Because man is said to have been created in the image of God, some have supposed that God was a corporeal being: and because our Saviour is called the Son of God, others have imagined him to be as literally and strictly so, as Isaac was the son of Abraham.

Christ is called a vine, door, way, corner-stone, shepherd, lamb, physician. What a heterogeneous being should we make him, if we attempted to unite in him all or any considerable part of the properties of these various objects!

Christians, by the same figure, are called the salt of the earth, the light of the world, the temple of God, sheep. Now we are not to inquire, how many resemblances a visionary interpreter might fancy between christians and salt, light, temples, sheep. But what are the resemblances, the prominent, leading resemblances, aimed at by the writer?

IMLAC.

SCRIPTURE PARABLES AND ALLEGORIES.

THE word Parable is used with considerable latitude of signification. It sometimes denotes any thing spoken obscurely, and needing explanation; and so comprehends proverbs and enigmas. At other times, it seems to denote little more than moral precept; (as Luke xiv. 7.) or a comparison or illustration; (as Luke, xv. 4, and 8.) But more commonly, it is a *formal narrative, instituted to convey some particular instruction*. This narrative may be fictitious, or founded on fact. All parables are a kind of allegory.

An allegory is a figure in which one thing is presented in view, and another thing is intended to be conveyed by it. The former, presented to one of our natural senses, has been called the immediate representation; and the latter, or that which represents the ultimate representation, is the mere living image of the latter. The distinction of the former, is a pretation of words; but the latter is a pretation of things. This distinction been obscure and wildness in explanation of writing might have been avoided. But by jumbling these two different things, we become interpreters of words and not of things themselves. Take, for example, the parable of the mustard seed, which the kingdom of heaven is likened to: (Matt. xiii.) tempting to give the hearer this, how unskillful a person appear, if, instead of seeing at the only thing which is meant, wit, the increase of the kingdom, he should dwell on the principal word in the image, and representation; should enquire in detail of the qualities of the mustard seed, and run a parallel between the qualities and the kingdom of heaven! But this is the way in which it has been practised on all our parables.

An allegory cannot, however, consist of a single word. It comprises the whole of the proposition, which is intended to suggest another thing. It bears some resemblance to the parable, but from the meaning of the whole taken together, it is not meant to convey children's bread, and dogs' meat. This is the representation, designed to convey the ultimate one.

man addressed was at no loss for the meaning; namely, that it is not proper to take away benefits from natives or Jews, and give them to foreigners or Gentiles. In this, our Saviour spoke after the Jewish manner. But this sentiment is gathered, not from any thing in the word bread to signify benefits, or the word dogs to signify foreigners; but from the whole proposition taken together, and from the occasion on which it was spoken.

There is another fault; that of making every single circumstance in the immediate representation, mean something special in the doctrinal part or ultimate representation. Thus in the parable of the prodigal son, some give a particular significancy to the ring and the shoes with which he was adorned by the father: not considering that this is the mere filling up of the picture, so to speak; the natural expressions of a kind reception, and designed to signify nothing more.

That all the circumstances or incidents of the immediate representation are to be taken as a whole, and are designed to illustrate more forcibly, than could be done without them, the general truth to be conveyed, is evident from the fact, that different parables are spoken to inculcate the same truth. The three parables, for instance, in Luke xv. were all spoken by our Lord on the same occasion, and for the same object; namely, to justify his attention to the interests of the less esteemed and less moral part of the community. The parables of the mustard and of the leaven, (Matt. xiii. 31, and 33,) are both designed to set forth the great increase of Christ's kingdom. And those of the treasure in the field and of the pearl of great price, (in verses 44, and 45, of the same chapter,) were both spoken to denote the

superior value of the kingdom of God, and the duty of sacrificing every thing to secure an interest in it. By truths being thus presented in different points of view, they are more vividly impressed on the mind; and, at the same time, we are enabled to determine with more certainty what is *essential* in these different parables, for we are not to regard parables as mere aphorisms. Some particular truth is to be enforced; some definite point to be illustrated. To know what this is, we must look at the *general scope or drift* of each.

This view may be further confirmed by the fact, that the same parable is spoken on different occasions, or recorded by different evangelists, with no small diversity of incident. Compare Matt. xxv. 14—30. and Luke xix. 12—27. The parables in both places are substantially the same, and designed to inculcate the same great truth; to wit, that men will be rewarded in proportion to the use they make of their talents. But many of the circumstances are different. In one case, the number of servants is mentioned; in the other, not: and the number of talents committed to them is different in the two cases.

Few parables, probably, have been more sadly tortured by allegorizing commentators, than that of the good Samaritan, (Luke x. 30—37.) It was spoken in reply to the interrogation of a self-righteous Jew, 'And who is my neighbour?' It is well known, that the Jews held in utter contempt all nations, but their own; and that the Samaritans were objects of their special hatred. The design of our Lord appears to have been to break down these narrow prejudices; to extend the benevolence and beneficence of this Jewish lawyer; and the parable seems ad-

mirably adapted to produce the desired effect. But those, who are not contented to find in a parable instruction on some one important point, must find in this a whole system of divinity;—must discover the fall of man, his rescue by Christ, the giving of the Old and New Testaments; the duties of the gospel minister; and other particulars too numerous to be detailed.

The explanation of the parable is sometimes explicitly added; as in those of Nathan the prophet, (2 Sam. xii.) of the vineyard, (Isa. v.) of the sower and of the tares, (Matt. xiii.): sometimes more indirectly, but still in such a manner as not to leave the shadow of a doubt; as in those of Jotham, (Judg. ix.) of Joash, (2 Chron. xxv. 18.) and of the vine. (Ps. lxxx.) In other cases, the meaning is to be obtained from a careful examination of the whole context and all parallel places; from the design of the speaker or writer, the occasion, the primary word, history, and the nature of the thing. And we must be careful to distinguish the fundamental parts from those which are added merely for ornament or verisimilitude.

The parabolic mode of instruction is of very ancient usage; and is attended with important advantages.

The general truths are illustrated by some single instance: and a general rule, when applied to a particular case, has always more force, than when not exemplified. To general truths, the belief of which does not directly affect our practice, we yield a cold and unfeeling assent. But when illustrated by some sensible object, or familiar image, we no longer remain uninterested. Conviction forces itself upon our minds. Take, for example, the parable of the rich man, whose ground brought forth plen-

tifully, (Luke xii. 16,) spoken by Christ to hearers against covetousness; a parable equally necessary to the present day. When he says, 'Take heed and beware of covetousness; for a man's consisteth not in the abundance of the things which he possesseth,' he powerfully acknowledges the propriety of the admonition and the reason. But when we set before us in those circumstances, who are won by schemes of wealth and disreputable gain; and when we hear the voice of the Almighty, calling him away from his executed schemes, the madness of the world is made manifest with deep effect upon our minds. We pity the deluded class.

Parables and allegories are so an admirable vehicle of conveyance of reproof that when man is reprov'd, it is probable, that he will be reformed, and will seek to justify his conduct. But when a man is once betrayed into the temptation of a similar fault, the treat is cut off; and compels him to confess his sin. What could not be told in a direct manner, or if told in a direct manner, may be told in a more agreeable manner, and be received, may be to the purpose of similitude.

THE SONS OF THE PILGRIMS

It is not a little singular to perceive, with what frequency some men of piety speak of themselves, the descendants of the pilgrims, who first came to these western shores. When they are on particular occasions, they would be led to suppose that such was their veneration for the religion of their ancestors, that nothing would induce them to deviate from their pious

ota. But how stands the point of fact? Have they pudiated the religion of others as being corrupt in le, and pernicious in practice? Do they not treat with st supercilious contempt h christians as still adhere doctrines embraced by the of New England?

any have the temerity to hat these "venerable pilgrims" as they are frequently were disciples of the Geschool, and decidedly Calvin in their system of doctrine. That in their discipline nners, they might be considered Puritans, of the strictest

se pious fathers were also, hem, *Trinitarians*. Never, lieved, were they heard to prayer, without ascribing onours to the Son, as to ther. Indeed with them, inity of Christ, was an es-component part of their of religion. They most y held the necessity of the ipirit's influence, to change arts of sinners. The doctrine of regeneration by this digent, was by them considered scripture doctrine, and ere not ashamed to avow it. it are the sentiments of who claim to be considered sons of the Pilgrims? They *Antitrinitarians*. Whether re Arians or Socinians is of sequence. They indeed to call themselves Unitarian. But this term, rightly understood, is not sufficiently defined to distinguish their real sentiments. We know of no christ who does not believe in the u of God. The Unitarian a of this sentiment, is not inl so much to distinguish own belief, as to implicate

others in the absurdity, of worshipping a plurality of Gods. The fathers of New England ascribed divine honours to Jesus Christ. Their degenerate children refuse to honour the Son as they honour the Father. The former believed in the doctrine of total moral depravity, in the universal corruption of human nature. The latter deny and ridicule the doctrine, although they give the most convincing evidence of its truth.

The fathers of New England believed in the atonement made by the Son of God, and built all their hopes of salvation upon his blood and righteousness. They considered their holiest works of piety and benevolence, not as the ground of their acceptance with God; but only as the fruits and evidences of their faith. These fathers believed, as Trinitarians now believe, that is, they believed in Christ, "*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*"

But in what light do Unitarians consider the death of Christ? Do they consider it necessary, as an atonement for the sins of the world? Or do they consider his sufferings upon the cross, as merely giving him the elevated rank of a martyr!

"We have no desire," (says a distinguished advocate for Unitarianism*) "to conceal the fact, that a difference of opinion exists among us, in regard to an interesting part of Christ's mediation; I mean in regard to the precise influence of his death on our forgiveness. Some suppose, that this event contributes to our pardon, as it was a principal means of confirming his religion, and of giving it a power over the mind; in other words, that it procures forgiveness by leading to that re-

* Vid. Dr. Channing's sermon at the ordination of Mr. Sparks.

penitance and virtue, which is the great and only condition on which forgiveness is bestowed."

Here we have a view of the light in which Unitarians consider the death of Christ. It does not, however, appear to have any just agreement with the scripture doctrine on this all-important point. It supposes, "that Christ's death procures forgiveness by leading to that repentance and virtue, which is the great and only condition on which forgiveness is bestowed." But what influence can the death of Christ have in producing repentance, more than the death of any other man, unless we admit that "*he died for our sins.*" But could he die for our sins, unless he died as a *substitute*? Nor does it appear from the scriptures, that God forgives the sinner for the sake of his repentance; but for the sake of what Christ has done.

"Many of us," says the writer above quoted, "are dissatisfied with this explanation, and think that the scriptures ascribe the remission of sins to Christ's death with an emphasis so peculiar, that we ought to consider this event as having a special influence in *removing punishment* as a condition or method of pardon, *without which repentance would not avail us*, at least to that extent which is now promised in the gospel."

The reader needs only to compare both these statements with the scripture account, to see their total incorrectness. The *first* supposes, that the great and only condition on which forgiveness is bestowed, is "repentance and virtue;" and that Christ's death is no otherwise concerned in it, than as a means of producing this repentance. This excludes every idea of atonement. The *last*, considers Christ's death "as having special influence in *removing punishment*, as a condition or method of pardon,

without which repentance not avail us." This is the last effort of Unitarians to make out some advantage derived from the death without admitting his *trier*. But what is it? *What influence* exerted in *removing punishment*? for what purpose as a condition or method? What a sublimation of this stupendous! It is devoutly to be hoped that believers in the atonement never be guilty of gross surdities in explaining this doctrine, than are here presented to the mind, and all this under the imposing name of *rationality*.

We would modestly in what sense or in what Christ's death can possess an influence in removing punishment, without admitting the doctrine of *substitution*, which Unitarians utterly deny? If sufferings were not vicarious, his sacrifice upon the cross not by God's special appointment to be considered as an atonement for sin, we can perceive no connection between the death of Christ and the pardon of transgressors. Yet without it, it is acknowledged that "our repentance will not avail us, at least to the extent." If repentance without the death of Christ will at all, there can be no reason assigned, why it should not avail in every possible case, and to every conceivable extent.

If we have been able to stand this author's double argument respecting the connection between Christ's death and forgiveness of sins, it is considered as a *motive* to repentance and virtue,"—or, in other words, as a "special influence in removing punishment, as a condition or method of pardon." In these positions can be maintained without admitting a

Christ's death was designed to make an atonement for sin. What motive can be urged from his death in favour of repentance, any more than from the death of Stephen, or any other person, unless it be admitted that he died for our sins? The other position labours under a similar difficulty; for unless we admit that Christ *suffered, the just for the unjust*, his death can have no "influence in removing punishment," nor in bringing us to God.

It hence appears that Unitarians rely chiefly on their own repentance and virtue for forgiveness, and consider the death of Christ merely auxiliary in this important concern. They express themselves, it is true, with great caution, by saying, that "without the death of Christ repentance would not avail us"—(Had the sentence closed here we should not have objected; but it was thought necessary to qualify it, by adding) "at least to that extent which is now promised in the gospel." It would be highly interesting to know how far repentance unconnected with the death of Christ will avail us, and how far we are indebted to him for the remainder of our forgiveness.

We feel constrained to consider Unitarianism in all its parts and principles, as infinitely derogatory to the character of the Saviour; and even in the attempt which has been made to show, that his death may be of some little advantage in aiding our repentance, we can perceive no cause to alter this opinion.

The scriptures teach us that sinners are forgiven not in part, but wholly on account of what Christ has done. Thus Paul exhorted the Ephesians "to forgive one another, as God for *Christ's* sake had forgiven them."

That repentance is not only required, but actually produced in all, who are the subjects of forgiving mercy, will readily be admitted. But that this repentance is the meritorious cause of their forgiveness is denied. Holiness is no less required than repentance; sinners are not forgiven because they are holy, but that they may be made holy. If God forgives sinners for Christ's sake, then he does not forgive them on account of their repentance. The gospel represents Christ as a Prince and a Saviour exalted by the right hand of God, to *give repentance and remission of sins*.

The scriptures represent the death of Christ as an instance of unbounded mercy, and of love without a parallel! "Herein, said an apostle, is love, not that we loved God, but that he loved us, and sent his Son to be the PROPITIATION for our sins."* "Greater love hath no man than this, that a man LAY DOWN HIS LIFE for his friends."† "But God commended his love toward us, in that while we were yet enemies CHRIST DIED FOR US."‡ "I delivered unto you, first of all, that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."§ "Who was delivered for our offences, and raised again for our justification."|| "Ought not Christ to suffer these things, and to enter into his glory."¶

But why, we ask, ought Christ to suffer these things? Did he, who was "holy, harmless, undefiled, and separate from sinners," deserve it on his own account? Or was it only as he was considered as our surety? Let men lay their hands on their hearts and answer this question. We know the Jews assigned another reason, why he ought to

* John iv. 10.

† John xv. 13.

‡ Rom v. 8.

§ 1 Cor. xv. 3.

|| Rom. iv. 25.

¶ Luke xxiv. 26.

die, i. e. "because he said God was his Father, thereby making himself equal with God."

Do those who call themselves the sons of the pilgrims, preach the same gospel which their fathers did? This is a serious question. "I determined," said Paul to the Corinthians, "not to know any thing among you, save *Jesus Christ, and him crucified*." "We preach Christ crucified, to the Jews a stumbling block, and to the Greek foolishness." Is *Christ crucified*, the theme of Socinian preaching, or is the subject rarely mentioned? Let those who hear them answer, if they please.

On the whole, the claim of modern Unitarians, to be considered as the descendants of the pilgrims, will avail them, we should suppose, about as much, as that of the Jews in the days of Christ of being the seed of Abraham. They valued themselves as having descended from that venerable patriarch. When their impiety was reprov'd and their religion challenged, this was their defence, "We be Abraham's seed." I know, replied the Saviour, that "ye are

Abraham's seed, but ye kill me, because my word has no place in you."—"If ye the children of Abraham would do the works of Abraham."

Sons of the pilgrims—ancestors, whose religion profess to venerate were fanatics, idolaters, nor hypocrites, but true men, they were of the praises you bestow them. But remember, the glorifying their religion, you condemn yourselves, for have pronounced the very doctrine which they were principally distinguished. You will do also, to remember, that denning those Christians present day, who follow their faith, and imitate their strict virtues, you virtually condemn them.

To be accounted rationalists, you certainly ought consistent, and not condemn others what you applaud ancestors. If you wish thought liberal Christians, be liberal to manifest a liberality towards others. *Verbum sat est.* ❧

EXTRACT FROM WITHERSPOON ON THE ATONEMENT.

It is lamentable to think, that there should be any that call themselves Christians, and yet refuse to acknowledge this truth, (that Christ's death is a proper atonement for sin,) which is woven, if I may so speak, through the whole texture both of the law and the gospel. It brings to my mind the story of an ancient artist, who, being employed to build a magnificent and elegant temple, had the ingenuity to inscribe upon it his own name, and so to incorporate it both with the ornaments and body of the structure, that it was impossible to ef-

face the name, without, at the same time, destroying the temple. In the same manner, Christ for sin, is engraven in such characters, through the whole of the will of God, that it is impossible to take it away without overturning the whole system. This was for this end Christ came into the world; for this end he came in the name of Jesus, or Saviour; and for this end came the High Priest of our confession, that he might, by his sacrifice, for ever perfect us, and that we are sanctified.

REMARKS ON DR. CHANNING'S SERMON.

Religion a Social Principle. A Sermon delivered in the church in Federal Street, Boston, Dec 10, 1820. By William Ellery Channing, minister of the Congregational Church in Federal Street. Published at the request of the hearers. Boston, printed by Russel and Gardner.

Our readers, we are persuaded, will bear us testimony, that in conducting this work we have generally avoided religious controversy. In pursuing this course, we hope, we have not been influenced by an indifference to the truth, or a pusillanimous fear of avowing our sentiments; but by a conviction that theological disputes, as they are too often managed, are not only unprofitable, but engender the worst of passions. Hence, we have preferred to leave the field of warfare to others, and devote our labours to an illustration of subjects which were likely to have a practical effect on the tempers and lives of christians. We are satisfied, however, that the time has arrived, when it would be improper for those who are set for the defence of the gospel, to remain silent. It is a duty they owe to the cause of truth, to gird on their armour, and, at least, to stand on the defensive. We are led to this conclusion from the systematic and persevering attempts which are employed in support of "Unitarianism;" and, we regret to add, the ungenerous attacks which are made on the sentiments and principles of orthodox christians.

We must confess we arose from the perusal of Dr. Channing's sermon with feelings of surprise and grief. We naturally supposed, that he would urge the importance of supporting religion

by law; but we did not expect to find so many illiberal remarks on other christians, by a person who makes such distinguished claims to liberality of sentiment.

His professed object is to shew, that "religion is a social principle;" from which he infers, that "a community, once convinced of this great truth, is bound to incorporate it into its public institutions." Had he confined his remarks to these two points, however we might have disagreed with him in the inferences which he makes, we should probably have offered no animadversions on his discourse. But because there are some christians who believe, "that religion is a *private affair* between man and his Maker, with which his neighbour has no concern," Dr. C. is pleased to represent them as discarding the idea, that religion is a social principle. He remarks; "this is a revival of the old doctrine, which drove men from society to worship God in deserts, and we cannot but wonder that this error of the most thorough fanaticks should be espoused by some, who claim superiority to vulgar prejudice." In our humble apprehension, this mode of reasoning is very far from correct. Does it necessarily follow that they who believe religion to be "a private, personal thing, a concern between the individual and God," must view it as an anti-social system? We think not. If we understand Dr. C. we as firmly believe as he does, that "religion is a social principle, intimately united with social duty, operating upon us as social beings; and that it is not a secret to be locked up in our own hearts, but a sentiment to be com-

municated, shared, and strengthened," by all the means which reason and revelation dictate.

As far as our acquaintance extends, this is a view of religion which is universally current. We know none who are called orthodox that deny this sentiment. If they did, they would deny some of the plainest truths of revelation. They would call in question, facts which are daily occurring before their eyes; and would be faithless to the operations of religion in their own hearts. They who deny that christianity is designed to regulate the social feelings, and prescribe duties for the government of social life, must have very defective views of its nature, and would rob it of its beauty and excellence, as a religion adapted to the social nature of man. We have the most convincing evidence, that the religion of Christ is designed to regulate the social affections from the effects which it produces in those that believe. It teaches us to weep with those that weep; and to rejoice with those that rejoice. It induces us to visit the dwellings of the poor and needy; and opens our hearts and hands to relieve their wants. It not only commands us to do justice, but to love mercy, and to walk humbly with God. As a social principle, religion not only binds man to his family and country, but to the whole human race. It awakens sympathies for the wants and the sorrows of mankind. It is to religion, operating on the social affections, that we are indebted for the exertions which have been made for the conversion of the heathen. Bible societies, missionary societies, and many other benevolent institutions, are all the fruits of religion, operating as a social principle, on the hearts of men. It is this, which has led men not only to offer their property on

the altar of benevolence, but themselves; that they might be the instruments of making their fellow creatures happy in time and in eternity. And we assert, without fear of contradiction, that no class of christians have manifested this social principle in all its length and breadth to such an extent, as those who believe, that sinners must be regenerated by the spirit of God, and pardoned through the blood of Jesus Christ.

But while we believe, that religion is a social principle, we also believe, "that it is a personal thing, a concern between the individual and God; a private affair between man and his Maker, with which his neighbour has no right to interfere." It is so in two respects; as it relates to the personal experience of the christian, and his accountability to his Maker.

As it relates to the personal experience of the christian, religion is a concern between the individual and God. Is there no private intercourse kept up between a christian and his Maker? What then are we to understand by the language of our Saviour? Matt. vi. 6. "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret shall reward thee openly." What is meant by having fellowship with the Father, and with his Son Jesus Christ? Is there nothing personal or private in these exercises between the individual and God?

Religion is also a private matter between man and his Maker, with which his neighbour has no right to interfere, as it respects his accountability to God. It is the peculiar province of Jehovah to try the reins and judge the hearts of men. To him alone we are amenable for our views and

motives, and exercises on the subject of religion. "Who art thou, O man, that judgest another man's servant? to his own master he must stand or fall!" If this be not the case, to whom are we amenable? Who shall intermeddle with our religious views? Shall the civil magistrate? If the magistrate commands one thing, and the Lord another, "It is better to obey God than man." Shall a number of pious ministers be constituted into an ecclesiastical court? We cannot suppose that the author of this sermon would be willing to submit to such a tribunal. We hear much said against councils, creeds, and confessions of faith; many congratulate themselves, that they have burst these fetters, and have risen superior to the dark and gloomy dogmas of an ignorant and superstitious age. If then, magistrates and priests have no right to usurp authority over the consciences of men, is it not evident, that, as it respects our accountability, religion is that which belongs to the individual and his Maker, with which his neighbour, or the community, have no right to interfere? But notwithstanding these are the fixed, deliberate views of orthodox christians, they as deliberately believe that christianity is a social principle, designed by its wise and beneficent Author, to lead all its possessors to a faithful and amiable discharge of all the social and relative duties which adorn and bless human life.

We should be gratified if the author of this discourse would inform us what individuals, or body of christians, maintain "that a man's religion is a subject in which society has no interest." We acknowledge we are not acquainted with any protestants in this country, whose sentiments justify such a charge. Neither do we know any sect of chris-

tians among those who are styled orthodox, whose principles or conduct would lead us to suppose, that they had lost sight of the peculiar characteristic of religion as a system designed to regulate the social character of man.

There are several passages in this sermon which we cordially approve. But we are sorry to say there are many others which in our opinion exhibit very defective views of the religion of Christ.—We dare not affirm, with the author, "We are religious, because we are social beings." Men may be very social beings, and yet be enemies to religion, without hope, and without God in the world. We have been accustomed to trace the commencement of religion in the heart, not to the social nature of man, but the influences of the Spirit of God, by which we are renewed in the spirit of our minds. In relation to these influences the apostle speaks, when he says, "Ye are his workmanship, created in Christ Jesus unto good works." We are also satisfied that holy, pious and benevolent principles are sustained and invigorated, not in proportion to the high degree of social feeling we may possess, but in proportion to the ascendancy of the truths of christianity over our understandings and affections.—When our Saviour prayed for his disciples, he offered this petition, "Sanctify them through thy truth, thy word is truth."

Neither dare we say, that we form our "ideas of the attributes of God, particularly of his goodness and equity, those chief foundations of religion, by seeing them manifested in our fellow creatures, and in social life." Heathens have social natures as well as christians, and mingle together in social life; but we have yet to learn, that the scenes of social life with which they are

conversant, have given them any correct, or elevated views of the "goodness and equity of God, those chief foundations of religion." We admit that after his moral character is revealed to us, and we are informed that he is good, and just, and merciful, these attributes may be illustrated by referring to the operation of the same moral qualities as existing in an imperfect degree among the children of men. But we consider ourselves entirely indebted to a higher source

than social life; even to the word of God, for all the just and clear views which we have of his moral character.

We close these strictures, by expressing our sincere desire that our numerous readers may have that "religion which is a personal thing, a concern between the individual and God," and which also manifests itself in a conscientious performance of all the social and relative duties of life.

Missionary Intelligence.

EXTRACTS FROM MR. JUDSON'S JOURNAL.

Concluded from page 32.

FEB. 26, 1820—Moung Shwa-boo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Moung Myat-yah to the usual evening worship. When we were about breaking up, Moung Thah-lah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Moung Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Moung Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully

satisfied." Moung Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. None of them, however, were willing to admit, that, as yet, he believed any thing.

We felt that it was impossible for us all to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things becomes thus

desperate, and then endeavour to join brother C. in Chittagong; but that, if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

FEB. 27th, *Lord's Day*—Had private worship in the zayat—the front doors closed—none present but the disciples and inquirers.

FEB. 28th—A visit from Mounng Shwa Gnong. He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him, that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan (mentioned Dec. 19th,) came in—was disappointed in not finding Mounng Shwa Gnong, having agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute, discriminating mind.

MARCH 2d.—Another visit from Oo Yan. Venture to indulge a little hope, that truth is beginning to operate on his mind.

MARCH 5th, *Lord's Day*—Private worship, as last Lord's day. In the evening, received the sacrament of bread and wine. Mounng Nau was not present, having gone on a visit to Ban-lay, his native place. Had a refreshing and happy season, with the two other disciples. Two of the inquirers were spectators.

MARCH 8th.—In the evening, had a very pleasant and instructive conference with the disciples and inquirers. Mounng Thah-lah appeared to great advantage. Took the lead in explaining truth to the new ones, and quoted scripture with singular facility and aptness. He has most evidently very correct views of the doctrines of grace. Mounng Myat-yah appears to begin to discern the excellence of the Christian system, and to have some right feelings towards the Saviour.

MARCH 10th.—Mounng Shwa Gnong and Oo Yan have been with me several hours; but the interview has afforded very little encouragement. The former said but little on his own account,—appearing chiefly desirous of convincing and persuading his friend, that he might gain (as I secretly suspected) some companion of his own rank in life, before he embraced the new religion. The latter acted on the defensive, and spent all his time in raising objections. He was ready to admit, that the atheistic system of the Boodhists, was not tenable; but endeavoured to fortify himself on a middle system, between that and the Christian, the very system, in which Mounng Shwa Gnong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is, that divine wisdom, not concentrated in any existing spirit, or embodied in any form, but diffused throughout the universe, and par-

taken in different degrees, by various intelligences, and in a very high degree by the Buddha, is the true and only God. This poor system, which is evidently guilty of suicide, Oo Yen made every possible effort to keep alive; but I really think, that, in his own mind, he felt the case to be hopeless. His mode of reasoning is, however, soft, insinuating and acute; and so adroitly did he act his part, that Moung Shwa Gnow, with his strong arm, and I, with the strength of truth, were scarcely able to keep him down.

MARCH 13th.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later than the others, and attended evening worship. I asked him, whether there was any point in the Christian system, on which he had not obtained satisfaction. He replied, that he was not yet satisfied as to the propriety of God's appointing one particular day in the week, for assembling together, in distinction from all other days. I saw, at once, why he has always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience;—that it was evidently beneficial for the disciples of Christ to assemble sometimes;—that God, in appointing that such an assembly should be held at least one day in seven, must be supposed to be guided by wisdom, infinitely transcending that of man;—that if the disciples of Christ are to meet once at least in seven days, it is evidently best to have the day of meeting designated, in order to secure their general union and concert;—and that the first day of the week had at least this claim to preference, that it is the day on which our Saviour rose

from the dead. I discussed these points to his apparent inaction; but let us see what he will come next Lord's day.

Later in the evening, had a private conference with Myat-yah and Moung Shwa. They both appear to have gained some of that light, like the dawn of morning, more and more every day.

MARCH 15th.—Another from the teacher, accompanied with his wife and child. discussed the necessity of baptism on the Lord's day. that the sacraments of baptism and the supper are, in his view, liable to similar objections. He took, therefore, all the evening in reasoning, and rested the result of the case on the bare authority of Christ, "Ye are my friends, do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however, I obtained, during this more satisfactory evidence of real conversion, than ever before. He said, that he had nothing of an eternally living God, before he met with that on hearing that doctrine instantly believed it; but it was a long time, before he came into communion with Christ. Can you remember the time, said I. Not precisely, he replied: but it was during a visit, when you discoursed concerning the Trinity, the sonship of Jesus, and the sufferings which he, thought God, endured for his disciples. He afterwards spoke, with Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, he heard me read, day after day, yesterday, at evening worship.

MARCH 19th. Lord's Day. Looked in vain for the teacher and his acquaintances.

MARCH 21st.—Moung Th introduced one of his relatives

Moung Shwa-ba, as desirous of considering the Christian religion.

Spent an hour or two in talking with him. He was afterwards present at evening worship, and staid to converse, and he had retired.

Jan 22d.—Another conversation with Moung Shwa-ba. He seems to be under deep religious impressions. His language looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the world to come. After praying with him, I left him in company with young Thah-lah.

Jan 23d.—In the morning, Thah-lah informed me, and his friend had sat up a later part of the night, in prayer, reading and conversing. In the afternoon, Shwa-ba came in himself. His impressions are very strong; he has no reason to doubt his conversion. It only seems strange that a work of grace should be effected on so rapidly, in the case of an ignorant heathen. He presented a writing containing a declaration of his faith, and an earnest request to be baptized the next day.

Jan 24th.—Spent all the day with Moung Shwa-ba. He is satisfied that he has experienced a work of divine grace; and it is advisable to defer his baptism till Sunday after next, in order to allow him full time to consider the religion and the promises of his hopes.

Jan 26th. *Lord's day*—Three persons present at worship—Moung Shwa-ba.

They have visited Mrs. Judson two or three times before. The whole of them renounced idolatry, some years ago, and rejected the semiatheistic system, without obtaining any real religion. Two years ago, she gave them a copy of the tract which gave her an idea of an

eternally existing God; but she knew not whence the paper came. At length, Moung Shwa-ba told her, that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Moung Shwa-ba appeared very well indeed. Moung Myat-yah said—"Set me down for a disciple. I have fully made up my mind, in regard to this religion. I love Jesus Christ: but I am not yet quite ready for baptism." After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy, has been our past intercourse. Nothing, but a sense of duty, could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labours in Chittagong or Rangoon.

On their departure, Mrs. J. and myself will again be left to our former "loneliness of lot." In this situation we renewedly commend ourselves to the remembrance and the prayers of the Board.

[Lum.]

EXTRACT OF A LETTER FROM MRS. JUDSON, TO A FEMALE FRIEND IN WATERTOWN.

Rangoon, March 7, 1820.

My dear Mrs. —

I have been hesitating for a few days past, whether to write you by this opportunity or not.

but my inclination has finally decided in favour of writing.

As Mr. Judeon has written to the Board an account of his expedition to Ava, his object in going, and the distressing result, it is unnecessary for me to write any thing on this subject. During his and brother Colman's absence, my dear Mrs. Colman and myself lived in town, in as retired a manner as possible, never went out except now and then to the mission-house. We were greatly surprised when a servant informed us that our husbands had arrived after an absence of only two months, when we expected them to be absent at least four or five. My heart sickened, when Mr. J. informed me, that not the least toleration from the king could be obtained, that we could no longer prosecute our work in a public manner, and that he and brother C. had come to the conclusion to leave Rangoon and go and labour among the Arrakanese, who live on the borders of the Burman dominions, and speak a language similar to the Burman. I felt I ought to be reconciled to the dealings of Providence, and go where the path of duty should lead, yet my thoughts instantly reverted to the women I had been so long in the habit of instructing, and the little children living on our premises, some of whom have lived there ever since our first arrival in the country; we immediately removed to the mission house, and began to make preparations for the disposal of our goods and Mission property. We expected to find the three disciples, who had accompanied the brethren to Ava, disheartened and discouraged, and almost ready to apostatize from their profession. But what was our surprise and joy, when in four days after their arrival, two of them came into our room, and with an earnestness never before

manifested, requested us with them a few months.

Moung Kyaa, a name will be dear to the church in future generations, the cause of the people around with an eye foreign to himself, and would have honoured an enlightened christian. Usually bashful and timid, hitherto been remarkable taciturnity, seeming rather to listen in silence than to have others had to say, than to express his own views and feelings. He appeared now to feel was about to lose his all, one great exertion must be made. "Teacher (said he) that you are going to leave us is deeply impressed and on my mind, that for three days I have been unable to do my duty, and have entirely neglected myself to my room. My heart is hot. I am not willing to go. Though the king will give you no permission to preach the religion of Christ, he will prevent its spreading, and no Burman ever (after me) will be before.) What will you do of those who, having embraced this religion, wish to be saved and profess their faith in Christ? I am incapable of instructing them, or of administering discipline." Mr. J. replied, "There were any seriously engaged, and who under present circumstances dared to expose the religion of Christ, he would go, however great the delay, staying, that he had come to a determination of going, because he thought now he dared prosecute their idolatry." Moung Kyaa again said, "I have been around among all the people who live near us to see if any of them are considering religion; I find three persons anxious to be farther instructed. Stay with us at least t

have had time to consider, and perhaps they will become the disciples of Christ." We were melted into tears, and told him we would reconsider whether it was best to go or not. We in our own minds, however, resolved that we would stay with these dear disciples, and we were absolutely compelled to leave them. Three or four days after this, the three disciples, together with three other Burmans who have begun to consider, came up into our room, and again earnestly solicited us to stay a little longer. Moung Thah-lah began by saying, "Teacher, the circumstance of your being about to leave Rangoon, is a source of sorrow to those who have professed the religion of Christ, and to those who are now examining it. Those who may be hereafter convinced of the truth of the christian religion from reading the sacred writings, will have no one to instruct them farther, or to baptize them. Since we are thus circumstanced, is it good for you to forsake us? The work of spreading the gospel in this country, is not yours, is not ours, it is the work of God, and when the time arrives for its establishment, it will surely be established, notwithstanding all opposition."—Moung Kyaa again felt the fire burn, and with much energy and feeling said, "Teacher, make one great exertion, and I will pray, and if we can get a little church of ten members, with one who is capable of administering the ordinances, then if you feel the necessity of going to another place to preach, go, and we will stay here, and perform the duties of religion, in a still secret way, agreeably to the sacred writings. It is my opinion, that there will be one raised up among us, who is more learned than any of us, and who will be qualified to be our teacher. Though government

difficulties are before us, hell is also before us, and those who are really afraid of hell, cannot help embracing Christ." "Yes, said Moung Thah-lah, Christ has taught us not to fear those who can kill the body only, but to fear him who can destroy both soul and body in hell." Moung Nau united with the others, and used many arguments in favour of our staying, though he expected to accompany us. Mr. J. then assured them he had relinquished the idea of leaving them, and was rejoiced at the courage and zeal they manifested. This, my dear Mrs. C. was an evening long to be remembered by us. Dear brother and sister Colman were with us, and united with us, in wishing that our American friends could witness the happy scene. We could see a way now, in which God could carry on the work of converting the Burmans, though every Missionary should be driven from the country.

Yes, we now see a vine planted, small indeed, but green and flourishing, and doubt not but the same invisible hand which planted it, will water and protect it, cause it to shoot out on every side, till the whole country is filled with its branches. The three Burmans, who are now inquiring and considering the religion of Christ, live on the mission premises. Two of them have been acquainted with us for some time; the other has lived with us only two or three months. We fear their present seriousness is occasioned more by the frequent exhortations of Moung Kyaa, than by the operations of the Holy Spirit. It is, however, very encouraging that they even dare to reflect on a religion which has virtually been prohibited, and when should they become real christians, they have nothing to expect but afflictions, and perhaps death. But if they

are really taught by the spirit of God, he will constrain them to accept of Christ, notwithstanding the trials which may await them. It is converts of this description that we want; we do not desire those of our making, for we feel assured they would not hold out unto the end. We all unite in thinking it best, that brother and sister Colman should take passage for Chittagong, where we hope they will be enabled to establish a mission among the Arrakanese. They would stand by us to the last, but we think it our duty to provide a place to which we can flee, when our work is accomplished here. Should we be permitted to stay here a few months longer, to strengthen and build up the little church, and instruct those who are inquiring, we could then leave them under better circumstances, and perhaps less liable to be molested by government, than if we were with them. They are not conspicuous characters, and might probably be permitted to go on in the performance of their religious duties, and even in proselyting others of their own standing, without being considered of sufficient consequence to attract the notice of government. But should the spirit of God be abundantly poured out, and many Burmans be excited to inquire even in the face of opposition, we think we could never leave them. We wish to leave it all with God, who has so often appeared for us, when we had given up all hope from every other quarter. If he has a work for us to do here, he will provide ways and means for our continuance. Or if he has some souls to be gathered in from among the Arrakanese through the preaching of the gospel in the Burman language, he will cause us to see clearly that it is our duty to go. We feel it good to trust in him, endeavouring to

perform present duty, and leave it with him to provide for the future. In our present situation we often feel the preciousness of this passage: "commit thy ways to the Lord, and he will direct thy steps." We are enabled to commit our ways to him, and claim his promises to direct us. If we know any thing of our hearts, we have but one prevailing wish, to live and die among the Burmans either here, or elsewhere, and we feel that no affliction in this world could equal that of being denied this privilege.

MARCH 10th.—Why is it, my dear Mrs. C. that my heart rejoices at the thought of sitting down to write to you? Because I feel that we are of one heart, and of one mind; that our sentiments, our views, and our eternal prospects are the same.—Because that I know that by so doing, I am enhancing your happiness, and perhaps by relating to you the merciful dispensations of our heavenly Father, am the means of engaging you to love and praise him more. We continue fixed in our determinations to continue here, at least for the present. It is true we feel dejected at the thought of parting with our only remaining missionary associates, and of being left alone again in this heathen land, but we feel comforted with the reflection, that we are in the path of duty, and have still some remaining with us, who are the real friends of Jesus, and who but a short time since were heathen idolators. Last evening we had a most interesting conference with the disciples and inquirers. Mounng Myat-yah (one of the inquirers) appears to be under the operations of the Holy Spirit. He remarked, that he had never reflected seriously on the religion of Christ, until after Mr. J.'s departure for Ava. He farther said that he now believed in the ex-

istence of the eternal God, and felt assured that he had sent his Son to die for sinners, and that according to the sacred writings, if he believed in Christ, and become his disciple, he should be delivered from the hell he deserved. When he thought of Christ, and reflected how much he had suffered for sinners, he felt his heart affectionately inclined towards him. But his old mind was continually at work to prevent his believing this, and he had not been able entirely to overcome it.

Moung Thwa-boo, another inquirer, seemed much in the same state, only his convictions of sin were not so clear as those of Moung Myat-yah. They both regularly attend family worship every evening, when they appear very solemn and attentive. We were for some time fearful that their serious appearance was owing to the zeal of Moung Kyaa only, and would wear off in a short time; but on conversing with them, we find they have real convictions, have obtained distinct ideas of the Christian religion, and we hope will ere long obtain a hope in Christ. How singular and merciful are the dispensations of Providence with this mission! When we had given up all hope of its continuance, and were on the point of leaving, behold an animating scene is opened to our view, in which the finger of God is most conspicuous! He has effectually taught us, that he can carry on his own work without the aid of the monarch of this country, and even without his permission. When we reflect on the natural timidity of the Burmans, relative to their government, and the horror they feel of exciting its displeasure, we can ascribe the serious concern of these Burmans, to nothing but the powerful operations of the Holy

Spirit. Let the christian world rejoice, that the leaven of the gospel has begun to operate in idolatrous Burmah. Let the American Baptists rejoice, that they have been instrumental of planting the first christian church in a populous heathen land. Let the Board of Missions rejoice, that their energies have not been exerted in vain, that their liberal sums have not been expended for nought, that their Mission to the east has been finally crowned with so much success, and the voice of opposition is forever silenced.

My letter, my dear Mrs. C. is already very long, yet I have much more to write. I wish to say something about our three disciples, who are respectively useful. Moung Nau the first Burman christian, holds out well. We call him Peter, because he is always bold, zealous, and daring on every occasion. Yet he is mild and submissive, excessively attached to us and the cause of Christ; would follow us at a moment's warning to the farthest part of the world, and would sacrifice any thing to promote the cause of Christ in this country. Moung Kyaa, is naturally timid and reserved; but when convinced of duty, is resolute and persevering. He sits in solemn silence and drinks in the truths of the gospel with that eagerness which a hungry soul feels for the bread of life. He never expresses his sentiments, but when the case seems peculiarly to require it; then he is all zeal, affection and animation. He is prudent, yet neglects no opportunity of proselyting. We often hear him conversing with Moung Myat-yah, and Moung Shwaa-boo, and we trust his faithful exhortations will not be in vain. Moung Thah-lah in point of learning and talents, is superior to either of the others.

He is of quick apprehension, and remarkable for his aptness in quoting and applying passages of scripture. He has been much more engaged in religion of late, than formerly: and is of great use in instructing those who are inquiring. My poor stupid women are much in the same state as when I last wrote. None yet give evidence of being real christians. Mah Bike continues to be somewhat anxious, though not so much alarmed as formerly.

Yours affectionately,
NANCY JUDSON.

INTERESTING LETTER FROM REV. MR.
JUDSON TO DR. BALDWIN.

Rangoon, July 19th, 1820.

Rev. and Dear Sir,

I wrote you March 16th, in reply to yours of June, 1819, since which I have received yours of April 5th, and 28th of the same year. My last gave you some account of our affairs to the time of brother Colman's departure. Soon after that event, Mrs. Judson was taken with the liver complaint. The symptoms were at first slight; but they gradually became more dangerous and alarming; and notwithstanding two courses of salivation and repeated blistering, the disorder continued to gain ground, until she was unable to leave the couch, or walk across the room, without bringing on violent pain. Under such circumstances, I determined to accompany her to Bengal, partly for the sake of the voyage, which is commonly beneficial in this disorder, and partly to procure medical assistance, of which we are perfectly destitute in Rangoon. She continued to get worse, till about ten days

ago, when we succeeded in raising a very large blister on her side, which seems to have brought her some relief. This we regard as a very merciful dispensation, as it enables her to prepare for the voyage, and get on board ship, with more facility and ease, than we had anticipated.

Never did I feel more unwilling to leave Rangoon, nor was the mission ever in more interesting circumstances, than at the present time. Since our return from Ava, I have not ventured to make the least public movement; but confined myself at home, holding private worship, translating the scriptures, and conversing with those who visited me. The spirit of God has, however, continued operating and carrying on the work, which begun before we went up to Ava, at which time, we had baptized three.

On the 25th of April, I baptized Moungh Shwa-ba, who was approved, before brother Colman left us; on the 4th of June, two other men; on the 16th inst. two others; and, to crown the whole, on yesterday evening, the distinguished teacher Moungh Shwa-Gnong, of whom you have heard so much, and Mah Men-la, the first female disciple—a woman of very superior abilities, and great influence among her extensive acquaintance. There are some others, of whose conversion we are pretty well satisfied; but they are still in the predicament of timid Nicodemus. All the ten baptized disciples give satisfactory evidence of being true converts. Those of the longest standing are evidently growing christians. Some of them take the lead in prayer meetings, with great propriety; and nearly all of them have made some attempt at this exercise before the

church. A good degree of christian affection prevails among them all; the appearance of which Moung Shwa-Gnong says, convinced him, more than any thing else, of the divine origin and efficacy of the christian religion. The proofs of their attachment to us are really too numerous to be detailed. Even at this moment, the house is full of people, bemoaning our departure, and begging us to return soon,—most of whom have never received, and have no prospect of ever receiving from us any temporal advantage whatever.

We are just going on board the ship. I leave this letter to be forwarded by another opportunity, that you may get some intelligence of us, in case we are lost at sea. It is hardly necessary to add, that whatever may be the event of the present voyage, in regard to Mrs. J's. health, it is my intention to return hither as soon as possible.

Ever yours, with affection and respect,

A. JUDSON, JUN.

☞ The preceding Letter will be read by all the friends of evangelical missions, with pleasure and gratitude. Their joy in the Lord will be greatly increased, while their prayers will become more fervent and animated. *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Is it not evident that the Saviour is now asking, through the prayers of his church, that the heathen may be given to him for an inheritance? Who will not adore the riches of grace manifested in the conversion of so many of the idolatrous Burmans! We humbly trust these may be considered only as the first fruits. Let us pray, without ceasing, for a more extensive harvest.

By another Letter received from Mr. Judson, dated Serampore, Sept. 7, 1820, we learn, that Mrs. Judson's

health had considerably improved since her arrival in Bengal, but not sufficiently restored to justify her return to Rangoon at present. Mr. Judson was preparing to return by the first opportunity. Nothing in either of his Letters is mentioned of a war in any part of the Burman dominions, or with any of the neighbouring powers. [Editors.]

ENGLISH BAPTIST MISSION.

Serampore.

Dr. Marshman, in a letter to Mr. Ward, dated, Aug. 16, 1820, writes—

"We have baptized eight persons at Serampore within these four months, and one or two more are waiting. The College rises admirably, and we trust the Lord is with us. At Calcutta he has given us prosperity with our dear church."

Mr. John Marshman writes to Mr. Ward under the same date; "The College is rearing its head very rapidly. If you arrive in February (1821) you will see the centre building, the most important and the most expensive, completed. The whole of three parcels of ground are thrown into one compound, which looks like a large plain. The whole is surrounded with a range of iron railing 1500 feet in length. The building will cost 55,000 rupees, and we have determined to bear the whole expense ourselves. We have already advanced 40,000 of this sum. The stair case room is 75 by 27; the hall 65 by 90. The number of Christian youths in the college exceeds 40, and their progress in Shanscrit is very encouraging. The translations are proceeding as rapidly as we could expect. If Dr. Carey's life should be spared ten years longer,

we shall, I hope, see nearly the completion of all those he has in hand. In Chinese, my father has only the historical books left to complete at press the whole Bible. The health of Dr. Carey and my father is very mercifully preserved." Mr. Marshman mentions the deaths of two Missionaries, Mr. Pritchett of Vizagapatam and Mr. Schræter. "Mrs. Ward mentions the death of Sarah Robinson, one of two orphan children brought up by Mrs. Marshman: only three days ago died Sarah Robinson, of a

bilious fever, which continued for twenty days with great violence, and reduced her almost to a skeleton. It baffled all the skill of the doctor; she took nearly 100 grains of calomel. I think she had proper views of her state, and I trust the Lord heard and answered her prayers and ours. I was with her almost continually for the last nine days, and part of two nights, and was almost overcome with anxiety and fatigue. Holodher (a converted brahmin) died about a month since of a fever."

Religious Intelligence.

EXTRACT OF A LETTER TO ONE OF THE EDITORS.

Rev. and dear Sir,

IN the directions which Moses gave the ancient people of God, just before he ascended Mount Nebo, to see the promised land, and die, we find the following words: "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." If it were profitable for Israel to reflect upon the leadings of divine Providence under the legal dispensation, surely it may be profitable for christians to reflect upon the wonders of divine grace under the gospel. Therefore you will permit me, briefly, to give you an account of the work of God in this vicinity.

There has been for several years a few Baptist churches, scattered through this region belonging to different associations. Two years ago, the Salisbury Association was formed, consisting of five churches, which number has since increased to thirteen; three of these, however,

Concord, N. H. Oct. 14, 1820.

were received immediately after the Association was organized.

At the close of the first session, a divine *unction* seemed to descend and rest upon the servants of God, as a pledge of future blessings. This left a very favourable impression, especially upon the minds of the ministers; and as true benevolence always leads us to seek the good of others, it was soon found that a simultaneous impulse rested upon the minds of a number of individuals, in favour of some plan for the relief of such as were perishing for want of knowledge. This eventuated in the formation of the N. B. D. M. Society, which was organized in about eight months after the constitution of the above association. This society immediately commenced its operations, and for the time, has prospered far beyond the most sanguine expectations of its friends. It has now in its employment ten missionaries, with funds sufficient to meet

their demands when they shall have performed their several terms of service. This, considering the extreme scarcity of money, has occasioned the Board proportionably to reduce the ~~sum~~ given, as a compensation for missionary services. Their successful exertions in the cause of missions, must gladden the hearts of those who pray for the peace of Jerusalem.

This Society is also aided by nine female auxiliary societies, who, not only move forward in this holy enterprise by "laying their hands to the spindle," but generally join in the concert of prayer, to implore success from the God of missions.

While the hand of the Lord has been evidently seen in leading on to the establishment of this association and missionary society, four Baptist churches, which about two years ago were not in existence, have been raised up in the neighbourhood, containing over one hundred and thirty members.

The first I would notice, is that in Pittsfield. Here a Baptist church had been established some years ago, but it lost its visibility by acting upon the open communion plan. After trying this untenable ground for some years without success, those who, after all, could be nothing but Baptists, "being let go, went to their own company," and were again organized as a regular Baptist church, with about the same number they had when they commenced, (more than fifteen years before,) on the above named plan.

In Concord a Baptist church was constituted two years ago, consisting of fifteen members. It has gradually increased to the number of thirty three. The spring past has been a pleasant spring to us. We have seven times been called to the water-

side to baptize. We have seen, from the man of gray hairs, people in the different stages of life, down to the youth of thirteen years of age, cheerfully step into the water to be "buried with Christ by baptism;" and some of them, when the rolling stream was bound in dreary winter's chain.

In Goff's-Town another church was formed the last spring, consisting of about thirty members. Sixteen more were soon baptized and added to them. Its number has since increased to more than sixty. This work took place under the labours of the Rev. John B. Gibson.

The next church I shall notice, is in Chester. During the summer of 1818, having occasion to pass through this town once a month, I proposed to give the few Baptist friends here a monthly lecture. They accepted the offer,—we were soon called to baptize a person who had entertained a hope for some years. While at the water-side, it pleased the Lord to awaken 2 or 3 young people, and a gradual work commenced. They engaged me to preach with them the following summer, and I was frequently requested to administer baptism. In Dec. last a church was organized here, which now consists of twenty two members. These things are encouraging, but while they afford matter of joy and gratitude, I know there is danger of their kindling the unhallowed fire of pride, a spark of which is in every human breast. O may the Lord keep us humble, and "faithful, but prudent." Then we need not fear, for we shall still prosper.

I am affectionately yours,

WILLIAM TAYLOR.

A LETTER TO THE EDITORS.

Troy, (Pa.) Aug. 7, 1830.

Rev. Sirs,

"I write a few lines to inform you more particularly concerning the recent revivals of religion in these parts. You will recollect that Elder Roota gave a short account of a revival of religion in Columbia. I have resided in an adjoining township almost a year, and shall state ~~the facts~~ from my own observation, or correct information.

During a considerable period of time, the churches in this part of the country seem to have been in a very low situation, although there have been revivals of religion, and churches planted in time past. The revival in Smithfield (an account of which was published in the Magazine) was the first breaking forth of light after a long night of darkness. Since that time the Lord has been graciously pleased to shower down his blessings on Zion's thirsty hill. Elder Benjamin Oviat travelled into these parts on a mission from the Chemung society; while here, he spent several days preaching and visiting in Columbia. The church was then in a very low and destitute condition, consisting only of 28 members, and there was then but two Baptist preachers within forty miles; and as the work of the Lord appeared to have begun, brother Oviat was solicited to remove into this place, to which he consented. He baptized 5 persons, and then returned home. On the 26th of March, 1819, he moved into the vicinity of Columbia, and commenced an arduous course of itinerant preaching which has been greatly blessed of the Lord. A part of his time was spent in Columbia, and a part in a place called Mill Creek. He visited the church at Canton occasionally, and preached every other Sabbath with the church where I now live.

The revival in Columbia increased and spread joy and gladness through the hearts of saints, while many careless sinners were bowed to the sceptre of the Lord. The settlement on Mill Creek was perhaps one of the most abandoned parts of the earth. By its local situation, it seemed to be secluded from the rest of the world. It seemed as if Satan had chosen this spot, as a little amphitheatre whereon to riot in those excesses in which depraved human nature delights. The people appeared not to fear God nor regard man. The Sabbath was spent in hunting, visiting, doing business,

&c. In the fall of 1818 I spent a few days in this place, while on my mission, and when I left the place, I was ready to conclude, that God had given the people over to a hard heart and a reprobate mind. They seemed to care little for public worship, for very few of them could be prevailed upon to attend, although I was a stranger in the place, and meetings uncommon. A circumstance that I have never witnessed any where else. It would be doing injustice to individuals to say, that the people were all of the character above described; for there is every reason to believe, that there were some praying souls on Mill Creek: "Ten righteous souls, and Sodom would have stood." Shortly after brother Oviat commenced preaching there, he began to conclude, that the Lord had a people for his praise in that place, whom he would bring forth in his own time. The Lord gave ears to hear, and many were pricked in their hearts, and began to cry out, "men and brethren, what shall we do?" In a few weeks 3 persons came forward and gave evidence that God had changed their hearts, and were all baptized. Among these was one man rising of 50 years of age, who never saw the ordinance administered before. This was the first time that baptism had been administered in this region. This circumstance excited the attention of the people to a considerable extent, and in ten days at a conference meeting twelve persons came forward and gave evidence of their faith in Christ, and presented themselves candidates for baptism. The next Sabbath the whole country around came together to hear the word. It was thought that there were five hundred people present. Some came thirty miles. No building in the place could contain the assembly. All was solemn as eternity! No person was seen to smile that day, but penitential tears flowed in great abundance, and the groans of the wounded in spirit were enough to pierce the hardest heart. Brother Oviat thinks it was the most solemn day that he ever saw. After sermon ten persons were baptized, who appeared to be happy in the Lord. The Lord's supper was then administered for the first time in the place. A great number of persons in different parts, have since dated their first religious impressions from the exercises of that day.

Eighty-four persons have been added to the church in Columbia by

baptism. At Mill Creek there is at present a happy band of brethren, fifty in number; they are not yet constituted into a church. The whole number that brother Oviat has baptized is rising of one hundred. Another considerable revival has taken place in Tioga county, under the ministry of brother Oviat and others. The church at Chemung has been lately blessed with a shower of divine grace."

REVIVAL OF RELIGION IN HOMER.

To the Editors of the "Western New-York Baptist Magazine."

Homer, Oct 6th, 1820.

WITH pleasure I embrace this opportunity to address you, by giving you a brief relation of the late glorious work of God in this place. By advertising to your Magazine, of February, 1817, you will discover some account of the dealings of our God with us, as a church and people in preceding years. During the three succeeding years, nothing extraordinary transpired. A comfortable union prevailed in the church, with some additions: forty-six were baptized, and thirty-seven added by letter. In December last, there were some symptoms of another gracious revival, the saints seemed more fervent in prayer, and there was a greater solemnity visible in assemblies convened for public worship. There was also one instance of hopeful conversion, with one or two signal instances of reformation in backsliders. About the first of January, at a meeting of an ecclesiastical council in the Presbyterian Church, the work broke forth in a more visible manner, with great power, extending into different parts of the town, engaging the attention of all classes in Society. Many of the saints experienced great enlargement of mind, and entered into the work with all their souls. Some who had made a profession of religion for many years, under serious apprehension they had built upon the sand, were brought to great searchings of heart, and at length gave account of their views of the Saviour, with such transports of joy as resembled the day of their espousals. It was hardly possible to find a person in the place unaffected; all seemed to be moved. Some fell in with the work, holding fellowship with Immanuel in the ad-

vancement of his kingdom: Others, fell under the power of truth, and exclaimed, "*What shall we do?*" Of this class were a great company of the youth of both sexes: Others, fell out with the work, manifesting a strong spirit of opposition, calling it a delusion, saying the people who were subjects of the work were ignorant, and neither understood what they said, nor whereof they affirmed.

Meetings became unusually crowded, even in the largest places devoted to conferences; and the houses of God, upon the Sabbath, were filled with numbers assembled to hear the Gospel of Christ, and an indescribable solemnity was visible among the people: The language of the oldest persons, and most experienced saints among us was, We never saw it on this wise before. For two or three weeks the cloud seemed to hang over us, without distilling its contents. This was a time when much *FEELING*, and, I trust, much *FAITH* was exercised in prayer. At length the cloud seemed to burst, diffusing blessings all around; —the saints could now say, *the joy of the Lord is our strength*, while young converts daily appeared in the assemblies of the saints, compassing God's altar with *songs of deliverance*.—In one neighborhood on East River, sixteen souls hopefully experienced the forgiveness of sins in one week, within the compass of a mile; and "*young men and maidens, old men and children*," united in praising the Lord. In another neighborhood, in the south part of the town, the attention was such among the youth and children, that in the school all business was several times laid by entirely, and some of the neighbours were called in by the Preceptor, who spent the time with the pupils in prayer and exhortation. There was very little secular labour performed for two or three months, and many devoted the whole of their time to meetings, and visiting from house to house. Some went two and two, (as our Lord sent forth his disciples) through different parts of the town, calling upon every family in their way, endeavouring to do them good in their conversation and prayers with them. And, no doubt, this was one great means, in the hand of God, in extending the work. Some were awakened to a sense of their stupid state, in viewing the zeal and concern their neighbours had for them: it also greatly tended to strengthen

the saints in their love and duty in the service of God. It brought some to light, and to active obedience, who had possessed a hope in Christ for years, but had been "*hid among the stuff*," or through fear, that their exercises were all a deception, dared not speak of them before.—The subjects of the work are mostly in youth, many of whom a few months ago were making up parties of carnal pleasure and wickedness, are now found united in the peaceful paths of wisdom, endeavouring to persuade others to love the Saviour, assuring them that in the path of righteousness there is *no death*. They seem disposed cheerfully to part with all the vanities of this life, and patiently endure the reproaches of the world, that they may glorify God. The first that united with the church, were baptized the third Sabbath in February. On that day there were thirteen baptized; ten of whom were young men in single life, who followed each other in succession in the ordinance, in the presence of a large and deeply affected assembly. From that time, during the spring and summer, scarcely a Sabbath passed without waiting upon some in this institution of God.

The whole number added to the church by baptism since the work began, is *one hundred and twenty-six*, and fifteen by letter. Our whole number at present in the church, is four hundred and six. We still enjoy good seasons among ourselves, and hope that God will always enable us to walk in love; yet the Spirit seems in a measure to be withdrawn from among the people. Many are yet among us in the gall of bitterness, held with the cords of their sin. We ardently hope he will soon come this way again, and shed his Holy Spirit's influences upon us more abundantly, that when he writeth up the people, (*Psalm lxxxvii. 6.* he may say of multitudes, these were born in Homer. Among the number that have joined the church, two have given evidence of a change of heart who are more than sixty years of age, and the youngest that has been received, is 9 years. Between eighty and ninety are in youth, or single life. The ordinance of baptism has been peculiarly owned of God, in that he has crowned it with his favourable presence.

The principal means of awakening have been the exhortations of the pious, the pathetic expostulations of young converts, and the preaching of the gospel. God has rode forth in the greatness of his strength, and wrought salvation for his people, in the sight of all his enemies; yet he has so wrought as to hide pride from man, and give no occasion of glorying but in the cross of our Lord Jesus Christ. This work has been distinguished for great solemnity and order;—there has been scarcely a feature of enthusiasm, or blind zeal visible. It ought to be recorded, to the honour of Divine grace, that in many instances prayer has been most signally and speedily answered, whether it was for the conversion of a sinner, or the comfort of a saint under peculiar trials. It has been fully manifested, that he who *asketh, receiveth*. O that there were more *faith* and *fervency* in prayer among the children of God!

There have been about sixty added to the Presbyterian church in this town: but in the midst of their prosperity, God was pleased to remove their pastor, Rev. Elnathan Walker. He died June 4th, after an illness of seven weeks, in full hope of a glorious immortality.

Deacon Jacob Hoar has also been recently called away by death, aged 43, in the midst of his usefulness as a member and an officer in the church. He died much esteemed and lamented, with his soul transported with remarkable views of glory.

The work has also spread into other towns, particularly Truxton, where it has been extensive; a particular account of which you will doubtless receive from Brother *Farrington*. It has extended in some degree into Virgil and Preble, but more especially into Scipio, where more than seventy have been baptized.

Dear brethren, we feel under much obligation and gratitude to God, for his goodness to us; and we desire to share in the prayers of all God's people, that we may live to his glory, returning again according to the mercies received.

Praying that God will bless you in all your ways, I subscribe myself yours, in the gospel of Christ.

ALFRED BENNET.

The United Society of Plymouth County and Vicinity, (Mass.) Auxiliary to the Baptist Board of Foreign Missions for the United States.

This Society held its sixth annual meeting at the Academy in Kingston, on Wednesday, June 14, 1820, at 9 o'clock, A. M. when the following persons were chosen to manage its concerns for the year ensuing, viz.

Elder Samuel Glover, *President.*

" Shubael Lovell, } *Vice Pres.*

" Ebenezer Briggs, }

" John Butler, *Cor. Secretary.*

" Joseph Torrey, *Jun Rec. Sec.*

Maj Levi Pierce, *Treasurer.*

Elder Samuel Abbot, }

" James Barnaby, } *Trustees.*

Mr Andrew Cole, }

At 2 o'clock, P. M. Elder Ebenezer Briggs, of Middleborough, delivered an appropriate discourse before the Society in the Baptist Meeting-House; after which a collection was taken for missionary purposes.

The Society will hold its next annual meeting in the Academy at the

Four Corners, in Middleborough, on the second Wednesday in June next, at 9 o'clock, A. M.

Elder Shubael Lovell is appointed to preach on the occasion.

Monies received by the Treasurer.

| | |
|--|--------------|
| From Baptist Church and Society in Kingston, | 8,67 |
| " Mission box at David Burt's, Kingston, | 10,33 |
| " Female Mission Society, Kingston, | 10,00 |
| " Members and Donors in Middleboro', | 25,50 |
| " Female Cent Society, do. | 13,50 |
| " Baptist Church and Society, in Marshfield, | 5,50 |
| " Female Cent Soc. for transients, do. | 18,40 |
| " Female Mite Society in Norton, | 12,40 |
| " 3 Members in Bridgewater, | 3,00 |
| " Mr Solomon Leach, Easton, | 10,00 |
| " A member in Hanson, | 1,00 |
| " Female Cent Society for transients in Pembroke and Hanson, | 24,33 |
| " Collection at the annual meeting, | 3,28 |
| | <hr/> 146,23 |

At the annual meeting of the Society it was voted *unanimously*, That cordial thanks be presented to the Female Societies, Congregations, and individuals, who have contributed to its Funds.

Obituary.

MRS. ARCHISSADELLA GRIFFIN.

Mrs. ARCHISSADELLA GRIFFIN, late wife of the Rev. Mr. Griffin, pastor of the Baptist church in New-Market Street, Phil. was born Sept. 7, 1776, in Shropshire, (Eng.) Her mind was early impressed with a knowledge of her character as a sinner, and her need of a Saviour, even such one as the gospel makes known. The spirit of grace and supplication being given, she sought the mercy needed, at the throne of grace, in the name of Jesus. While thus engaged upon one occasion, she was assailed by distressing apprehensions from the grand adversary of souls, and had thoughts of rising from her knees, and running down stairs; but this did not take place, and she with greater fervour sought the Lord. "Save, or I perish," was her cry. Her cry was heard, and glorious deliverance came, so that she could say, "Bless the Lord, O my soul, &c." On the 2d of November, 1802, she entered the marriage state with Mr. Griffin, and soon after followed her Lord in baptism. Her experience was marked by the changes

known to all Christians, but not by the extremes to which some are liable. She accompanied her husband and family across the Atlantic in 1817, and removed to Philadelphia in June, 1819. Her situation, connected with a delicate constitution, confined her to her chamber several weeks previous to that event, the effects of which terminated in death. During her affliction the grace of God was displayed in a precious manner.

Her faith was strong. On Lord's day, Oct. 15, she asked the nurse to tell her honestly the physician's opinion; and being informed there was little ground for hope, she answered, "I am willing to live, or die, as God may see fit: I have no fears, the foundation stands good." Being reminded that the great work of salvation was finished, she said, "That's a great mercy; yes, the foundation stands good; and what a mercy! I have been enabled to build upon it."

She had clear views of the gospel, as a system of grace, and rejoiced in the truth. Often, after hearing minis-

ters preach, she related to her husband parts of the sermons in private, accompanied with observations which discovered her discrimination. A young ministering brother having preached during her illness, from Col. iii. 3. the text, with some of the thoughts given in the sermon, were repeated to her; she expressed great satisfaction, when viewing the believer's union with Christ, and security in him, observing, the plan of salvation wanted no alteration, and saying that the arms of everlasting love appeared to encircle her all around. She enjoyed much comfort; at a time when her life was in very critical circumstances, she addressed her weeping husband, begging he would not distress himself, but endeavour to resign her into the hands of God, adding, "I have enjoyed many happy seasons since I have been up stairs, but do not like to talk about myself; but I am willing to live or die. I am satisfied if the Lord removes me, it will be to a better country." On one occasion she lifted her hands and eyes, and said, "Come, Lord Jesus, come quickly." God was pleased to bless her with a great measure of patience, and whatever were her trials, she did not complain. The 16th of October was a day of great trial: she frequently requested friends to pray she might be dismissed; but upon recovering a little, expressed her fears that she had been impatient.

Her love to God's house was great. She therefore filled her place with punctuality, and frequently was there, when her bodily affliction would scarcely suffer her to sit in quiet. Her love to Christians was strong, and especially to the members of the church with which she was united. She felt desirous to see, and address all of them, if her strength would have permitted. To her husband she said, "It was my wish to die a few days ago, but our friends are so kind, I would wish to live a little longer to return their kindness. I have long loved them without dissimulation, but now it is clear they love me in the same manner. I knew before they loved you; but could not think they loved such an unworthy being as I am so much." When speechless, she would extend her arms, or hand, to embrace her friends, or clasp their hands in token of affection. The humble opinion she had of herself frequently deterred her from speaking more freely in company; yet many

will long remember the experimental strain of her conversation.

When she understood her case was extremely dangerous, she desired her daughters would come to her, that while ability to speak remained, she might give them her last counsel. After this a sister asked if she wished to speak to her husband alone; she replied, No, that there were no secrets between them, and that he knew her experience both before and since marriage—that she could leave her children with a tender father, and a gracious God; "but," said she, "tell him from me, to charge solemnly every member of the church, to look well to their standing, for it is a solemn thing to die." She was greatly favoured of the Lord, not being harassed by doubts or temptations of a distressing nature; but united with a sense of unworthiness, a strong and settled confidence of the mercy of God through Christ, and this she constantly testified, when able to speak. A short time before her dissolution, with difficulty she made her desire to see her husband understood; upon his entering the room she appeared so low, it was thought she would not know him, but upon his taking one hand, she raised the other and gave that also. He observed, that it was an unspeakable mercy in prospect of death, to have a good hope through grace. With considerable effort she exclaimed, "I have." These were her last words. After encountering much and painful affliction, she expired in the most gradual and easy manner, falling asleep in the arms of her Lord a little before 12 on the 20th of October, 1820. [Lum.

CAPT. JAMES JOSIAH.

On Thursday, September 19, 1820, the "House appointed for all the living," became the receptacle of the remains of Captain James Josiah, who departed this life early on the morning of the 18th, after a severe illness of six days, aged 69 years. His spirit having ascended to "God who gave," his body lies deposited in the Baptist Cemetery in Second, near Arch-street, having been accompanied thither by deeply mourning relatives, numerous friends, and the members of various Benevolent Societies, of which he was an exemplary and active brother. The funeral exercises

performed by the Rev. Dr. Holcombe, and Mr. Eastburn, were highly appropriate, solemn and affecting. The loss of this estimable citizen is an event deeply to be regretted by every lover of this country, and by every friend to the interests of sound morality, humanity, and unassuming piety.

Few men possessed or cherished a more ardent love for republican liberty, his native land, religious freedom, and conscientious correctness, both private and public, than Capt. Josiah.

As a patriot, he was one of the earliest officers in the navy of the United States, which in our revolutionary struggle, brought him as a captive, for confinement, within the pestiferous hold of a British prison-ship, where he almost forgot his own personal sufferings, amid the dying and the dead, in the sufferings of others.

As a friend, no one could be more sincere and uniform. In his connections as a husband, brother, son-in-law, and adopting father, he was tender and affectionate in the highest degree. Here his loss is irreparable; it never can be recollected without the deepest regret.

The benevolent institutions, the Marine Church and Bible Society, the poor and distressed, the religious congregation of which he was a member, none of them or others, who ever knew Capt. Josiah, can possibly forget his modest worth, while that record of the Divine Oracles is received as an imperishable truth—

"The memory of the just is blessed,"—

"But the *fund* *hope*, inspir'd by pious love,
Draws back the veil where Spirits meet above."
[*Phil Paper.*]

MR. JOSEPH WALES.

Died, at Westport, N. Y. Oct. 24, 1820, Mr. Joseph Wales, a promising candidate for the gospel ministry, aged twenty-eight.

He was the son of Deacon, Elijah Wales, of the Baptist church, Union, (Con.) under whose care he received a religious education. When about 20 years old, he was brought, as is believed, to trust in the Redeemer for life and salvation. From this period, he exhibited a sincere and consistent christian character; regarding with solemn satisfaction the gospel ministry, and feeling greatly desirous of engaging in that delightful work, in order more extensively to serve his Redeemer, and be useful to his fellow sinners. He commenced his studies

preparatory to college, under the care of Rev. Mr. Bloss, of Stafford, (Con.) From him he received such assistance in his studies as enabled him to enter Middlebury college, Vt. at which he was graduated last August. Shortly afterwards, having been licensed by the Baptist church in Middlebury, he engaged in the gospel ministry. He attended the Vermont Association, at its last session. Lord's day following, he preached two sermons in Pantou; then crossed the lake, (Champlain,) and preached a lecture in the evening at Westport. On Monday he was taken sick with the typhus fever, which baffled medical skill, and in a few days brought him to the grave.

During his sickness, his mind was much deranged: but when favoured with reason, he was calm and resigned. Being informed that he was dangerously sick, he replied, "Well, if God has nothing more for me to do on earth, it will be the best and happiest thing for me to die now: if he has, he will raise me up." At one time when the family expressed some alarm, fearing his end was near, he told them not to be alarmed; for there was nothing to fear in dying, *if prepared*: and that he trusted he was, and that Christ was his friend for this and the coming world. His bodily distress, which was great in his last hours, was borne with patience and resignation. After having offered up a short prayer for divine support, he left this world, with a hope full of immortality.

Our departed brother possessed a sound mind. As a teacher of youth, he excelled. In his manners he was gentle and affable; and he enjoyed the love of all his acquaintance. His habits were regular; his devotions constant and spiritual. He was a decided friend of learning. As a preacher, he was solemn and acceptable. And though we have to lament, that he no longer ministers at our altars, he is, we believe, called to purer ministrations around the throne of God and the Lamb.

MISS ELIZABETH WILLIAMS.

Died at Waterford, (Con.) Oct. 30, 1819, Miss Elizabeth Williams, aged 20 years, daughter of George Williams, Esq. This amiable young lady was distinguished for her exemplary and endearing behaviour through life. She possessed a most amiable dispo-

sition. From her kindness and benevolence she was ever ready to afford relief to the poor and needy. She manifested all the feelings of a dutiful, affectionate child and loving sister. When afflicted with excruciating pains of an ague, with fever, with which she was confined to her bed twenty-six days, previous to her decease, she manifested a high degree of Christian fortitude. Her mind often arising superior to her infirmities, became the steadfast purpose of her soul.

This amiable youth was hopefully brought to the knowledge of the truth, and made willing to renounce the pleasures of her age, and openly to profess her belief in Jesus. On the 11th of May, 1817, she was baptized, and the same day received as a member of the Baptist church of Christ at Waterford. She had ever held a respectable place in society; but it was not until now, that you could behold her in her most engaging light; yet from the time of her conversion to the close of life, she gave the most unequivocal proofs of the reality of her religion, and its sacred influence upon her heart and life. She blushed not to proclaim the unbounded goodness of a crucified Saviour to a dying world. Her devotions appeared to be highly spiritual, being performed with much humility.

During her distressing sickness, at times she was partially deranged; but except those times, she was calm and tranquil, and manifested her mind to be fixed on God and eternity; often saying, if it were God's will, she should "desire to depart and be with Christ, which is far better."

A sister observed to her, your distress is very great. She replied, "not so great, but that it might be greater; A few more struggles will close the scene, and I shall breathe in a sweet air." She often appeared greatly animated, while her eyes, sparkling with joy, indicated a soul too full of divine life and vigour, to be long imprisoned in such feeble clay.

The subject of dying which so often appals the ungodly, produced in her a glow of animation. She seemed to view death as the gate of endless joy, and dying, but going home. Having herself tasted and known that the Lord is gracious, she felt a most ardent desire that others might be made partakers of the same rich grace. To her young sisters in the church, she left her dying exhortations to maintain their faith in its purity, by a well

ordered life and godly conversation. Believing it far greater riches affliction with the people of God enjoy the pleasures of sin far.

She talked most tenderly and lovingly, to some of her particular friends, and entreated them to receive Christ as a sure refuge from that which awaits the impenitent; I leave my dying testimony, that they that seek Christ earnestly, with pure hearts, shall find him.

About 34 hours before her decease she thought she was dying, and desired her sisters to hold fast that they might see how it tenanted, appeared when dying then with a heavenly calmness her eyes toward heaven, and said, "Do you not see him then request the family around her, kissed them all, them farewell; at the same time treating them, not to weep for her. Being strongly attached to her mother, she endeavoured her feelings by saying, the Lord what is best for us, and this chastisement is grievous to present, yet his grace is sufficient for you. The morning on which she died, her sister said, Eliza, you to be now struck with Her reply was, "can this be? Thus her faith in the Lord, hope thro' the righteousness remained lively and unshaken before she closed the scene, she said, my child, you feel as if now going home? She replied, glory! glory! Then fell Jesus without a struggle, at 1 P. M. October 30th.

A very large concourse of people assembled on the day of interment, when the Rev. Darrow addressed them from xv. 55—57. Previous to her death she had selected the 17th H Book, Dr Watts, which was Her friends have reason to thank their loss is her gain.

With joy divine fell glory in her bed
She gains the port of everlasting rest

MRS. HANNAH SEAV

Died at South Berwick, Oct. 14, 1820, Mrs. Hannah Seaver, aged 39 years, wife of H. W. Seaver, and daughter of H. W. Goodwin.

Mrs. Seaver's character in youth was eminent for duty and affection to her parents, and a desire to promote the happiness of those around her. As a wife she was exemplary, faithful to her husband and children, in whose welfare and happiness her heart was bound up; but as a Christian, through distinguishing grace, her meekness and humility shone with peculiar lustre, while she herself mourned over her stubborn hard heart, as she expressed herself.

Her attention to divine things was first called up early in 1816 by the loss of two children—her knowledge of the total moral depravity of her heart; and of Jesus Christ, and his mediatorial work appeared gradual—in Nov. 1816, she was baptized, and with others, Jan. 17, 1817, united in church order, and continued, unshaken in the faith, an ornament to her profession, and a blessing to the Church, and the cause of Christ till death.

Often did she repeat in her hours of trial her favourite hymn of the pious

Watts, the 48th of the second book, and particularly the last verse:

Dear Saviour, let thy glories be
My soul's eternal food;
And grace command my heart away
From all created good.

Her sickness (which was the typhus fever) was short; through the whole she appeared divinely supported—confessing her hope, her whole hope, to be on the Rock Christ; for the enjoyment of whom, she appeared at times, to be impatient to be released from the body.—She appeared to be struck with death about six o'clock, P. M. and expired about twelve at night, apparently in the exercise of reason. In the interval of her paroxysms she was calm and serene—at times appeared in prayer—spoke distinctly 'waiting with gladness'—A little before her dissolution she exclaimed, as if she saw with her natural sight "the building of God, an house not made with hands, eternal in the heavens," "beautiful, beautiful, beautiful house!" and shortly fell asleep, we trust in Jesus. [*Rec.*

ANECDOTES.

Kristno and the English Gentlemen.

Kristno was stationed at Chittagong. Being upon very friendly terms with the English residents there, all of whom are Episcopalians, these gentlemen asked him when he intended to baptize his converts, at the same time promising to attend as spectators. The day arrived, one of them brought him a very handsome China bowl. Kristno asked for what purpose he had brought it, the gentleman replied, "to baptize with." I cannot baptize in this, said Kristno. "How then?" asked the gentleman. "In the same way," answered Kristno, "in which John baptized our Lord." "Do it then in your own way," said the gentleman, "a river is near—we will follow you." They accordingly attended; and Kristno prayed, preached, and baptized.

The Christian's Security.

A profane persecutor discovered great terror during a storm of thunder and lightning, which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied, by asking, "are not you afraid?" She answered, "No, it is the voice of my heavenly Father; and should a child be afraid of the voice of its father?" "Surely (thought the man) these Puritans have a divine principle in them, which the world seeth not; otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread." Upon this, going to Mr. B——, he lamented the opposition he had made to his ministry, and became a godly man ever after!

ORDINATION.

On Wednesday, Feb. 21, 1821, Rev. BENJAMIN BLYDENBURG WISNER was ordained to the pastoral care of the Old South Church and Congregation in Boston. Introductory Prayer, by the Rev Mr. Dwight, of Park-street Church; Sermon by the Rev Dr. Woods, of the Theological Seminary,

Andover; Consecrating prayer by Rev. Dr. Holmes, of Cambridge; Charge by Rev Dr. Osgood, of Medford; Right Hand of Fellowship by Rev Mr. Huntington, of Bridgewater; Concluding prayer, by Rev. Mr. Codman of Dorchester.

NEW MEETING-HOUSE OPENED.

The new meeting house in Canton, erected the past season by the Baptist Church and Society in that place, was opened on Lord's day, Jan. 14th, by the solemn and delightful worship of God. The Sermon was delivered by Rev. ELISHA WILLIAMS, founded on 2d Chronicles, 7 chap. 1st verse. *Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifice, and the glory of the Lord filled the house.*

The pleasing circumstances under which this house was opened, inspire

the hope that it will continue to be a sanctuary in which the pure principles of the gospel will be vindicated, and their holy tendency enforced on those, who in the present & future generations may meet there for social worship; that the glory of the Lord, in the power of his gospel on the hearts of sinners, and in the enjoyment of his presence may encourage the exertions of the Church, in the cause for which their Redeemer bled; and thus may it be apparent that their labors were not in vain in the Lord.

Poetry.

CHRIST'S PASSION.

THE morning dawns upon the place
Where Jesus spent the night in prayer;
Through brightening glooms behold his face,
No form nor comeliness is there.
Last eve, by those he call'd his own,
Betray'd, forsaken, or denied,
He met his enemies alone,
In all their malice, rage and pride.

Brought forth to Judgment now he stands,
Arraign'd, condemn'd, at Pilate's bar;
Here spurn'd by fierce Praetorian bands,
There mock'd by Herod's men of war:
He bears their buffetting and scorn,
Feign'd homage of the lip, the knee,
The purple robe, the crown of thorn,
The scourge, the nail, the accursed tree.

No guile within his mouth is found,
He neither threatens nor complains;
Meek as a lamb for slaughter bound,
Dumb 'midst his murderers he remains:
But hark! He prays—'tis for his foes;
He speaks;—'tis comfort to his friends;
Answers;—and Paradise bestows;
" 'Tis finish'd!"—here the conflict ends.

He dies; the veil is rent in twain;
Darkness o'er all the land is spread,
High, without tempest, rolls the main,
Earth trembles, graves give up their dead:
"Truly this *was* the Son of God!"
Though in a servant's mean disguise,
And bruised beneath the Father's rod,
Not for Himself,—for Man he dies.

[MONTGOMERY.]

To Correspondents.

Several obituary articles are received, which we would insert, but as we are unacquainted with the persons, whose characters they are meant to record, and not being signed by any person who may be considered responsible for the facts, we must be excused from publishing them until such authenticity is given.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 3.

MAY, 1821.

VOL. III.

Biography.

MEMOIRS OF DR. FAWCETT:

OR,

A Review of An Account of the Life, Ministry, and Writings of the late Rev. JOHN FAWCETT, D. D. who was Minister of the Gospel fifty-four years; first at Wainsgate, and afterwards at Hebdenbridge, in the parish of Halifax.

THAT the memory of the just is blessed, and their name better than precious ointment, is strikingly exemplified in the excellent man whose life is here recorded.

He was born January 6, 1740, near Bradford in Yorkshire. His father died when he was in his twelfth year. At the age of thirteen he was put apprentice for six years at Bradford. From his early years he was fond of religious books, especially of Bunyan's *Pilgrim's Progress*, and *Heavenly Footman*; *Alleine's Alarm*; and *Baxter's Call to the Unconverted*. During his apprenticeship, the Bible was his constant companion; and between the ages of twelve and fourteen he read it over repeatedly.

His thirst after knowledge appears from the following particulars. He had a small lodging room to himself. His master and mistress, with the domestics, retired at an early hour. He, among the rest, took his candle up stairs, and, to avoid suspicion, when he had been a little time in the room, concealed the lighted candle under an earthen ves-

sel till he supposed the family were all asleep, when he betook himself to his delightful employment for a considerable part of the night. No small portion of his pocket money was employed in the purchase of candles. Sometimes he tied a weight to his foot, and at others fastened his hand to the bed-post, that he might not sleep too long. These circumstances do not deserve imitation; but they show the decided bent of his mind, and should incite more highly favoured youth to value and improve their privileges.

About this time, Mr. Whitefield came to Bradford.

"The impression made by the preaching of Whitefield on the mind of him who is the subject of this narrative was indescribably great, and remained unabated to the close of life. He preserved his portrait in his study, and the very mention of his name inspired the warmest emotions of grateful remembrance. For natural, unaffected eloquence, he considered him as superior to any person he ever heard. His whole soul was in the work; his

words fell from his lips with majesty and power; and he had such command over the passions of his audience, that thousands were melted into tears at once. His voice was amazingly powerful, so as to be heard distinctly to a great distance; it was, notwithstanding, full of harmony and grace. It was customary with him to introduce his discourses by some striking passage from the energetic writings of the prophets, or from some part of our Saviour's discourses. He often roused the attention of his audience by such expressions as the following: 'O earth, earth, earth! hear the word of the Lord!'—If any man have ears to hear, let him hear.'

"The first time our young disciple saw and heard this eminent man of God was at Bradford, in an open part of the town, near the water-side. No place of worship could contain the concourse of people assembled on that occasion. The text was John iii. 14. 'As Moses lifted up the serpent in the wilderness,' &c. His own language will best describe what his sensations were on that interesting occasion: 'As long as life remains, I shall remember both the text and the sermon.' He admired, he was astonished with almost every sentence, both in the devotional exercises and the sermon.

"Though he had read much, and been regular in his attendance on public ordinances, yet from early prepossessions, and the general strain of the sermons he heard, he was far from having clear conceptions as to the ground of a sinner's acceptance with God: 'he saw men as trees walking.' But this Apollos, who was 'mighty in the scriptures,' even by one sermon showed him the 'way of God more perfectly' than he had ever seen it before. The glimpses he had before enjoyed suddenly became clearer, and gospel light beamed upon his soul with resplendent rays. The mode of address was quite new to him, and

brighter scenes were disclosed—a God reconciled the atonement of a suffering Saviour, with the free and proclamation exhibited from his word, at once dispelled believing fears, and filled his soul with joy unspeakable and full of glory.

"Mr. Whitfield preaching in the evening, he requested of his master to go and hear, which was granted, though with some hesitation. He evinced great displeasure at his error, and inquired who had put it in his mind to follow this stranger; to which he replied, that he believed it was the Almighty. The following evening service the same was held forth which he heard in the morning, from that passage, 'For this purpose the Son of God manifested, that he might destroy the works of the devil.' The preacher showed what the works of the devil were,—said that idolatry and profaneness which reigned in the world; other minds even of those who were regular; namely, prejudice against the truth, self-righteousness, and he then proceeded to show the ability of Christ to destroy these works, and the manner in which he effected it.

"It appears by the following extract from his diary that he had entered upon his sixteenth year. 'In the sixteenth year of my age it pleased God graciously, and particularly than ever before, to work upon my mind, and to give me a deeper sense of my bondage by nature.' .. From that time he began to make a more serious profession of religion, and committed himself with the Whitfield Methodists. He attended their meetings as often as he was invited: these were sometimes protracted to an unreasonable hour, being too late to gain admittance to his master's house, who had the habit of retiring early

He not unfrequently spent the remainder of the night in the open fields, or under sheds.

"Whenever Mr. Whitefield came into the north, he eagerly embraced the opportunity of attending his ministry. His next visit to Bradford was in the year following. Mr. Whitefield, in one of his letters, dated August 24, 1756, says, 'It is now a fortnight since I came to Leeds, in and about which, I preached eight days successively, three times almost every day, to thronged and affected auditories. On Sunday last, at Bradford, in the morning the audience consisted of above ten thousand; at noon, and in the evening, at Birstall, of nearly double that number. Though hoarse, I was able to speak so that they all heard.' These religious opportunities were often mentioned by the subject of this memoir as having produced an uncommon and lasting effect upon his mind. After having heard him at Bradford in the morning, he followed him to Birstall, where a platform was erected at the foot of a hill adjoining the town, whence Mr. Whitefield had to address an immense concourse of people, not fewer, as was supposed, than 20,000, who were ranged before him on the declivity of a hill in the form of an amphitheatre. Much as he was in the habit of public speaking and preaching to large and promiscuous multitudes, when he cast his eyes around him on the vast assemblage, and was about to mount the temporary stage, he expressed to his surrounded friends a considerable degree of intimidation; but when he began to speak, an unusual solemnity pervaded the assembly, and thousands in the course of the sermon, as was often the case, vented their emotions by tears and groans. Fools who came to mock, began to pray, and cried out, What must I do to be saved?"

"The mighty impulse which Mr. Whitefield and his coadjutors had given to the professing world, was the means of exciting a general spirit of inquiry on religious subjects,

and of bringing forward to notice talents which might otherwise have lain dormant. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending the ministry, or perusing the writings, of these apostolic men; and to this revival many of those congregations which have continued to flourish and increase to the present day, owe their rise. The mantle of Elijah dropped upon many Elishas; and a portion of the spirit which actuated Mr. Whitefield not only rested upon his immediate followers, but, blessed be God, the sweet savour of it still remains. By this spirit the Protestant church in Great Britain is distinguished from the professors of the same faith on the European continent, who have long been in a declining state. Notwithstanding the awful judgments with which God has lately visited them, many, alas! yet remain in an awful state of stupor, having left their first love, and lost the zeal and fervour of their ancestors. This spirit has been the life and soul of the missionary exertions which have so much distinguished modern times; and we have reason to believe that it will spread and prevail till that glorious period, when all the kingdoms of this world shall become the kingdoms of our God, and of his Christ."

"On the 26th of February, 1752, being then just entered on his 19th year, he came before the society at Bradford," of which Mr. W. Crabtree was minister, "as a candidate for baptism and church fellowship. Having given great satisfaction to those who were present, he was baptized the 11th of March following, and soon after admitted a member of the church."

Our limits compel us to pass by a mass of interesting information, relating, amongst other things, to the state of religion, and to a great number of celebrated preachers, which we should otherwise be strongly inclined to give to our readers, by

for which we must refer them to the work itself: we shall therefore confine ourselves to a few of the more prominent particulars in the life of this excellent man

In 1753 his apprenticeship expired, and he married a member of the church, who proved an excellent wife, and died March 30, 1810. The whole of his life was a course of early rising, improvement of time, industry, frugality, and fondness for reading. From his diary may be perceived his spiritual-mindedness, his humility, his industry, and his habit of meditation and self-examination. In July, 1760, his thoughts appear to have been turned towards the Christian ministry, with a view to which he learned the Latin, Greek, and Hebrew languages.

"I have been taught," said he, "that, according to the Greek proverb, THERE IS NOTHING IMPOSSIBLE TO INDUSTRY, especially when it is attended by the blessing of heaven, which is what I desire to seek at all times. The Lord has favoured me with three things, which afford me matter of encouragement:—a good degree of bodily health; more leisure than usual; and the choice of necessary books."

Having received an invitation from the church at Wainsgate, he removed thither in 1764, and was ordained July 31, 1765. In the year 1766, he received the following letter from Mr. Whitefield:

"London, Sept. 1, 1766.

"DEAR SIR,

"I have been so often imposed upon by letters from strangers, that it is high time to be a little more cautious. Besides, bodily weakness prevents my writing as formerly: but your letters seem to evidence simplicity of heart. If truly called to the glorious work of the ministry, of which I can be no judge at this distance, I wish you much prosperity in the name of the Lord. The *language of my soul* is, 'Would to God that all the Lord's servants were prophets!' A clear head, and
 as honest, upright, disinterested,

warm heart, with a good elocution, and a moderate degree of learning, will carry you through all, and enable you to do wonders. You will not fail to pray for a decayed, but, thanks be to God, not a disbanded soldier. O that the last glimmerings of an expiring taper may be blessed to guide some wandering souls to Jesus Christ! As yet 'the shout of a King is heard amongst us.' Whether I shall ever visit Yorkshire again, is only known to Him 'who holdeth the stars in his right hand.' Kind remembrances to all who love the Lord Jesus in sincerity. Brethren, pray for us. I retain my old name, 'Less than the least of all saints;' but for Jesus Christ's sake,

"Yours in our common Lord,

G. WHITEFIELD."

In 1773, he set up an academy. In 1774, he was attacked by a violent illness, during which he wrote "The Sick Man's Employ;" and after which he frequently had heavy and long continued bodily afflictions. In the spring of 1776, he removed his residence from Wainsgate to Brearly Hall, a distance of about three miles, but continued to preach at Wainsgate for about a year. In 1777, a new meeting-house was built for him at Hebden bridge, as a more central place for the church and congregation. A part, however, remained at Wainsgate, who rebuilt the meeting-house in 1815. In 1796 he removed from Brearly Hall to Ewood Hall, a large mansion in the neighbourhood.

"Several of Mr. F.'s friends had long expressed a desire that he would give a digest of the sermons he had preached on almost every part of the divine word, and his general idea of the sense of scripture, by writing a short comment on the Bible, with suitable reflections at the close of each chapter: the materials he had long been treasuring up. The leisure he now enjoyed from the confinement of his former avocation;" (meaning the academy, from the superintendence of which

he retired in 1805,) "and the state of his health, which was in some respects improved, induced him to take the matter into serious consideration. His mind, however, for a considerable time, shrunk back at the thoughts of such an undertaking.

"To commence a work of that magnitude when on the verge of seventy, was what perhaps had never before been attempted. The recollection of the many instances in which those who had engaged in similar works in the vigour of their days, as Poole, Henry, Doddridge, &c. but died before the completion, was a discouraging circumstance. His intimate friend, Mr. Fuller, though he approved of the design, had little expectation that his life would be prolonged till he could bring it to a conclusion. In one of his letters, he says,—'I hope your life and strength may be spared to go on with the Commentary, though there is not much probability of your living to finish it. I have somewhere met with the following expression :—Jesus could say, It is finished, and then gave up the ghost ; but this is more than can be said of any one besides. Death generally finds us with a number of our unfinished works on our hands.'

"His advanced years certainly presented one important advantage for entering upon this arduous undertaking, namely, the mental stores and mature experience which he had acquired from his constant study of the scriptures, and from his ministerial labours. No doubt, when he finally concluded to accede to the wishes of his friends, he was influenced by motives similar to those of the apostle Peter, when drawing towards the close of life :—'Moreover, I will endeavour that, after my decease, ye may have these things always in remembrance ; for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.'

"From a date, (Nov. 17, 1807,) in the manuscript, at the close of

Gen. iv. it may be inferred, that he entered upon the work of writing the Commentary in the beginning of that month. His regular plan, unless prevented by some unforeseen occurrence, was to go through one chapter, on an average, every day ; and on the Lord's day mornings he expounded one of the chapters he had commented upon during the preceding week. This was both a relief to his own mind, in his studies preparatory to preaching, and proved highly interesting to the hearers, as was evident from the considerable increase in his morning congregations, more especially while he was upon the historical parts of scripture, which he had the happy talent of rendering both entertaining and instructive. For the gratification of his aged partner in life, and others, who occasionally stepped in, he usually read, before he retired to rest, what he had composed during each day. These evening rehearsals also afforded him an opportunity of making the necessary corrections, and supplying what might have been omitted.

"In a letter to a highly-valued friend, to whose perusal part of the manuscript was submitted, he says, —I am glad to find you do not disapprove of my feeble attempts, in a work to which the powers of my mind are not equal, though I find a present reward in them. I often wonder that I have been enabled to sit to close study, for twelve or fourteen hours in the day, without any material injury to my health. The fact is, that I am running a race, with death at my heels, not knowing how soon he may overtake me. The work is formidable ; but who can tell what the Almighty may intend to do by one of the weakest and most unworthy of his servants ! I would live, and act, and think, and read, and write, depending on him. You will easily conceive that I must meet with many interruptions from company ; and I have been obliged to publish three pamphlets during the last summer. 'The uncertainty of

my being able to get through the work, must be an obstacle in the way of printing; but if I should fail, it will be what others have done before me; and I should hope some one will be found able and willing to carry it forward to a conclusion: at all events, so long as I am continued in a capacity for writing, I feel a strong inclination to persevere. Above two thousand close pages have cost me some labour; and besides these, I have many materials on several remaining parts of the sacred book. As to my style of composition, you know it is plain, and not embellished with the ornaments of modern refinement. My principal object is to make myself understood, and to interest the heart of the reader. It would not suit me to attempt to rise above the level of my own powers;—but pardon my prolixity. My dear wife sends her love: alas! she is sinking apace; I often fear she will soon be taken from me. We have been together more than half a century; and the separating stroke, whenever it comes, will be severely felt. We often talk of our absent friends, and it is my wish to write more frequently; but after I have spent the whole day in study, I feel my spirits exhausted. Yet, through Divine mercy, my health is in as favourable a state as I have any reason to expect, considering my years and infirmities.”

In a letter to a friend, dated March 25, 1810, he thus wrote:

“Exhausted with continual watching, fatigue, and anxiety, I feel myself unfit for any thing; yet would not neglect this opportunity of communicating a line to my much valued friend. My dear wife has been many times brought back from the very gates of death. When the lease of life seemed just going to expire, she has had it renewed from time to time. Last night we all assembled round her bed, and thought *her dying for some hours: we did not at all expect she would live till morning; but she suddenly revived, and called me by name with her*

usual tenderness. I think I never had closer exercise than to go through my labour of preaching in these circumstances. My text yesterday was,—‘It is the Lord; let him do what seemeth him good.’ This disposition I wish to feel, and to cherish. I have been revising part of my manuscript, and must now leave what I have done, as far as I am able, in the hands of Providence. The will of the Lord be done! If he smile upon this feeble effort for the promotion of his glory, I hope I shall be thankful.”

In another letter he thus writes:

“It has long been a gloomy, anxious time with us, and still continues to be so. My dear wife has been confined to her chamber for three months;—I cannot say to her bed, for she is not able to breathe otherwise than sitting up in her chair, which is her posture through the night. We have many times thought her ready to expire, but she is still spared to us. When she is herself, she is composed, comfortable, and very affectionate; but sometimes she is quite delirious. It often distresses us to see her suffer so much; yet amidst her great affliction, she is sensible that it is the hand of the Almighty, and is desirous to wait his will in due submission. As to myself, I am as well as I can expect, considering what restless nights I have long had. My trials are very heavy; but strength has hitherto been afforded equal to the day. I feel the want of sleep very sensibly. This makes me a poor companion for the elevated prophet Isaiah. He is all life; but I have to complain of great dullness and stupidity. What I have written on the preceding part of the Bible is in the hands of some judicious friends; and should they not encourage the publication, perhaps it may be of some value to those with whom I am personally connected in its present form, when my head is laid low in the silent dust.”

At length the moment of separation arrived. He was then

“Enabled to bear the parting

stroke with the fortitude and patience of a Christian. It is one happy tendency of extreme and long-continued suffering, that it reconciles us to a separation from our dearest relatives, and especially when satisfactory evidence has been given that death will be their release from all pain and sorrow. He remained by her to the last moment of her mortal existence, holding her arm, so as to feel her pulse, till the lungs finally ceased to heave, and the crimson current was arrested in its progress."

We are afraid, not of robbing the work of its beauties, (for the whole of it is highly interesting,) but of exceeding the proper limits even for such an article. We cannot, however, refrain from presenting our readers with a view of "the fleecy skirts of the summer-evening clouds, painted with gold"—or, in other words, of the serenity, and peace, and honour, which crowned the declining days of this deservedly revered man.

"In the month of June, 1810. the annual association was held at Bradford. As this was Mr. F.'s native place, he was earnestly importuned, (and he at length consented,) to attend on that occasion, to officiate as one of the ministers, that he might once more have an interview with his relations and friends, who were resident there, and with those who came from distant places. On the morning of the day on which he had to preach, he was more than usually agitated in the prospect of appearing in public, expressing in the strongest and most humiliating terms the sense he had of his unfitness for the work, both on account of his great weakness and mental infirmities. But when he entered the pulpit, and read his text, Josh. xxiii 14, 'Behold, this day I am going the way of all the earth,'—every eye in the large assembly was fixed upon him; and he had not proceeded far in opening the subject, before almost every individual present was melted into tears. Since the days

of Whitefield, few such seasons had been witnessed; and the remembrance of it will remain with many who were present to the latest period of life. It was not enthusiasm; it was that melting of the heart, which truths of infinite and universal concernment, delivered with feeling, and accompanied by Divine energy, cannot fail to produce. He had a few months before completed his threescore years and ten; his partner in life, for whom this was intended as a funeral sermon, had, as we have seen, been recently taken from him; many present had known him long, and had been often greatly edified by hearing him at these solemn seasons; and their presentiments told them that he was now, like Joshua, taking a final leave of them as a public character. This sermon, the last he published, was soon after printed in a cheap form, and has gone through many editions." See the account of his Works, No. XXII.

His Devotional Family Bible was completed in the following year.

He preached his last sermon Feb. 26, 1816. From that time to the 25th of July, 1817, when he departed, in the 77th year of his age, was a period of extreme debility.

"As to the state of his mind in his last illness, it was conformable to what he had experienced and evidenced through all his former afflictions. Mercy, Divine mercy, was what he implored, with all the lowliness of a babe in Christ. He joined with the greatest fervency in the petitions offered up at his bedside; and though his mind was not in general so much elevated with holy joy as some of God's people have been, he had solid comfort, and often expressed his desire to depart and to be with Christ. A short time before he expired, he said, Come, Lord Jesus, come quickly. One of his attendants having said, 'There remaineth a rest for the people of God,'—he added, 'O receive me to thy children?'

Religious Communications.

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

THE following Thoughts by the late Rev. ANDREW FULLER, were originally drawn up in the form of a Circular Letter, addressed to the Baptist Churches of the Northamptonshire Association by the Ministers and Messengers assembled at Olney, May 21, 22, 23, 1799. They are so admirably adapted to promote the purity and prosperity of our churches in general, that we think it suitable to give them a place in the Magazine.

WHEN the apostles, by the preaching of the word, had gathered in any place a sufficient number of individuals to the faith of Christ, it was their uniform practice, for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian church. Being thus associated in the name of Christ, divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candlesticks, exhibited. Amongst them our Lord Jesus Christ, as the high priest of our profession, is represented as walking; observing the good, and applauding it; pointing out the evil, and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state.

Let us suppose him to walk amongst our several churches, and to address us as he addressed the seven churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure. Let us then look narrowly into the Discipline of the primitive churches, and compare ours with it.

By discipline, however, we do not mean to include the whole of *the order of a Christian church*; but shall at this time confine our at-

tention to that part of church government which consists in—

A mutual watch over one another, and the conduct we are directed to pursue in cases of disorder.

A great part of our duty consists in cultivating what is lovely; this is not the whole of it; we must prune as well as plant, if we bear much fruit, and be Christlike. One of the things agreed in the church of Ephesus was that they could not bear those who were evil.

Yet we are not to suppose that no irregularity or defection whatever is an objection forbearance. If uniformity is required in such a degree as that every difference in judgment or practice shall occasion a separation, churches may be always divided into parties, which we are persuaded was never encouraged by the apostles of our Lord, and can be justified in trivial or ordinary cases. A contrary practice is expressly taught us in the Epistle to the Romans; (ch. xiv.) and the command which it is to be exercised according to is pointed out. An object of discipline however must be one that cannot exist without being an occasion of dispute and wrangling in the church. It must not be to doubtful questions, ver. 1. It must also not be things which do not enter into the essence of God's kingdom, things of which the principles of which are love, peace, and joy in the Holy Ghost, ver. 16, 17. That which does not subvert the gospel of the kingdom, nor set aside the authority of the King, though it be an objection, is yet to be borne with. Finally, it must be something which does not destroy the work.

hich is not inconsistent with progress of vital religion in the b, or in one's own soul. ver. In all such cases, we are not lge one another, but every conscience is to be his judge, 3.

tending to those things which e proper objects of discipline, rst concern should be to see, ll our measures are aimed at od of the party, and the hon- f God. Both these ends are d out in the case of the Co- in offender. All was to be that his spirit might be saved day of the Lord, and to clear elves as a church from being ers of his sin. If these ends ot in view, they will preserve n much error; particularly, he two great evils into which es are in danger of falling, emity, and unchristian severity. is often a party found in a mity, who, under the name lerness, are for neglecting all ome discipline; or if this can- accomplished, for delaying ie utmost. Such persons are uly the advocates for disor- walkers, especially if they be articular friends or relations. language is, "He that is with- , let him cast the first stone. Other hath fallen to-day, and fall to-morrow." This spirit, it exists only in individuals, ed they be persons of any or influence, is frequently to impede the due execution laws of Christ; and if it per- he community, it will soon it to the lowest state of de- cy. Such for a time was the f the Corinthians; but when t to a proper sense of things, carefulness it wrought in yea what clearing of them- yea what indignation, yea ear, yea what vehement de- ea what zeal, yea what re- —In opposing the extreme tenderness, others are in of falling into unfeeling se-

verity. This spirit will make the worst of every thing, and lead men to convert the censures of the church into weapons of private revenge. Persons of this description know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes is, a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness with mercy; and this is the only spirit that is likely to purge iniquity. Prov. xvi. 6. Connivance will produce indifference; and undue severity will arm the offender with prejudice, and so harden him in sin: but the love of God and of our brother's soul are adapted to answer every good end. If we love God, like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred; but shall observe his word and keep his covenant. And if we love the soul of our brother, we shall say, 'He is fallen to-day, and I will reprove him for his good: I may fall to-morrow, and then let him deal the same with me.' Love is the grand secret of church discipline, and will do more than all other things put together towards insuring success.

In the exercise of discipline, it is necessary to distinguish between faults which are the consequence of sudden temptation, and such as are the result of premeditation and habit. The former requires a compassionate treatment; the latter a greater portion of severity. The sin of Peter in denying his Lord was great, and if noticed by the enemies of Christ, might bring great reproach upon his cause; yet, compared with the sin of Solomon, it was little. He first gave way to licentiousness, then to idolatry, and on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dan-

gerous, and require a prompt and decided treatment, and in which hesitating tenderness would be the height of cruelty. 'Of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.' Jude 22, 23. Gal. vi. 1.

In all our admonitions, regard should be had to the age and character of the party. An elder as well as other men may be in fault, and a fault that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and office.—'Rebuke not an elder, but intreat him as a father, and the younger men as brethren.' 1 Tim. v. 1.

In the due execution of Christian discipline, there are many things to be done by the members of churches individually; and it is upon the proper discharge of these duties, that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglects of duty, and declensions in the power of godliness, are the proper objects of pastoral admonition. It is one essential branch of this office to 'rebuke, and exhort with all long-suffering.' 2 Tim. iv. 2. Nor is this work confined to pastors: Christians are directed to 'admonish one another.' Rom. xv. 14. Indeed there are things which a wise and affectionate people will be concerned to take upon themselves, lest a prejudice should be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences, in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality.

In all cases of personal offence, the rule laid down by our Lord in the eighteenth chapter of Matthew ought

to be attended to; and no such offence ought to be admitted before a church, till the precept of Christ has been first complied with by the party or parties concerned.

In many cases where faults are not committed immediately against us, but which are unknown except to a few individuals, love will lead us to endeavour to reclaim the party if possible without any farther exposure. A just man will not be willing unnecessarily to make his brother a public example. The scriptures give peculiar encouragement to these personal and private attempts. 'If any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.' James, v. 19, 20.

In cases of evil report, where things are said of a brother in our hearing which, if true, must affect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports we know are unfounded; or if true in the main, they may have been aggravated; or there may be circumstances attending the case, which, if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or able to give a full account of them. No time therefore should be lost, ere we enquire at the hand of our brother, or if on any consideration we feel that to be unsuitable, it would be proper to apply to an officer of the church, who may conduct it with greater propriety.

There are cases of a more public nature still, in which much of the peace and happiness of a church depends upon the conduct of its members in their individual capacity. The charge given by the apostle to

the Romans, (chap. xvi. 17, 18.) though applicable to a church, yet seems to be rather addressed to the individuals who compose it—'Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' The characters to be avoided appear to be, persons whose object it is to set up a party in the church, of which they may be the heads or leaders; a kind of religious demagogues. Such men are found, at one time or other, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them;" trace their conduct, and you will soon discover their motives. Stand aloof from them, and "avoid" striking in with their dividing measures. In case of their being members, the church, collectively considered, ought no doubt to put away from amongst them such wicked persons: but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches, therefore, beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and may therefore be known, particularly by three things—First, By their doctrine: "It is contrary to that which has been learned of Christ." Secondly, By their selfish pursuits: "They serve not our Lord Jesus Christ, but their own bellies." Thirdly, By their insinuating, whining pretences of affectionate regard towards their partizans:

"By good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behaviour towards persons who lie under the censure of the church. If they still continue in a state of impenitence, persist in their sin, or be irreconciled to the church's proceedings with them, it is of the utmost consequence that every member should act a uniform part towards them. We may, it is true, continue our ordinary and necessary intercourse with them as men, in the concerns of this life; but there must be no familiarity, no social interchange, no visitings to them, nor receiving visits from them; nothing, in short, that is expressive of connivance at their conduct.—'If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no not to eat.' 1 Cor. v. 11. If individual members act contrary to this rule, and carry it freely towards an offender as if nothing had taken place, it will render the censure of the church of none effect. Those persons, also, who behave in this manner, will be considered by the party as his friends, and others who stand aloof, as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting its measures.

With respect to those things which fall under the cognizance of a church in its collective capacity, we earnestly recommend, in general, that every thing be done not only with a view to the honour of God, and the good of the party, as before observed, but with a special regard.

to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. Decency, reputation, and even worldly policy, will induce us to take some notice of gross immoralities: but this is not Christian discipline; nor will it be productive of its salutary effects. In the choice of officers, few if any churches would elect a profligate: but if opulence be allowed to supply the place of spirituality, or ambitious or litigious characters be preferred on the principle of expediency, as a means of keeping them in better humour is it not carnal? So in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed; but if instead of a calm, impartial, and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich men be either entirely overlooked or but slightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men be disregarded on the ground of their being persons of little or no account, are we not carnal, and walk as men? Brethren! Are there any such things amongst us? Search and consider. Such things ought not to be. The private withdrawalment of an individual, if it be without good reasons, may justify a church in admonishing him, and if he cannot be reclaimed, in excluding him: but it cannot of itself dissolve the relation. Till such exclusion has taken place he is a member, and his conduct affects their reputation as much as that of any other member. With regard to a neglect of discipline lest it should injure the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own *cause*. If it sink by fulfilling his *commandments*, let it sink. He will

not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the it cannot be less so to despise the poor. Let brotherly love prevail towards both. Do all things without partiality, and without hypocrisy.

[To be continued.]

ON THE EXCELLENCE OF THE SCRIPTURES.

[The following was addressed
Rev. O. C. COMSTOCK, late President
and Member for life of the Seneca
Society, to one who requested a]

My Dear Friend,

Your recent request to be read by the Seneca Bible Society object deserving their munificence has imposed on me a duty both lightful and affecting—The duty of presenting to you, in their name, this precious, this inestimable volume, the Word of God. Permit me to indulge a disposition which I feel to accompany this donation with a few remarks, that may not be entirely uninteresting to you, at suitable to the occasion.

In putting into the hands of the poor and destitute the Holy Scriptures, the Society are not at all actuated by an inclination to attach them to any particular denomination of Christians: hence you will perceive that this edition of it contains no references nor notes of explanation. It is their humble prayer, that the objects of their bounty may be enabled constantly to read it, with coming views, desires and wishes; and that in their faithful practice, they may be secretly governed by its divine dictates. The Bible should be read habitually, should seek, through its proper day by day, the bread of life, as much constancy and system receive, through divine mercy, material bread which sustain decaying bodies. We should read it with candour, faith and hope. We should read it with

cere desires to have our understanding enlightened, and our hearts inspired with that pure and holy spirit which it breathes. Not only should we treasure up the precepts of our Creator in our memories, and obtain by much study and reflection a speculative knowledge of all his requirements; but we should endeavour also to render unto them cheerful and holy obedience—thus shall we be the disciples of the Lord Jesus. Let us constantly bear in mind, that in contemplating the invaluable advantages of the Bible, our views must not be too selfish. Extreme selfishness is characteristic of fallen man, while God is infinitely benevolent. Having desired light and strength and consolation from the Scriptures, let us exert ourselves, in the name of the Lord, to make them a present and eternal blessing to our companions, children and neighbours. Let us strive to exhibit, in every circle in which we move, and upon all occasions, the power and efficacy of the cross of Christ. Herein shall we be the honoured instruments of doing in some measure the work of the Lord on earth, and of glorifying him, which should ever be the chief object of our heart's desire.

The history of man and our own experience, evince, that we do not sufficiently estimate the advantages with which we are favoured, till they are, perhaps forever, removed beyond our reach. The great and common blessings of light and water, scarcely excite our gratitude, because we have always enjoyed them, and never think of lamenting their loss. Let us be deprived of sight, or immured in a dark dungeon—let us roam the parching desert in fruitless search of water to slake our painful thirst—and we shall learn the value of light and water: we shall learn that blessings are not less estimable, because they cost men nothing and are universally enjoyed. *Our most common blessings demand unmingled gratitude to*

Heaven. Being accustomed from early life, to see the Bible among the books on our shelves, and having only occasionally looked into some of its chapters, and probably with very little interest, we do not realize its infinite value and importance—we little know with what feelings, under other circumstances, we might deplore its loss. As we cast our eye on the history of heathen nations, it drops a tear over the depravity and wretchedness of mankind, and we turn, with joyful gratitude, to christian countries acknowledging the enlightening and healing virtue of the gospel. The heathen are by nature our brethren. Like us they have minds capable of high cultivation. They have tender sensibilities, and immortal souls.—These are susceptible of eternal suffering and eternal joy. But alas! they are sunk in all the darkness and defilement of the apostasy. They are entirely ignorant of the moral perfections of God. Although they are eminently displayed in his works of creation and providence, they, by nature, in common with all men, are indisposed to see, acknowledge and regard them. They are ignorant of the origin of the world, and of the cause of that physical and moral evil with which it abounds. Having no knowledge of the immortality of the soul, and of its perishing condition by nature, they are, of course, utter strangers to the penitential sorrows, holy joys, and delightful hopes of the Christian.

Some heathen philosophers may have professed a belief in the immortality of the soul. But this belief must have been nothing more than wild conjecture. All rational belief must have a warrant: it must be founded on evidence; and there is no evidence of the immortality of the soul, only in the Sacred Volume. There is nothing necessarily eternal in the existence of spirit, any more than there is in the existence of matter. The duration of them both depends alone on the will of

Deity. We have a revelation of his will as it relates to the eternity and happiness of our existence ; hence we rejoice in hope big with a glorious immortality.

While from the universal history of the heathen, I am constrained to hold this language, I would by no means attempt to limit the power and benevolence of God, or restrict the modes of his operation in the salvation of sinners. Should it be his sovereign pleasure, he can make known his saving grace to a poor benighted Pagan, independent of letters, civilization and the scriptures, with as much ease as he does to those who are favoured with these distinguishing advantages. Whether he manifests, by special revelation, in the hearts of any of these untutored men, the knowledge of redemption through the Saviour, it is not my province to decide. It is certain, however, that God ordinarily operates by means in the kingdom of grace, as well as in the kingdom of nature. Herein he promotes the happiness of his people, and illustrates his own glory. None can doubt that the Bible and ministry are appointed and blessed of the Lord, most abundantly, to the temporal happiness and eternal salvation of man. Hence the duty of Christians, and of every friend to mankind, to disseminate the Scriptures and to send the heralds of the Gospel throughout the world. This is according to Divine command, and to every sentiment and feeling of the pious and benevolent heart. The work is indeed great and arduous ; but in its performance the faithful followers of Jesus are assured of his almighty support and assistance ; and in the view of prophecy, they may cherish the pleasing expectation, with unshaken confidence, that the earth will finally be filled with the knowledge, love and glory of the Lord. To this consummation, so devoutly *to be wished*, the providences of God invariably conspire. The

march of the human mind, in a tific and moral improvement ; very humane and pacific policies avowed and advocate some of our most able states with the Bible, Missionary, education Societies, may be hail the precursors of that glorious when all nations shall be hush repose ; when slavery shall be iled from the world, and vir affections shall predominate i ery bosom.

The missionaries have furnished us with mournful accounts of state of society among the eastern Pagans. Aged parents are crowded, by their children, to the restless waves of the Ganges ; w in voluntary submission, consumed by devouring flames ; helpless in are exposed to the fangs of the ligator, while thousands devote themselves to other modes of torture and death, in horrid form all to appease the wrath, or p tiate the favour of imaginary deities. Amidst this carnage of limbs, b and life, we behold the del devotee witnessing these appalling scenes with ghastly smiles of abatement and triumph. They are ter strangers to sublime mental joyment, to domestic and prosperity and happiness. family relation is abject slavery and in the larger communities relentless despotism frowns on genius of man.

Contrast this view of the heathen with our own country, and see the infinite goodness of God giving us the Bible, with all rich blessings which it affords. thick darkness with which the of a Heathen is enveloped, and moral defilement with which heart is so deeply stained, is precisely our condition by nature. I we emerged from this lamentable situation, it is entirely owing to religious advantages with which we are blessed. And while we remember that they impose on correspondent obligation to im-

them all to the declarative glory of our Creator, have we not reason to fear and tremble in the view of our high responsibility, and of our supineness in the cause of Zion?

The Bible unfolds to our mind, in the most simple, sublime and moving language, all that is necessary to our present and eternal felicity. It is designed to expand the mind and to meliorate the heart. It is the cause of all that enlightening science, refined morality and genuine benevolence, which shed a lustre on our history. It teaches us how to live, and how to die. It affords us the most exalted enjoyments, and inspires us with the most delightful hopes, which God, who cannot lie, has assured us shall finally be crowned with eternal fruition. It is *Bible religion* which produces that excellent order, industry, friendship and affection, so conspicuous in many of our domestic circles. It is this which led our fathers and brothers to form and establish political institutions, approved, I apprehend, by the Supreme Mind, challenging our admiration and support, and worthy the imitation of the world. It is the same divine influence that has reared those humane and religious institutions of our country, which are consecrated to the relief of the poor and distressed, and which eminently distinguish Christian from heathen nations. It was the benign influence of Bible religion that prompted a humble baptist preacher, a few years since, in England, to move a resolution in a small circle of friends, for the formation of the British Bible Society, which was the first institution of the kind in the civilized world. Although it was small and obscure at its commencement, it has rapidly advanced in magnitude and utility. It is now the ambition of emperors and kings to afford it patronage: indeed, it has

attracted the favourable regard of most, if not all, the nations of the earth that have embraced Christianity. It has the honour of leading the van in those kindred institutions which have been formed and are now forming in America, Russia and elsewhere, through whose influence divine predictions are fulfilling, and the way is preparing for the latter-day glory of the church.

From the late annual report of the American Bible Society, it appears that the most flattering anticipations of its benevolent founders have been realized. It is receiving the fostering aid of the first talents, wealth and respectability of the union; while thousands of our fellow-citizens in the more humble walks of life, are cheerfully offering their contributions to its support. From the American Bible Society and its auxiliary branches, organized in numerous counties and districts throughout the union, community have already experienced and may confidently anticipate the most beneficial and happy results. O! may Christians every where be renewedly engaged in sending the gospel to all nations.—May they listen with kindness and compassion to the calls of those anxious ones, who are crying unto them, “Come into Macedonia,” and help us. Then shall the dew and rain descend on the dry and barren mountains of Gilboa, and the rose of Sharon shall abundantly disclose her beauties and exhale her fragrance in the wilderness. With these expressions of desire for the supply of the Bible to those who at present have it not, I cannot forbear to signify my prayer and hope, that those who have it in their hands may realize its infinite value, make it a subject of more constant and prayerful attention, and experience it to be the power of God unto salvation.

For the Am. Bap. Magazine.

ON ANSWERING A FOOL ACCORDING TO HIS FOLLY.

REMARKS ON XXVI OF PROVERBS, 4 & 5.

"Answer not a fool according to his folly, lest thou also be like unto him."—"Answer a fool according to his folly, lest he be wise in his own conceit."

It has been customary to judge of the sagacity of a people from the aptitude and variety of proverbs, or, sayings of wisdom in use among them. A hundred and fifty years ago, the Spanish nation stood pre-eminent among moderns for these, but the Hebrews have always held the highest rank. Under God, Solomon seems to have been the cause of their elevation.

The two proverbs before us have sometimes been considered as contradictory; frequently, very perplexing. Our object shall be to show their agreement.

By a fool we are not to understand a man destitute of capacity, but devoid of moral taste and feeling, who mistakes knowledge for wisdom, and sarcasm and slander for wit. In answering a man of this description according to the direction in these Proverbs, two things are indispensably necessary: first, that the motive be obvious, and such as every one must approve, and which even the person reprov- ed cannot condemn: secondly, let the mode of expression be accommodated to the style and ideas of the man reprov- ed; but in such a way as not to irritate his passions. Respecting the motive, you answer not the fool according to his folly, and therefore you are not like him. In the style of expression, you answer him according to his folly, and therefore will be likely to silence him. When you have done he will not be wise in his own conceit. A happy illustration of this occurred in the following case. In the year 1811, the Rev. Andrew Fuller, Secretary to the Baptist Missionary So-

ciety in England, was travelling to take collections. He took his seat about early candle-light in the long coach, which passes from Rochdale, in Lancashire, to Halifax, in York- shire. These long coaches accom- modate twelve inside passengers, and are furnished with a lamp at the end towards the driver. If the company be pleasant, it is much like a party in a parlour, and the time is usually spent in conversation. After Mr. F— had taken his seat, he noticed in the company two gentle- men, one had the appearance of a clergyman under 30 years of age, the other somewhat marked with years, perhaps over 60 with a hard face, and very loquacious. Mr. F. soon conjectured that he was an attorney. They had not proceeded far, before the old gentleman began to amuse the company with anecdotes, and indul- ged his feelings, which were not the most commendable, at the ex- pense of the young clergyman. Among others, he told the following. "As a proof, Gentlemen and Ladies, of the great proficiency and com- petency of our youth trained in col- lege, to instruct us, I will tell the following case. A young man who had studied eight years at the uni- versity, when he received his charge, and began his ministry in his parish, took for his first text the following words, "And Moses com- manded Aaron to make an atone- ment for the sins of the people." Not having made good proficiency in reading English, he repeated his text as follows, "And Moses com- manded Aaron to make an ointment for the shins of the people." The young clergyman appeared discon- certed, but maintained a dignified silence.—Mr. F. sat absorbed in re- flection: the burst of laughter at the clergyman's expense was ex- travagant.—The old man shrugged up his shoulders, and enjoyed a feast peculiarly dear to malignity and folly.—When the noise had sub- sided, and the passions of the compa- ny were a little calmed, Fuller says,

so, Gentlemen and Ladies, in permission, tell my story; subject introduced among us to be prolific both of diversion. A young clerk similarly circumstanced with one mentioned by that gentleman took for his first text these "And he was a liar from his birth;" and he read them, and he was a lawyer from the day." The laughter of the company was greatly increased by the old man silenced and ended. The young gentleman respectfully bowed to Mr. Fulbey immediately opened a relation of an instructive nature which occupied the remainder of the journey.

Arriving at the Hotel at Halle, Mr. Fuller had taken his steau, the old lawyer, for so call him now, accosted him, Sir, where do you lodge to-day?

He was informed, and they parted.

The next morning about 8 o'clock the bell rang at the door. Mr. Fuller stepped into the foot-pace of the parlour, and answered a gentleman at the door, who wished to speak with the Rev. Mr. Fuller. He was introduced, and Mr. F— was surprised to see a Lawyer.

He said, "I believe you are collecting for a mission in the East, are you not?" Sir." Lawyer. "Will you permit my small contribution to?" F—"Yes, Sir, and thank you." The Lawyer presented him a guinea. F— said, "Pray, what name shall I put down to the hard face of the old lawyer, perhaps for the first time with tears profusely trickling down his cheeks, he said, "Put down An old sinner." F— said, "Sir, that will appear awkward in the accounts." The old man faltering voice, answered, "It will be even so, Sir, for no epigram all the world will suit my purpose well." Mr. F. paused, and his heart were labouring

with the novelty of the case, and when he was going to speak, the old man squeezed his hand with inexpressible anguish, and retired abruptly without uttering a word."

H—

G. K.

For the Am. Bap. Magazine.

ON THE EVIL OF NEGLECTING PARENTAL RESTRAINT.

His sons made themselves vile, and he restrained them not. 1 Sam. iii. 13.

"Tread lightly on the ashes of the dead," is an adage, which recommends itself to our best feelings, and with which, perhaps, most of your readers are acquainted. There seems, indeed, something ungenerous and cruel, in assailing the character of a person who is beyond the reach of censure or applause. If the censure which is cast on the dead be correct, he can derive no salutary influence from it; and if it be incorrect, he can give no explanation of his conduct, nor send a vindication of himself from the grave. This sentiment is so universally felt, that men are generally disposed to pourtray the excellencies of their departed friends, whilst they kindly place their imperfections in the shade.

There may be circumstances, however, which may render it highly proper to perpetuate the remembrance even of the imperfections of the dead. Such is the case, when the record of their imperfections is evidently calculated to have a good effect on those who come after them. When an inseparable connexion may be seen, between their failings and the distress which they occasion, a mention of the former may be justifiable, because it may be very beneficial.

On these principles the sacred historians proceeded. They did not lift the veil from private character and expose its defects, to gratify a passion for slander,—to afford diversion for the gay and thoughtless.—

to add fresh wounds to a heart already smarting with guilt,—or to rob an individual of his good name; but that others might learn wisdom by the mistakes and imperfections of the best of men. With this object in view, a minute and impartial history of Eli was given. Whilst the most ample testimony is borne to his piety, and general excellence of character; his neglect of family government, with all the train of sad consequences which followed, are brought before us, that we may escape the evils by guarding against the conduct which produced them.

We are taught by this history in a most forcible and pathetic manner, the great importance of parental restraints. I do not mean, that parents are here instructed to maintain an unreasonable severity, to convert the home of their children into a prison-house; or to inspire them with an awe, that is unassociated with the tenderness of filial confidence and affection. But they are taught the importance of maintaining a wise, firm, and uniform authority over their offspring.

I wish to call the attention of parents, who read your Magazine, to the folly, sinfulness, and danger of not exercising parental restraint.

The neglect of parental restraint is unwise, as it defeats the very object which parents have in view. In making this remark, I take it for granted, that all parents feel a deep interest in the happiness of their children; and are governed by this feeling not only when they exert, but when they relax their authority. But if your children, without maturity of judgment, inexperienced, and liable to be deceived by the false glare of fascinating objects around them, are left to pursue the objects of their own choice, and govern themselves; what rational prospect can you have of their happiness? As it respects objects and pursuits which are questionable as to their moral nature, or tendency, and which may affect the future

character and happiness of your children, you ought to have no hesitation in imposing restraint. It will probably be pleaded by them, in behalf of some favourite amusement, that it is fashionable; that it will qualify them to appear to advantage in respectable society; and that it must be harmless, because other young persons whose parents are very pious are allowed to participate in it. But notwithstanding the plausibility of these arguments, and the expressions of filial love and reverence with which they may be accompanied; if you are convinced, that the amusement for which they plead would expose them to temptation, and endanger their morals, it is your bounden duty not to grant their request. Do this with as much kindness as possible; but leave them no room to hope, that either time, or solicitation, or argument will ever change your mind on that subject. It may be proper to reason with them, and to shew that you are actuated by a wise and tender affection in denying their wishes; but having done this, remain unalterable. If you proceed on the principle, that your children must not be thwarted, and that their desires must be gratified; then, they will take the cup of pleasure, they will enjoy themselves for a season; but they will find at the bottom of that cup bitter dregs, and their enjoyments will end in sorrow. And, perhaps, when you are old and gray-headed, they may add to your other miseries by imprecating the just displeasure of Heaven upon you, for not having restrained their wayward propensities when young.

The neglect of parental restraint is unwise, because it will destroy your own peace and authority. A wise and affectionate parent will always be happy to indulge the reasonable desires of his children. He will bear with the imperfections of youth and inexperience; and endeavour to make home the happi-

est place they can find. But if he seeks peace by giving up his authority; if he does not restrain them, lest it should increase importunity and altercation; if he indulges them in what is morally wrong, because, by their perpetual application, they have wearied him, then he acts an unwise part. The very means which he uses to obtain peace, is the surest way to banish it from his dwelling. He will bring upon himself, in seven-fold strength, all the altercation and importunity which he wishes to avoid; and instead of being wearied once, he will be wearied every time there is a new passion to gratify; every time there is a new object to be attained; every time a new scene of folly and pleasure presents itself; till, wearied with altercation, he will give up the reins, and instead of governing his children, they will govern him.

We have a sad proof of the truth of these remarks in the affecting history of Eli. He restrained not his sons, till at last their conduct became so notorious, and there were such loud and general complaints made against them, that as a judge and prophet he was obliged to speak to them. But even then, he addressed them more in the tone of intercession than in the language of indignant reproof. "And he said, Why do ye such things? for I hear of your evil doings by all this people. But they hearkened not unto the voice of their father." From natural timidity, or mistaken fondness, he had long before given up the reins of authority, and now they despised him.

It is a remarkable circumstance, that there is not one instance recorded in scripture, of parents who neglected to restrain their children, but they entirely lost their authority over them, and in the sequel were despised and treated unkindly by the very children they had injudiciously indulged. We have a striking illustration of this in the conduct of one of the sons of

David, 1 Kings, i. 5. "Then Adonijah exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him." It is plainly intimated in the next verse, what contributed to make him so rebellious. "His father had not displeased him at any time in saying, Why hast thou done so?" It is unwise, then, in parents, not to exercise restraint, as its tendency is, to destroy their own peace, to diminish their authority, and to make their children unhappy.

The neglect of parental restraint is sinful. It involves a want of fidelity to the important trust which Providence has committed to our care. The relation which a parent bears to his children is a responsible one. It is inseparably connected with duties and obligations. We are bound to provide for their support; and as our means will admit, we are bound to improve their minds, to watch over their morals, to teach them what is right, and to guard them against what is wrong. And so far as outward conduct is concerned, when our counsel is not sufficient to deter them from pursuits which are sinful and ruinous, we must interpose those restraints which are placed in the hands of parental authority.

We are commanded in the word of God to restrain our children from that which is evil. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. xxii. 6. "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. vi. 4. From these passages we learn, that it is not only our duty to impart instruction, but to enforce the observance of it to the utmost of our power. In things which are sinful in their nature and tendency, the parent is not at liberty to say, "I have now given you my advice, and you may do as you please." He who acts thus, forgets, that if he

does not restrain his children from what is wrong by interposing an authority more effectual than mere advice, he is in danger of being a partaker of their iniquity and guilt. It is evident from the history of Eli, that he was considered as having acted a sinful part in not restraining his sons. Though his soul no doubt was saved, yet he and his family were visited with the most distressing calamities. "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 11, 12, 13.

The neglect of parental restraint may be attended with dangerous consequences to your children. It may have a pernicious influence on their character. If you restrain them in early life, you may be instruments of correcting many of the evils which appertain to youth and inexperience. Your instructions and commands may be the means of preserving them from much sin and sorrow. But if they are left to themselves, they may, like the sons of Eli, proceed from bad to worse, till they are ruined for both worlds. Your children look up to you for counsel and direction; they view you as having authority over them. If, then, you do not lay your restraints upon them when you see them going astray, they will think there can be no great evil in sin. And thus they may pursue a course which will wither your fairest hopes, and destroy their reputation and happiness for life.

But your children will exist forever: and this existence will be *either happy, or miserable*. If they *live and die in a state of wickedness*

and transgression, there can be no hope. How painful to a pious parent to have a child arrived at maturity on a bed of death; and to feel conscious that he has said to him, "Why dost thou thus?" He is cut to the heart whilst he reflects on the members that he never restrained him from scenes of dissipation and folly. No one but he who has experienced them can describe the pangs of such reflections on occasion.

Nor is the danger confined to the consequences to your own children. They may not only sin themselves, but draw others with them. This was the case with the child of Eli. They caused the people of Israel to sin, and to abhor the sacrifices of the Lord. How great an evil is increased when we consider that the neglect of restraint not only ruin our own children, but the children of others.

How important, then, that parents should learn wisdom by the example of Eli. The surrender which he made of his just authority as a parent, and the consequent calamities which befel him and his sons, may serve as a powerful admonition to heads of families, to beware, in giving up the reins of family government, they should entail misery and disgrace both upon themselves and their children. May we who are parents, be faithful in instructing and restraining those who are committed to our care. We have every thing to encourage us in a discharge of this duty. It will conduce to the comfort, reputation, and happiness of our children in this world; it may be the means of their happiness in a future state. We are encouraged by the successful examples of many parents, who have entered into rest, and of many heads of families. We are encouraged by many declarations of the word of God; and by the general course of events, both in the dispensations of providence and grace.

If it be the duty of parents to instruct and govern their children

is obviously the duty of children to listen to the instructions of their parents, and to revere their authority. Under the ancient dispensation, an awful curse was pronounced by the congregation of Israel upon disobedient children. "Cursed be he that setteth light by his father, or his mother; and all the people shall say, Amen." Deut. xxvii. 16. And though we live under a milder dispensation; yet, it is seldom the case that young persons, whose conduct is marked by disobedience to parents, ever prosper even in this

world. Let not the young imagine, that the writer of this communication feels inimical to their happiness. There is not one pure source of pleasure, of which he would deprive them; nor one pang of grief but he would gladly prevent. In addressing parents, and respectfully reminding them of their duty, it has been from a conviction that in no way he was so likely to promote the permanent reputation, comfort and prosperity of their children.

EUMENES.

Missionary Intelligence.

BURMAN MISSION.

FROM THE REV. MR. COLMAN TO THE
CORRESPONDING SECRETARY, DATED
Chittagong, June 17, 1839.

AGREEABLY to our last united communication to the Board, I left Rangoon on March 27th, and after a pleasant voyage of three weeks, arrived at Calcutta. In this city I had designed to continue only a few days; but various circumstances prevented my departure until May 19th, and the 5th of June following found me in this place.

The district of Chittagong contains 1,200,000 inhabitants. The principal part of this number are Mahometans. As yet I have been able to ascertain but little respecting the converted Arrakanese. They reside between forty and fifty miles from this place, and, as the rainy season has commenced, I shall be under the necessity of deferring a visit to them until the expiration of several months. This is a severe disappointment, as I anticipated the happiness of immediate intercourse with them. I expect, however, in a short time, to obtain a teacher, by means of whose assistance I hope to

be better qualified than I am at present to afford them instruction.

Having but just arrived, I cannot speak with any degree of certainty respecting the possibility of establishing a mission in Chittagong. A considerable time must elapse before this point can be satisfactorily settled. As this district lies upon the borders of the Honorable Company's dominions, it has been watched with jealousy by the general government, and no person, unless born in the country, has been permitted to enter without the severest scrutiny. I am happy, however, to say that my arrival appears to have excited no alarm; and am beginning to hope that, if a prudent course is adopted, a mission may eventually be established in this place, should such a procedure be agreeable to the Board.

It is doubtful whether a missionary would be allowed to settle in that part of the district where the Arrakanese reside. Hence, if he acquires their language, he must, during a considerable part of his time, be absent from them, and be

surrounded by those who speak a different language. The Hindoostanee is generally spoken in this part of the country; and should a missionary acquire that language, he would be favoured with a field of labour at his own door.

With this I send a number of extracts from my journal. The reasons which induced me to leave Rangoon, some of my exercises relative to that event, and a few incidents that occurred while journeying, are there mentioned.

Extracts from Mr. Colman's Journal.

February 28th.—Considering the uncertainty of our continuance in Burmah, we decided this morning, that I should attempt to establish a mission in Chittagong. If the plan proves successful, a place of resort and refuge will be open, in case the violence of the Burman government compels the entire removal of the mission from Rangoon. Many painful feelings have been excited by the prospect of leaving this place. Nothing but the advice of brother Judson, and a conviction of duty could have induced me to acquiesce in this measure.

March 5th.—Enjoyed this evening the inestimable privilege of sitting at the sacramental board with converted Burmans. It was an interesting season: and rendered peculiarly so by the consideration, that probably it was the last I should at present enjoy in Burmah.

March 12th.—Have had many trials as it respects leaving this place; but felt to commit myself to God. May he direct me in the path of duty. O, permit me not to go hence, unless thy Spirit guides me!

On board the Lady Castlereagh.

March 28th.—Yesterday afternoon, Mr. and Mrs. Judson accompanied us to the wharf, when we had a sorrowful parting. We already begin to feel the loss of their endeared society.

April 10th.—A fortnight to-day since we came on board. During

this time we have had contrary winds continually; but still have made considerable progress, and no accident has occurred. We expected to have a quick passage; but our heavenly Father has ordered otherwise. Have had some sense of the importance of being suitably prepared for the scene before me. Am more satisfied every day of my unfitness for the work of God. He only can qualify for it.

April 17th.—Arrived at Calcutta.

April 24th.—Captain White, who usually resides in Chittagong, and whose wife is a member of the Lal-Bazar church, is now in Calcutta, and willing to afford me the utmost of his assistance. He has kindly offered me his boat, and deducted from the usual price two hundred rupees. As it will be fitted out under his own direction, our voyage will be attended with much less danger than was anticipated.

May 19th.—This morning at 6 o'clock arrived at the small schooner in which we are to proceed to Chittagong. The tides being low, she had removed several miles from the city, and I was seeking her during the whole of a dark and rainy night. Was quite fatigued on my arrival; but could not refrain from rejoicing that I was soon to proceed on my intended journey.

May 20th.—Have entertained many distressing apprehensions lest the attempt which I am about to make at Chittagong should prove abortive; but have derived some encouragement from the thought, that if the Lord designs us for usefulness in that field, he will open an effectual door. May I never be too solicitous about any situation, but be willing to settle in that place which Providence seems to designate.

May 23d.—A heavy squall this afternoon. Was considerably alarmed, as we broke from our fastening on the shore, and a violent gust of wind drove us, although we had cast anchor, into the middle of the river.

second anchor held us fast. And that many inconveniences from all on board being unacquainted with our language. Our voyage has hitherto laid through the most perfect wilderness. Be the consideration that we are going to a place with which we are totally unacquainted, and which does not contain an individual whom we are personally acquainted with, serves much to depress our spirits. We feel that we are strangers in a strange land.

30th.—Arrived this evening in the arm of the sea which must be passed before we reach Chittagong. The latter part of our passage through the Sunderbunds has been very full. On the banks were occasionally seen some clusters of huts, herds of cows with their owners, gardens and fields covered with various kinds of grain. But this pleasant scenery charms the eye, it was distressing to find that the inhabitants of this fertile soil are ignorant of the Gospel of the Holy country. O Lord, send thy truth, that it may conduct us to thy holy hill.

31st.—Attempted to cross the arm of the sea; but the wind contrary, and soon became violent. At one o'clock it blew a hurricane, and nearly overwhelmed us beneath the raging waves. God, however, has graciously preserved us, and given us a new opportunity to praise his name in gratitude and ardent prayer for his blessed service. This evening the wind has considerably abated, but the gathering clouds portend another storm.

1st.—Again we have raised our Ebenezer, and say, "Praise to him who hath helped us." And was violent during the night of last night, attended with lightning, and heavy showers of rain. In the morning we weighed anchor, wishing to find a more secure place than the bay which we laid. For five days we were dashed about by the

conflicting elements, and at twelve o'clock a heavy cloud poured its contents upon us with such dreadful fury, that for half an hour we concluded ourselves to be upon the brink of death. When the storm had a little subsided, we approached as near as possible to the shore, and let down the anchors. But our anxiety is by no means diminished. Our little bark is tossed to and fro in a frightful manner; and as we lie upon a shore which is open to the sea, there is no hope of relief until the storm abates.

Chittagong, June 5th.—After spending five almost sleepless nights upon the raging waters, we find ourselves safely moored in a quiet place. How delightful is the calm of the river, after the tossings we have lately experienced! The mercy of the Lord is great. While he sent forth the furious elements, he spread over us his all-powerful hand, and saved us from every danger. May we be truly grateful.

June 6th.—Removed from the schooner to captain White's bungalow, which he has kindly offered free of expense, until a more convenient house can be obtained. It would indeed be pleasant, had we a single friend in the place, or had we any certain prospects of continuance in it. As it respects the latter point, nothing positive can be determined for a considerable time. To that Friend which sticketh closer than a brother, we feel a satisfaction in committing ourselves. May he lead us in the path of duty, and render us useful in the station which he assigns us.

A LETTER OF THANKS FROM A CONVERTED BURMAN.

THE following letter, both in the original and with the subsequent translation, has been forwarded to the Board of Managers of the Baptist General Convention by brother Judson. Who that reads it, can regret the attempts that have been made to rescue an idolatrous empire from the dominion of ignorance and

death; or rather, we might ask, who that reads it, and has a heart that loves the Redeemer, and is concerned for the present and immortal welfare of men, can refrain from the pious exultation, or withhold his prayers and his labours that the kingdom of the Son of God may grow and increase exceedingly? The prohibitions of earthly monarchs avail little when the Spirit of the Lord enlightens the understanding, calms the conscience, and sanctifies the conversation of men. O that occasions for gratitude, like the present, may multiply with every succeeding year! [Luminary.

BRETHREN all, who live in America! The brethren, who live in Burmah, address you.

We inform you, brethren, that trusting in the grace of the eternal God, the divine Spirit, and the excellent Son, the Lord Jesus Christ, we remain happy; and seeing our real state and circumstances, we have repentance of soul, and an anticipation of the happiness of heaven.

God, the sum of all perfection, without beginning and without end, subsists through successive ages; and this world, the earth and sky, and all things therein, which he has created, are according as he created them.

God, the Creator, is replete with goodness and purity, and is exempt from old age, sickness, death and annihilation; and thus, there is none that can compare with him.

It is contained in the scriptures, that God, in his own nature, unites three, the Father, the Son, and the Holy Spirit, and is (yet) mysteriously one God; that he is in all places, but dwells in heaven, by the clearer manifestation of his glory; that his power and wisdom are unrivalled; and that he enjoys happiness incomprehensible to creatures.

But the Burmans know not the true God; they know not the true religion; they worship a false god; they practise a false religion; and (thus) they transgress the divine law, and sin against the most estimable benefactor. And therefore,

they neither expiate their sins, nor acquire merit. And by excessively loving themselves and the filth of this world, they love not, nor worship the eternal God, nor believe in the Lord Jesus Christ; but regard the good things of this world merely.

That the Burmans, who know not the way to eternal happiness, might become acquainted with it; that they might be renewed; and that they might escape everlasting punishment, the American teacher Judson, with his wife, have both come to Burmah, and proclaimed the gospel of the divine Son, the Lord Jesus Christ; on which some Burmans have become disciples. And on these accounts, the disciple Moungh Shwa-ba says, that your favour is very great (or he gives you very many thanks.)

Those, who love divine grace, who believe, who hear and consider the gospel, who trust in the Lord Jesus Christ, who repent of their sins, attain the state of disciples. And that this religion may spread every where, Moungh Shwa-ba is making endeavours, and constantly praying, to proclaim the gospel. And he prays thus:—O Eternal God, graciously grant the favour which I desire. Graciously grant, that I may have regard to thy divine will, and be conformed thereto. Be pleased to take notice of my supplications, O God. I desire not to seek my own profit: I desire constantly to seek the profit of others. Thou art the Creator of all things; and if thou art pleased to be gracious, O grant, that I may be enabled to promote the good of others. Open thou the eyes of my mind, and give me light. And when I shall preach in various places, evermore send forth the divine Spirit, that multitudes may become disciples. That thou wilt grant these things, I beseech thee, O God.

The disciple Moungh Shwa-ba has composed this writing, and commit-

ted it to the hand of the teacher ; (even) in the Burman year 1182, on the 7th of the waxing of the moon Wah-goung, he has written this, and delivered it to the teacher and his wife.

P. S. Brethren, there are, in the country of Burmah, nine persons who have become disciples.

The above is a literal translation of a letter in Burman, which Moungh Shwa-ba wrote of his own accord, and handed to me, to be translated and forwarded to America. The postscript seems to have been written in the interval, between the baptism of the teacher Moungh Shwa-gnong, and that of Mah Men-la, on the 18th of July last, just before my departure from Rangoon.

*On passage to Bengal,
August 9th, 1820.*

} A. JUDSON, Jr.

ENGLISH BAPTIST MISSION.

EXTRACTS FROM THE REPORT AND APPENDIX OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY.

Thus have your Committee accomplished their pleasing duty, and have laid before you a simple statement of the operations of this Society during the last year. And now, before they close this report, they would humbly advert to the apparent want of success respecting the conversion of the heathen, and consider some few but powerful motives to new vigour in their future exertions

It will be a source of grief to the benevolent and anxious Christian, that, while many a humble shed has been built for the worship of the living God—while thousands in the course of the past year have heard the glorious truths of the gospel—while tracts have been widely distributed—and while many of the poor idolaters have been considerably affected with a sense of divine things, and have from time to time raised and disappointed alternately our hopes ;—*we have it not in our power to state, that many of the*

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heathens have been released from the bondage of Satan. This society may be truly represented as ‘going forth weeping, and bearing precious seed ;’ and doubtless it is by the wise allotment of the great Head of the church, that the returning, loaded with sheaves, must be preceded by a sowing with tears.

May this feeling of solicitude be accompanied with fervent prayer, and the exertions of all the servants of the Lord in Calcutta, of whatever denomination, be aided with your frequent supplications ! But is there no ground to fear, that a blessing has not been obtained through the absence of a supplicating spirit ? Have Missionaries and have the Missionaries’ friends agonized with God in prayer for the perishing heathen ? Can their closets testify that they bewail their miseries ? While they have put their hands to the work, have they felt that softened spirit of commiseration for the souls of men, which is so much the spirit of the gospel ? Have they not rather satisfied themselves that they are doing something for the heathen, and have not sufficiently lived under the awful impression, that while they are but little alive to their best interests, the heathen are hastening by multitudes into an eternity of misery ? Have they placed all their dependence on the influences of the Spirit, and become willing to forego all the glory attached to human endeavour, that Christ might have the pre-eminence ? Let them narrowly look to their own hearts, remembering that there ever seems to be a connexion between a proper frame of mind, and ultimate success in the work of the Lord.

But let no want of present success unnerve the energies of any who are engaged in this great work, to which they are animated by the example of their Lord himself, who came into the world for the salvation of souls. Let them think of his labours of love ! ‘He despised the shame, and endured the cross ;’

that heathen nations might be saved. No circumstances of opposition, or envy, or contemptuous neglect, damped the glow of his ardour. While a wicked and perverse generation despised and rejected him; while insulted by Satan, scorned by the multitude, and deserted by his friends; he nobly persevered, and suffered the ignominy of the cross as the crowning exhibition of his benevolence.

The apostles, burning as with a flame from the same altar, gird themselves to the battle—meet with all the fortitude of Christian heroism the violence of malignant persecution, and with all the meekness and humility of inspiration yield their lives in vindication of so glorious a cause.

And what work on earth is so honourable as that in which the friends of Missions have engaged! and what so delightful to the enlightened mind, as to aid the certain, though gradual and slow, progress of truth! and what so congenial with the most elevated feelings of the human soul, as the prospective assurance that the whole of the human family shall at last rejoice in the exertions of their forefathers, whose prayers, and tears, and imperfect labours were as a memorial before the throne of Him who hath said, that he will 'be enquired of by the house of Israel!'

And let none, through the deceitful influence of sin, lose the remembrance that they are but transitory sojourners in a dying world. The objects of their pity are hurrying, myriads on myriads, beyond the reach of their benevolence. Whilst they are stretching out the hand to save, the votaries of superstition are passing from their view, and are no more seen forever. And let it be remembered, that the very persons who are contemplating their benefit, must themselves also prepare to follow the thousands to eternity, whom they had neglected to warn, or had attempted their sal-

vation but in a very inefficient manner. Surely the remembrance of what they have not done is appalling to the tender conscience. Let them then renew their exertions; and while the fields lie fallow unto the harvest, let not the labourers linger, let not the labour be unfaithful, lest the great man should withhold his

LETTER FROM A FEMALE BROTHER,
MR. E. CAREY, ON PRESBYTERIAN
THE MISSION A BENGAL
WORSHIP SHE HAD ERECT.

(Translated from the Bengali.)

"My dear Brother,

"I AM by no means worthy to you, or even to call you brother. It is through the grace of our Lord that I have been able to call you brother.—My desire is, I have one request to make of you, that you will not think of the house, for it was not from the hand of the Lord alone had not the mind, I should have to do nothing at all. Thy say, many times over. Thy mercy is great—thine all in all.

"Gracious Lord! I could go into the streets to proclaim thy name, but then men would say, 'O Lord, what then shall I claim thy praise?'

"A few days ago, when I was sitting and meditating, my mind was exceedingly happy, and my mind, come! let us build up in which we may proclaim of the Lord.' After this, I did not know whether I did it or not, because I thought if this is only done with a heart, then I shall certainly be an idolater, who think themselves in such things.' Then my mind was afraid. But I said, 'O Lord, whence has this desire arisen? do I know but it came from the Lord?' O gracious

it came from thee, then give me an humble mind, that in this thy name may be glorified. O Lord, we are the cultivators, what can we do? Thou art the giver of the fruit. Thou canst do all things. Nothing is impossible with thee.

"O God, let me not trust in my own wisdom, but in every thing let me acknowledge thee O merciful Lord, have mercy on me!

"My dear brother, I have one more request to make, which is, that you will pray for me, that I may never be otherwise minded. But come! let us, being filled with love, proclaim the praises of the Lord. May the grace, and love, and peace of our Lord Jesus Christ, be with all the brethren and sisters. Amen.

"An insignificant Handmaid of the Lord."

ACCOUNT OF MISSIONARY EXERTIONS IN
CONNEXION WITH THE SOCIETY, IN
A LETTER FROM MR. EUTTON, DATED

April 9, 1820.

"THE statement of the proceedings of the Auxiliary Society in the 59th regiment, for the past year, was yesterday transmitted to you by the Secretary; and I have now the pleasure of following that statement by an account of the attempts which have been made to promote the cause of God during the past year in this place:—And here I shall commence with

"*Preaching.*—Preaching has always, in every country and age, from the first planting of Christianity, been an instrument which God has much blessed to the spread of the gospel; and in proportion as faithful preaching has been increased or diminished, so has been the success of the gospel. There is nothing in the state of society in this country, which can in the least diminish the necessity of vigorous exertion in this respect. This has been my chief object during the last year, and with the assistance of

Kurim, and Kishore, two native preachers, I have been out nearly every day, and the gospel has been widely sounded forth. We have one regular place for preaching, built in a populous part of the city of Moorshedabad; and generally we attend service twice a week by the side of the river, where we have always a good congregation. We have likewise some other places which we attend at different periods; and if the people should continue to assemble, we shall endeavour to build regular places for preaching in all situations where we are enabled frequently to labour. From the sums which I have received from the Berhampore Branch Society, I have built one place for preaching at Kagra in the city, one house for enquirers, and houses for the native brethren.

"*The distribution of the Scriptures and Tracts*, has likewise been another object to which much attention has been paid. We have sometimes had persons come to our house to enquire for them, and have always made a point of taking a few, whenever we have gone out. We have likewise visited several large fairs, at which many thousands of tracts have been distributed. To these fairs many come from the most interior parts of the country, and we cannot but suppose it is one great means of extending the knowledge of Scripture. From the eagerness with which these Tracts are received, they are no doubt taken home by many to their own villages, and perused,—villages where it cannot be expected the gospel can yet be preached, on account of the small scale of Missionary exertion.

"*Schools* have also not been neglected. There are at present three in operation, in which several of the School-Book Society's publications have been introduced, and one of the Schools contains upwards of 120 children.

"This is a brief outline of what has been done in native work; to which I add, that I preach regularly to the Brethren in the 59th regiment twice every Sabbath, and our congregation is more than two hundred. From all these various means God has been pleased to bring forth some good. I have baptized 26 persons during the past year, six of whom are natives; and all appear to walk worthy of him, who hath, I trust, called them out of darkness into his marvellous light; and several appear burning and shining lights, and have much of the spirit and image of Christ implanted in their souls.

"I feel confident that God is laying the foundation of a temple for his glory amongst the natives; but at present it is merely the foundation, and this is proceeding very slowly. The native character is the same in all places. The gospel has to encounter the same manners, customs, and obstinate adherence to that which is evil, and the Holy Spirit is bestowed in a very limited manner; but this cannot alter the line of conduct we should pursue. We are engaged in a work which we are commanded to do, a work which God has promised shall be accomplished, a work which will be of the greatest good to our fellow creatures; and if we proceed labouring and praying, perhaps even in our time the Spirit may be poured forth in an abundant manner, and thousands be born in a day:—and if our sanguine expectations should not be realized, it will be well that it was found in our hearts to build a house to God. And when we appear before the judgment-seat of the Most High, we shall not lament, that we have spent either too much of our exertions or property in endeavouring to promote the glory of him, whose glory and majesty all the heavenly hosts are continually celebrating."

ADDRESS TO THE YOUNG LADIES OF MRS. LAWSON AND PEARCE'S SEMINARY, PROPOSING THE FORMATION OF A SCHOOL FOR THE EDUCATION OF HINDOO GIRLS, *April, 1819.*

Dear young Ladies,

You are placed by divine Providence in a situation far superior to the Hindoos and Mussulmans, by whom you are surrounded; and the command of God, which directs you to love your neighbours as yourselves evidently includes that you should do as much for their happiness as you would expect them to do for yours, were you to change circumstances. We are sure therefore that as far as you are able, and your Parents and Friends approve, you will be happy to show your compassion for your ignorant and depraved neighbours. We recollect too that you are *females*, and therefore from the constitution of your natures more apt to pity the miserable, especially when the case of sorrow which is presented to you particularly respects your own sex.

If you examine a little the situation of Hindoo women, your hearts must be deeply affected with their state of misery. It is a striking fact, that within the limits of Calcutta, containing seventy thousand Hindoos, and even in the whole of Hindoostan, comprising 100 times that number (or seventy millions,) there is not a single School for the instruction of Hindoo females.* Being married at a very early age, and ignorant of every thing which can furnish conversation, they cannot become companions to their husbands, and would from this circumstance alone be treated with neglect; but from this and other causes united, they are not allowed to speak to their husbands in the presence of another person, but are altogether in a state of servitude as complete as the oxen whom they feed. Education, by raising them to a mental level with their hus-

* It is gratifying to remark, that since this address was written, two Schools for Native Girls, one at Digh near Patna, under the care of Mrs. Rowe; and another at Cutwa, under the care of Mrs. W. Carey, have been established.

would do very much to meliorate their condition.

ough their ignorance too, they submit to the claims of custom and persuasions of their relatives.

You hear of women ascending the funeral pile, and being burnt with the dead bodies of their husbands, and it may be you have witnessed the horrid rite.—Picture to yourself a young widow left with a family of five little children:—sorrowed by her relatives, and by custom, she determines to conform with the putrid remains of her deceased partner. Her children accompany her to the pile, where about to be consumed, and they are thus to be deprived of all the happiness common in the name of parent. But the relenting mother walks up to the funeral pile, takes a last look at her orphan children, and then to the hill of death; and the son, as if every aggravating circumstance were necessary to complete the tale of horror, is excited to enkindle the flame which a few minutes deprives him of his mother, and hurries her unprepared into the presence of her in God.

What will tend most effectually within the scope of *individual* influence, to banish these scenes of horror? The education of females.

In the case we are describing, of which one of us was a spectator, the mother was persuaded of the fatal act by her relatives, who were anxious to ennoble their daughter (as they esteemed it) by the sacrifice of a widow; and the eldest son, an interesting youth of eleven years of age, who with tears in his eyes had promised never to kill his mother, but to come and live with her, was also at last overcome by persuasion. But had the mother been blessed with a good education, she would see the necessity and duty of providing for the good of her children, and of shewing her affection

to her husband by providing for, and educating his offspring, she would have seen through their motives, and no doubt rejected their advice; and had she previously instructed her son in the duties he owed to his parents, and the wickedness of sacrificing her, who had fed him with her milk, and caressed him in her bosom, he would have refused to perform the guilty deed. But they are the dupes of persuasion and custom—and thus in the province of Bengal alone, at least 10,000 widows are annually sacrificed, and thirty times a day a deed repeated, which ought to call forth our tenderest pity, as well as our most vigorous exertions.

It is to be hoped too, that were females in general able to read, many might peruse the Holy Scriptures, and be led to believe in our blessed Saviour; and thus not only have their condition meliorated in this life, but their eternal happiness secured in that which is to come.

It should be remembered too, that the blessings arising from the education of females will not be confined to them, but extend themselves to their future families. Most of us recollect what kind and beneficial instructions we received from our mothers ere our age would allow us to attend a public school; and in the case of Bengalee women the benefit will be unspeakably greater, for without the introduction of Education amongst them, the one half of their children will never receive instruction at all; but, like their mothers, the daughters will remain in the lowest depths of brutish ignorance. If therefore, we wish to raise the females of this country to their proper level, to render their domestic life happy, to emancipate them from the chains of an absurd and cruel superstition, to preserve their lives, and to save their souls; and if we wish to extend this catalogue of blessings to their

families and connexions, let us endeavour most strenuously to promote their Education.

We cannot suppose, Young Ladies, that by *your* exertions alone, 10,000 will be saved annually from the funeral pile, or the female population of seventy millions emancipated from the chains of ignorance and vice:—but if through your endeavours an affectionate parent is preserved to only *one* family, and the light of knowledge shall disperse the gloom of ignorance from the minds of only a *few* females, you have done *much*—they will bless your memories, and it may be that *others*, witnessing your exertions, may be stimulated to something more extensive and permanent, and thus your beneficial influence be widely diffused.

We are confident therefore we shall anticipate your wishes, by proposing the formation of a small society (on a similar plan to the one formed last year for the education of Hindoo boys in a neighbouring seminary) for the promotion of Female Education amongst the Hindoos. It is a pleasing fact, that a few Hindoo girls have lately met together to receive instruction in the city, and assured a learned native with whom we are acquainted, that if any person would provide for their instruction, they knew that besides themselves, eight or ten more would willingly attend. You have therefore an opportunity at a small expense of securing to yourselves the honour of encouraging this infant attempt, which without encouragement will probably be frustrated—and thus of laying a foundation (if you should succeed) of the most permanent and extensive good.

DEPARTURE OF MR. WARD.

New-York, March 27.

THIS indefatigable servant of the cross, who has been several months in this country, collecting money for one of the noblest and most benevolent purposes which

can command the attention of the Christian world, embarked on the Lord's day afternoon in the Hercules, for Liverpool. After spending a few days among his friends in England, he will take his departure for the last time for India—where he calculates to end his days in the great work in which he has already been engaged for more than twenty years.

He preached on Lord's day morning, in the Baptist Church in Fayette-street, and a collection was taken up for the Baptist Foreign Missionary Society—the labours of which are now directed to the propagation of the Gospel in the Burman empire, where the darkness of superstition and infidelity is of a deeper shade, if possible, than among the Hindoos. The service was solemn and interesting. After the close of the discourse, Mr. Ward delivered a short but affecting farewell address to the audience, as representing the whole body of his Christian friends in America, of whom he spoke in terms of the most lively friendship, as well for the kindness and attention which had been shown him, as for the liberality with which they have contributed to the object of his mission. The audience were so much affected that the tear glistened in almost every eye.—A parting hymn prepared for the occasion, was then sung; and Mr. W. accompanied by a number of friends to the boat, took his final departure from America.

We consider it peculiarly fortunate for the Missionary cause, that Mr. Ward has been called by Providence to visit this country. His visit will tend to break down and destroy the prejudices, which it is not to be denied still exist, against Foreign Missions. We have heard the testimony of a faithful and intelligent witness who has long been in the field, and cannot believe that the object in view will never be accomplished. Many have forsaken their idols and embraced the Christian faith—others are daily hearing the “joyful sound” from the lips of native missionaries—and we have every reason to believe that all India will, ere long, “stretch out her hands unto God.”

The following is Mr. Ward's note of thanks to his friends and the public, for their kindness and liberality towards him, and the institution for whose interests he had solicited their bounty.

“Through the indulgence of the editors of the public prints in the towns which he has had the happiness of visiting, WILLIAM WARD wishes to tender his warmest acknowledgments to his brethren in the Christian Ministry, and to every donor to this College of every de-

n.—The friendship and liberality every where met with, can be forgotten. Not far from ten dollars has been realized, and on the annexed list, now to be in the American funds. The sum of this sum will annually educate more Hindoo young men, for the Christian Ministry.—Prayers of American Christians on this cheering proof of Christianity, that the persons educated by them may be eminent instruments in the hand of God in illuminating and civilizing the vast continent of Asia, that the light proceeding from this College may have a large radiating all Asia. As all the money has not yet been collected, some more may possibly exist in one of the following items.

24th March, 1821.

| | | |
|------------|------------------|--------|
| \$2,467.19 | Washington City, | 211.00 |
| 1,846.73 | Alexandria, | 40.00 |
| 1,202.12 | Newark, | 93.19 |
| 420.00 | Princeton, | 242.00 |

| | | | |
|--------------|--------|-----------------|-----------|
| Pawtucket, | 59.00 | South Reading, | 37.10 |
| Schenectady, | 100.00 | Haverhill, | 91.00 |
| New-Haven, | 406.50 | Newburyport, | 54.50 |
| Middletown, | 103.00 | Danvers, | 42.58 |
| Hartford, | 281.06 | Reading, | 34.77 |
| Providence, | 312.58 | Salem, | 264.72 |
| Worcester, | 180.17 | Portland, | 241.06 |
| Roxbury, | 41.35 | North Yarmouth, | 85.73 |
| Dorchester, | 100.00 | Portsmouth, | 84.12 |
| Lynn, | 191.07 | Beverly, | 31.80 |
| Cambridge, | 141.00 | | |
| Charlestown, | 92.10 | Total, | 29,551.10 |
| Andover, | 42.31 | | |

P. S. The Attorneys appointed by Mr. Ward to receive and invest the money collected, earnestly request the several gentlemen, with whom were deposited collections made in their vicinity, to transmit the sums in their possession to David Bethune or William Colgate, New-York, for the purpose of immediate investment in the funds. Those who may be disposed to send donations to the same object, may forward to the same persons. It would be desirable to make the whole sum invested ten thousand dollars.

New-York, 2th March, 1821.

AMERICAN BOARD FOR FOREIGN MISSIONS.

MISSION TO THE SANDWICH ISLANDS.

Sandwich Islands are situated 8° 50' and 22° 20', north latitude; 154° 55' and 160° 15', west longitude from Greenwich. They are in a direction W. N. W. and Owhyhee being the south-east, and Oneehow the north-west.

The length and greatest breadth of its estimated superficial continental miles.

| | Length. | Breadth. | Sq. Miles. |
|-----|---------|----------|------------|
| e, | 97 | 78 | 4,000 |
| | 48 | 29 | 600 |
| wa, | 11 | 8 | 60 |
| | 17 | 9 | 110 |
| | 40 | 7 | 170 |
| | 46 | 23 | 520 |
| | 33 | 28 | 520 |
| r, | 20 | 7 | 80 |
| | 1 | 1 | |

Following distances, in English miles, the bearings of the islands, and other, will help to give a more correct view of their relative situation. It is understood, that the distances are taken from the nearest parts of the islands to the nearest parts of the continent. N. W. of Owhyhee, 30 miles; W. N. W. of Mowee, 75 miles; Tahoorawa, southern part of Mowee, 7 miles;

from Owhyhee, 39 miles; Ranai, W. of Mowee, 9 miles; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27 miles; from Owhyhee, 130 miles; Atotoi, W. N. W. of Woahoo, 75 miles; from Owhyhee, 250 miles; Oneehow, W. S. W. of Atotoi, 17 miles; from Owhyhee, 290 miles; Tahoorawa, little more than a rock, S. W. of Oneehow, 23 miles. The distance, from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 300 miles.

JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY.

Hanaroorah, Woahoo, July 23, 1820.

Rev. and very dear Sir,

FAR removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice; for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the Church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim, "*In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence,—"TAMAHAMARA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNED;—THE MOREEANS ARE DESTROYED;—AND THE PRIESTHOOD ABOLISHED." This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep-laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

MISSIONARY STATIONS.

We have been allowed to plant the standard of the cross at Kirooah, and at Hanroah, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney

and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoo-me-hoo-me, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoo-me-hoo-me, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoo-me-hoo-me very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead:—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his entreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on her way to America via Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about thirty, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine

er painting. We send you a spe-
drawing, and lettering, executed
nder our instruction, which we
not, without better models,
ded by any school-boy in Ame-
ve need here the aid of a preach-
Gospel, and a school-master,
illed in the Lancasterian method
ction,—and a tried physician,
ld cheerfully and patiently en-
necessary toils and privations,
he must be subject in removing
ses of the body and soul among
en, and among his fellow labour-
od has hitherto preserved our
but the heathen around us are
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ite, but by their imprudence and

olman has purposed to take his
t Mowee. That is a fruitful is-
we hope soon to see the stand-
e Gospel planted there. The
of the king, with regard to the
f additional missionaries in this
hope will have subsided before
d labourers can arrive. He ex-
regret, that no one of us could
d build vessels for him. We think
ons, skilful, and devoted ship-
r, inured to self-denial, and able
mend and enforce the religion of
ight be of incalculable benefit
ople. Such a mechanic they
ize above all others,

FOR MORE MISSIONARIES.

ow not what divine wisdom in-
do here; but we think a great
ght to be made, in every island,
sh Christianity and to take pos-
r Christ and the church, before
try, which seems to have been
y a single blow of Jehovah's
ld again be revived. The case is
nd so unparalleled in the history
rld, that we know not what to
en hath a nation changed its
The enemy may have retired but
on, to appear again in his wrath,
the flames of persecution, and
sh the worship of demons in all

its forms of pollution and cruelty. How
often did Israel, the chosen of God, give
melancholy proof of the most deep rooted
depravity, and the incurable propensity
of the human heart to the grossest idola-
try, even with the lively oracles of divine
truth in their hands, and the awful majes-
ty of Jehovah's presence before their eyes.
Were it not for the fact, that the present
is an age of wonders, and the hope, that
the Christian church will not relax the
ardor of effort and the fervency of prayer
for us and this people, we should expect
soon to see the altars of abomination er-
rected, and the powerful priesthood of
superstition arrayed against this little,
feeble band of Christian pilgrims, before
one of us could preach plainly and im-
pressively, in the language of the islands,
the unsearchable riches of Jesus Christ.
But in God is our hope; and we will not
fear. We dare not put our trust in prin-
ces. The King of Zion alone is worthy
of our confidence. It is he, who has be-
gun the glorious work; and it will go
on. The powers of earth and hell can-
not successfully oppose it. We are
nothing. And whether defeat or suc-
cess shall be our particular lot, we know
that the holy cause in which, under your
patronage, we are allowed to embark,—
cannot fail of ultimate and universal tri-
umph. "Zion shall arise and shine,—
the Redeemer shall reign,—the isles shall
wait for his law. The glory of the Lord
shall cover the earth, and all flesh shall
see it together; for the mouth of the Lord
hath spoken it."

Cheered with these divine consolations,
in the midst of trials and privations
—contented and happy in our work,
weak and inexperienced as we are, we
turn our eyes to you for counsel, and to
Heaven for help, and subscribe ourselves,
dear Sir, your servants for Jesus' sake,
and fellow labourers, in the vineyard of
our Lord,

H. BINGHAM,
DANIEL CHAMBERLAIN,
SAMUEL WHITNEY,
SAMUEL RUGGLES,
ELISHA LOOMIS.

Religious Intelligence.

REVIVAL OF RELIGION IN CHESTER, NOVA SCOTIA.

OF A LETTER TO ONE OF
DITORS, DATED

August 25, 1830.

My Brother,
I have been appointed by my brethren
to visit our associated brethren in
of Maine, I am now on my
way.

15

passage there; and as it is uncertain
whether I shall see my friends in Boston,
I would now gratify myself by devoting
a moment to epistolary converse.

I would wish to record something of
the goodness of God unto us in Chester.
The latter part of 1819, the Lord was

pleased to visit us with special mercy. I had long felt much concerned on account of the general excess of vanity among our youth. I have often thus enquired, where are our hopes of future years? where are the pious youths to be found in Chester? But about this time, there was one, and then a second, and a third had their attention arrested, until a general solemnity took the place of an almost universal pursuit of vanity among the youths. A number of them were so deeply anxious for their souls, that this seemed to be their whole concern. Our meetings were crowded, and very frequent. No house would contain the assembly but the meeting house, even in the coldest and darkest nights.

January first was observed as a Fast. It was our covenant meeting day. It was a delightful day to God's people, but a day of bitter distress to those that found themselves in a Christless state.

Monday evening was appointed for special prayer for the spread of the gospel. At the conclusion of the meeting, a council previously called, examined a candidate for ordination, who was the next day ordained. But O, my brother, I know of no language that can describe the interesting scene of that day and evening; and of many days and evenings that followed. The sorrowful countenances, the deep sighs, and languishing cries, "Lord, save or I perish. O Lord what will become of such a sinner as I am! I have spent all my days in sin, and now I am sinking down to ruin.—How often have my parents prayed for me, and

warned me, and now I fear it is too late!"

Backsliders have returned to Zion with weeping.—Very few had the hardihood to strengthen their bands by mocking.

We soon began to hear candidates for baptism, and in the coldest season baptized 3, 4, 8, and to 12 in a day, from 14 to 50 years of age, or more. One woman when standing in the water, said, before being immersed, "my dear good people, it is now 25 years since I have known and felt the love of God in my soul, but I never knew until within one month past, that I was not baptized.* I now desire to bless God, that I am permitted to come here to obey his divine command.

I might fill a number of sheets in relating the pleasing incidents that have occurred, in a work, the most general that we ever knew in Chester. Many sermons have been preached, many prayer-meetings attended, the Bible hath been much read, many appropriate hymns have been sung, as well as many exhortations addressed to the people. The topick of preaching and other exercises has been divine sovereignty, human depravity, the sovereign, free, and distinguishing grace of God, revealed in and through the Saviour; the shortness of time, the length and sudden approach of eternity, and the obligations of saints to be virtuous and holy.

I remain your unworthy brother
in Christ, J. DIMOCK.

* She had been a member of an Episcopal church.

Obituary.

Mr. STEPHEN R. PAGE.

DIED of consumption, at Haverhill, (N.H.) much lamented, STEPHEN RICE PAGE, the youngest son of Mr. John Page, aged 22.

The meekness and death of this young man, have excited so deep an interest in his acquaintances, that we feel justified in giving a statement of some particulars to the public. The promising talents and amiable disposition of this youth induced his parents to afford him the means for a public education at an early age. At the age of 16, he was admitted a member of Dartmouth College. In the summer of 1815, during a revival of religion in that institution, this youth was deeply affected with a sense

of his lost condition by nature and practice, and as he has since stated, for some weeks his soul was oppressed exceedingly with a view of his guilt, and exposure to the wrath of an offended God. It appears in an extract from a letter to a brother, dated June 27, 1815, that he had experienced something, which afforded him some relief. "I have great reason to mourn on account of my ingratitude for what God has already done for me. Whether I have become regenerate by the grace of God, He only, who searches our hearts, can tell. When I view my own conduct, and see what a series of wickedness my life has been, I cannot but confess,

that I deserve the sentence of divine wrath. My hope of acceptance with God is founded upon Christ alone, as all in all." In another letter to his pious mother, dated July 11, 1815, he says—"I am sometimes led to almost despair of having experienced any thing's saving; when again a ray of hope darts into my breast, which gives me new life, and animates my whole powers in this noble pursuit. Pray for me, that I may have more clear views, and especially that God would not withdraw his Spirit from me." These exercises declined gradually as the revival in the College declined, and before he received the honours of College, they were, in a measure, lost amidst the ambitious pursuits of literature, and the opening prospects of a new scene, in which he was about to act. Leaving this seat of science, he entered immediately upon the study of law in this village, and pursued his studies so intensely and unremittingly, for about a year and a half, that we have reason to believe, he did much to promote a disease, which terminated his earthly existence. He has repeatedly mentioned this as a season of peculiar temptation, not from any visible cause particularly, but from the workings of an evil heart of unbelief, and the power of the great adversary of souls. From these sources he was strongly urged at times to relinquish all confidence in the revealed word of God, and seek a refuge in the dark uncertainty of what was to come. But he was preserved from so fatal a decision. He remained in this situation and in usual health, until about one year ago, when he was admonished of his situation in a manner so extraordinarily, that we cannot fail to mention it. The sermon for the new year 1819, was delivered on the 2d Sabbath of the year by reason of some special calls of Providence, which rendered a preparation for the 1st impracticable. This young man was present on the afternoon of that day. Text, 2 Kings, xx. 1. *Set thine house in order, for thou shalt die and not live.* In the course of the sermon, the most interesting events in the four years preceding, were brought into view, the *deaths* especially, from which bill of mortality, the speaker came to the following conclusion. "*Then it may be said with a great degree of certainty, although with pain, that this text is the death warrant to some who now hear it!*" This is the last new year's sermon they will ever hear. This is the last winter they will ever see. It is uncertain whether they will ever see another spring. Certainly not more than one. But once more, will they ev-

er see the earth put forth her vegetation. Never will they be permitted to enter this house after this year; but all means will end, and all the dearest ties of nature will be dissolved. They will not live to wear out the clothes, with which they are now clad. They must put off *these rags of clay*, and exchange them for their winding sheets. Ah! this year they must see death advancing. They must finally feel his cold embrace, and yield to his resistless power. They must know this year what it is to die—what it is to enter upon an unseen world, a world of spirits, and see God and eternal things as spirits only can see! As the first sentence of this extract was pronounced, the speaker saw this young man start from his seat, bend his head forward quite low, and as he raised himself slowly, he perceived a smile upon his countenance, which led him to suppose that the sentence was deemed by the hearer either injudicious or unwarrantable.

About the 1st of March, he took a severe cold, which affected his lungs very sensibly, and rendered the prosecution of his studies oppressive to the whole system. He relaxed in his studies in some degree, and endeavoured to obtain relief from exercise, but cold succeeded cold until in May last his symptoms became alarming. His physicians began to despair of his recovery, and he was prevailed upon to relinquish his studies altogether. In July he commenced a journey to the south, for the benefit of his health, but he soon found that he was not able to proceed, and he returned to die in the embrace of his father's family. From this time he relinquished all thought or concern about the world, and took no interest in any conversation among others on subjects of this nature. But as yet, he said little upon things spiritual and divine. He seemed to be in deep meditation, and listened to serious subjects with great interest. About the first of Sept. his seriousness became very deep and apparent to his connexions. It was evident that God heard the unceasing prayers of a pious mother,* whose heart was rent and bled for her youngest son, now languishing without the supports of the religion of Jesus. The young man soon made public request for the prayers of God's people on behalf of his immortal soul. The Church never had a call, perhaps, which so deeply interested her, and engaged her at the throne of grace with so much persevering fervour as this. In conversation upon the character of God and the state of the soul, he maintained a uniform, indescribable solemnity. He

* Mrs. Page is a sister of the Rev. Stephen Royce, pastor of the Baptist church, Stratfield, Con. and with her husband, are both Baptist professors.

often expressed his fear of speaking upon those subjects without realizing their importance. Indeed the character of God had become so great and so holy in his view, and he had such a sense of the depths of depravity of his own heart, that he was one under the abiding command—*Draw nigh hither, put off thy shoes from off thy feet, for the place where thou standest is holy ground.* Ingratitude, and especially an abuse of the mercies of God since his awakening at C. liege, constituted the great charge which he always preferred against himself. He continued in this situation about six weeks. He spent a great portion of his time in mental prayer, and it was while thus engaged that he found for the first time, that his soul was delighted with holiness, and truly desiring a greater degree of sanctification. Hitherto his entreaties had been limited to his own personal condition, but now he lost sight of himself through the solicitude he had for others. His thoughts first turned upon a sick brother who was then in the chamber, and who, as we hope, in a few days experienced a saving change. From this brother he passed to others, and from his nearest connexions to his acquaintances, and finally, he found but one family on earth, and all distinctions vanished. *Thy kingdom come*, let all hearts be holy, and holiness be inscribed upon the bells of the horses, was the prayer of the new-born soul. These exercises occurred several times before he dared to express them, although a change of countenance and speech had kindled the sparks of hope in her that bare him and had now travailed a second time for his spiritual birth. From this time he looked upon death as disarmed of its sting, although the greatness and holiness of God, and the solemnities of death, did never appear less. He had a great desire to see his brothers and connexions all become holy, and he expressed his tenderness and solicitude for the youth in this place. The Scriptures became his guide and Christians his only society; and when he became reduced so low as to be confined almost wholly to his bed, and so weak as to speak with the greatest difficulty, a visit from a pious friend would raise him above decaying nature, and his animated countenance bespeak the vigour of his soul.

The last interview he ever held with his pastor, was in some respects, of all the most interesting. It took place on the Monday succeeding the first Sabbath of the present year. On entering his chamber, his minister addressed him—“Through the mercy of a kind

Providence, you have lived to enter upon a new year.” Yes, replied he, far beyond my expectation. But my year has not yet expired. Your sermon for new year 1810, was one Sabbath later than usual.—And do you remember such a sentence in that sermon? (repeating the one quoted) Yes, I do. Well, that sentence struck me with so much certainty, that I was the person designated by the providence of God, to die the present year, although then well, and perfectly stupid, that it raised me involuntarily from my seat. I saw you, replied the minister, and as you recovered to your former position, there was a smile on your countenance. Yes, there was, but it was feigned. I supposed I had attracted the attention of the audience, and lest they should impute it to an impression from the subject, I assumed that appearance, to tell them it was not so. But I never got rid of it, and from my first attack, I have believed I should die within the year. I shall go before the year expires. Towards the latter part of this week, he failed rapidly. At times, he was wandering in his thoughts, but the Bible and Christ Jesus were his theme still, as well as in his lucid intervals. On Saturday evening, he repeated the hymn, “Hark from the tombs” He then called his mother to his bedside, and requested her to reward the poor man, who was to sit up with him for the third night in succession; and then falling asleep, he continued until two o’clock in the morning, when he breathed out his spirit without a struggle or a sigh, on the 9th inst. about 12 hours before his full year from his summons had expired.

Mrs. JOANNA OBEAR.

Mrs. Joanna Obear, late consort of Capt. Richard Obear, was born at Beverly, March 29, 1748. Being blest with an early religious education, she was at times impressed with pious thoughts, and frequently, as she remarks in her diary, “felt desirous of becoming a Christian.” She was married at an early period, and upon her becoming a mother, according to the order in which she had been instructed, she conceived it her duty to offer up her child on the “half way covenant.” Proposing this to her minister, she was exhorted to “strive to be prepared, and come in to the church.” But perceiving an important difference between a profession of religion and its possession in the heart, she declined, and only complied with the terms necessary to have her child sprinkled.

This act served to quiet her conscience for four or five years. Some time after, a new minister was settled in the parish to which she belonged. And it being perceived that she had some occasional seriousness, she was again invited to join with the church. To this, she was at length induced to accede, and as she observes, was "received, but without the smallest examination as to her experience." "O surprising ignorance!" said she, "here I rested many years in total darkness of divine things." In the year 1795, some circumstances of disappointment and trial, oppressed her mind: and one night on retiring to bed much distressed, she fell asleep and dreamed, that she was walking in a narrow path on the edge of a steep hill. She thought she soon slipped, and fell where there was no firm standing for her feet. Its appearance was like sand, and the more she struggled, the deeper she sunk in it. In this dangerous situation, she discovered some small shrubs, and caught hold of them. But all of them gave way, and her condition grew worse, until an unexpected hand reached her, lifted her up, and said, 'look below, and see the danger you have escaped.' As she looked, she saw a "gulf of devouring fire." Beholding the danger, she involuntarily exclaimed,

"Deny thyself and take thy cross,
 "Is the Redeemer's great command;
 "Nature must count her gold but dross,
 "If she would gain the heavenly land."

She awoke and reflected upon her dream. It impressed her heart with her folly and sin, in indulging too much attachment to the world, and its objects. But instead of flying to Christ for refuge, she laboured to live by the law, for more than two years. In July, 1797, her mind was impressed under a sermon by Mr. L—— of Rowley. She then saw how fruitless were all her attempts to work out a righteousness of her own. She felt much condemned, and cried out in her heart, "Save, Lord, or I perish." She saw the deceitfulness of her heart, and felt that she was blind and ignorant, and knew not what to do; but she obtained no lasting comfort at this time. In November following, one morning when alone, and lamenting her lost state by nature, she was surprised by an unexpected view of the electing love of God from eternity. This theme, she contemplated in the promise, made to the first transgressors: "O," said she, "he has loved some with an everlasting love!" and if I am not of that number, yet I desire to praise him!" These reflections greatly comforted her mind; and for a time she thought the Lord had

granted her his delivering mercy. Her views of the covenant of grace were much enlarged, but perhaps relying too much upon her feelings, she fell into darkness and fears. In this state of trial she continued some time: till one night in which she had retired with great depression, she awoke, saying,

"My spirit looks to God alone,
 "My rock and refuge is his throne;
 "In all my trials, in all my straits,
 "My soul on his salvation waits."

These lines afforded her some comfort, and on the following day she had the privilege of hearing a sermon upon "redeeming the time." This depressed her mind from a consciousness of having spent fifty years in unbelief and vanity; but before the close of the services, hope and comfort again beamed upon her soul. So close was her scrutiny upon herself, that she often feared all was not right. She desired to feel more of Christ's resurrection power upon her soul, and while her mind was in a mourning state, she was frequent in her visits to the throne of grace. It was some time before she could rise above her fears and doubts. But she was relieved by the words, "My grace is sufficient for thee." "Behold the Lamb of God that taketh away the sins of the world." From this time she appears to have had a more steady hope. "O!" said she, "the glorious sacrifice was presented to my view, in all his sufferings and death. The blessed union I then felt, I cannot describe. His banner over me was love, my guilt all vanished, and the sweet evidence of pardon by his blood, filled my heart with joy, and my mouth with praise." From this time she was led to enquire what duties she owed to her Lord. She saw that a public profession of his name was a duty that every disciple owed to the Saviour. She had indeed, long before, professed his name; but having done it in unbelief, the remembrance afforded her no comfort. She resolved to search the scriptures, to ascertain if the way in which she walked, was the right way. In the course of this investigation, her mind was much affected with the sufferings of Christ, which increased her desire to be obedient to his will. After close research and much prayer, she became convinced that the baptism of believers only, was gospel baptism: and that it was her duty to submit to this ordinance. It was, however, a trial to her mind, as her friends were unwilling she should be immersed. She tried to pacify her conscience, by the consideration, that many good people were not immersed, and indeed resolved to continue as she had already professed. But this resolution was quickly

succeeded by great darkness of mind, and distress of soul; which continued till, by the application of the words, "come out from among them and be ye separate," she was again impressed that she must obey Christ rather than man. Many passages of scripture now occurred to her, affording additional light upon the ordinances; and comfort to her soul. In the month of March, 1798, providence unexpectedly opened a way for her to attend the Baptist meeting in Danvers. It happened at a time when some candidates were to be examined. Her daughter being a member of that church, led the way for her to propose herself as a candidate. She related her experience, for that purpose; was admitted, and on April 11, 1798, was baptized by the Rev. Mr. Andrews; and enjoyed a peace and comfort of mind to which she was before a stranger. From the church in Danvers, she removed her relation to the Baptist church in Beverly upon its constitution in 1800. In this church she continued till death, and was a highly respected, and useful member.

About six years previous to her death she had a paralytic shock from which she never recovered. Her spiritual powers, gradually failing while she was able to converse, she formerly manifested a firm reliance upon her Lord, and patience under her afflictions she bore. Although her mind became very indistinct, the notice found much satisfaction in visiting her. For about three years previous to her decease, she had the ability to converse, though she lost her reason to the last, and ended her life in a steady faith in Christ.

In September last, nature being exhausted, she fell asleep, and thus closed the life of one who sustained the name of a mother and a Christian. But she is now in a better world, and is now enjoying the smiles of Him she delighted to serve upon earth. May we all be "followers of Him who, through faith and patience, inherit the promises." "The glory of the just is blessed."



Ordinations, &c.

AT Burlington, N. J. June 30th, 1820, the Rev. JOSEPH KENARD was ordained to the pastoral care of the Baptist church in that place. Introductory prayer and sermon, by the Rev. Thomas Griffin, from Ezra, x. 4. "Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." The usual questions, ordination prayer, right hand of fellowship, presenting of the Bible, and an appropriate address, by the Rev. Mr. Greene. The relation the candidate gave of his views of the Gospel, exercises of his mind, and call to the ministry, were pleasing and satisfactory. Rev. Thomas Griffin preached in the evening. The whole of the services were performed in a manner highly interesting.

On Thursday evening, December 21st, the Rev. John Smitzer was solemnly set apart to the work of an Evangelist by prayer and the laying on of hands. The services on this occasion were as follows: The hymns were given out by the Rev. Johnson Chase, pastor of the church; the Rev. John Ellis made the first prayer; the Rev. John Stanford read a portion of the scripture; the Rev. William Ballentine (recently from England) delivered the sermon from 2 Tim. iii. 17; the Rev.

John Williams offered up the prayer; the Rev. John Stanford read a very lucid and impressive charge to the candidate, which he closed by reading the Bible to him, as his prerogative through life. The right hand of fellowship was then given by the Amasa Smith, in behalf of all the brethren present; after which the Rev. John Chase offered up the concluding prayer; the services were then closed with an Anthem, by an excellent choir. The services were all solemn and interesting: and notwithstanding the weather was very unfavourable, a very large and highly respectable audience assembled.

Mr. Smitzer at present is preaching at the Baptist Church at New Town.

On Friday evening, the 23d of January, 1821, in the meeting-house of the Third Baptist Church, Philadelphia, set apart to the work of the ministry, a solemn ordination, Mr. SAMUEL GENS, member of said church. The services were opened by prayer, Ira Chase, after which the Rev. John Stanford delivered an animated discourse from 2 Cor. ii. 16. "And who is sufficient for these things?" Mr. Chase proposed the usual questions,

ceived replies that were pleasing and satisfactory. Rev. Mr. Peckworth, pastor of the church, offered the ordination prayer, while hands were imposed, and afterwards, with an affectionate exhortation, presented the Bible. The charge was delivered by Rev. Dr. Staughton, from 2 Tim. iv. 5. "Do the work of an evangelist." The assembly was large, and the services impressive. The light of the countenance of the King in Zion appeared to fill the place.

BAPTIST CHURCH IN ROXBURY.

March 17—At the New Baptist Meeting-House in Roxbury, the Baptist church in that town was first publicly recognized by a delegation from five Baptist churches in Boston and vicinity, who had previously convened at the

house of Mr. Antepas Jackson, for the purpose of becoming acquainted with the faith and order of this new Church. The public exercises were commenced with singing; prayer was offered by Mr. Bela Jacobs, of Cambridge; and Mr. Sharp, of Boston, delivered a discourse from 1 Tim. iii. 15. *The church of the living God, the pillar and ground of the truth.* Supplications were then made for this newly organized body, by Mr. Grafton, of Newton. Dr. Baldwin addressed the church, and presented the hand of fellowship in behalf of the churches; and the concluding prayer was made by Mr. Elisha Williams.

Mr. Grafton, of Newton, preached in the evening from 1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ.*

MISSIONARY CONTRIBUTIONS

Received by the Treasurer of the American Baptist Board of Foreign Missions.

| | | |
|----------|---|---------|
| 1820. | | |
| Nov. 3. | By J. Skelding, Esq. from Elder Harrington, Washington, Warren and Saratoga Associations, | \$6,65 |
| 20. | By J. Olmsted, Esq. Madison Auxiliary Society, | 136,00 |
| | By Mr. Wm. Sturgis, Female Cent Society, Kinderhook, | 11,75 |
| | By Rev. Timothy Brewster, Black River, F. M. S. | 122,00 |
| | By do. do. do. on account of Luminary, | 20,00 |
| 25. | By Rev. S. Goodale, Genessee, (N. Y.) F. M. S. | 137,41 |
| | By Rev. Anson Sha, Ontario, (N. Y.) F. M. S. | 40,00 |
| 28. | By Mrs. S. Bliss, Tolland, (Con.) Female Cent Society, | 15,00 |
| Dec. 18. | By Rev. B. Bates, Evangelical Society, Bristol, R. I. | 6,00 |
| 30. | By J. M. Scott, Esq. Edgefield, S. C. Association, | 50,00 |
| 1821. | | |
| Jan. 3. | By United States Quarter Interest, | 254,23 |
| | By Bank of America Dividend, | 7,50 |
| | By New York State Stock, | 30,00 |
| Feb. 30. | By William Manning, Esq. Worcester, Mass. F. M. S. | 200,00 |
| | By Stratfield, Con. Female Mite Society, | 28,00 |
| Mar. 7. | By Rev. L. Bolles, Salem, F. M. S. | 100,00 |
| 9. | By William Plumer, Esq. Poughkeepsie F. M. S. | 100,00 |
| 19. | By James Loring, Boston F. M. S. | 474,12 |
| | By do. do. for Heathen Schools, | 4,08 |
| | By do. do. for Indian Mission in the U. S. | 20,00 |
| | By do. do. for Translations of the Bible, | 1,80 |
| | By Samuel S. Law, Esq. Sunbury, Ga. F. M. S. | 131,31½ |
| | By do. do. Sunbury, Ga. Female Cent Society, | 141,00 |
| | By do. do. Mrs. Christiana Kirkland's Legacy, | 670,00 |
| | By do. do. by Negroes, | 5,18½ |

JOHN CAULDWELL, *Treas.*

\$2710,54

SALEM BIBLE TRANSLATION AND F. M. SOCIETY.

The Treasurer of this Society has received the following sums, from September 30th, 1820, to February 22d, 1821.

| | |
|---|--------|
| From Mr. E. Lincoln (collections by him,) viz | |
| From a female friend, in Beverly, | \$1,00 |
| South Reading at a concert of prayer | 6,00 |
| Main Box, per Eunice Eaton, South Reading, | 1,43 |
| Abigail Davis, Secretary of S. Reading Baptist | |
| Female Miss. and Education Society, | 2½,43 |
| Beverly Juvenile Society for educating heathen Youth, | 3,00 |
| Mission Box, in Bap. Vestry, Newburyport, | 4,87 |
| Part of a contribution, | 3,52 |
| John Moulton, | 50 |
| Charles Brown, | 50 |

Bap. Female Soc. in Newburyport per A. M.

| | |
|---|-------|
| Emerson, | 3,75 |
| Stephen Webb, | 1,00 |
| M. Webb, | 2,00 |
| M. Shepherd, | 3,00 |
| S. Sweetser, | 1,00 |
| Dea. Upham, | 1,00 |
| Dea. Blanchard, | 1,00 |
| St. W. Shepherd, | 2,00 |
| Col. J. Page, | 1,00 |
| Dea. Rugg, | 1,00 |
| J. M. Farnam, | 1,00 |
| Robert Upton, | 1,00 |
| C. Webster, | 1,00 |
| David Moore, | 1,00 |
| Py. Dodge, | 1,00 |
| S. Myrick, | 1,00 |
| Rev. L. Bolles, | 2,00 |
| Robert Cogswell, | 1,00 |
| N. Roundy, Beverly, | 1,00 |
| R. Dodge, do, | 2,00 |
| Benjamin Kent, Danvers, | 2,00 |
| L. Ayres, | 1,00 |
| Collection in evening, after sermon, at Rev. | |
| Mr. Holt's Meeting House, | 12,75 |
| Added by a female after the collection a | |
| light pistareen, | 10 |
| Rev. E. Nelson, Lyna, | 1,00 |
| Lydia Ayres, | 2,00 |
| James Brown, Hamilton, | 1,00 |
| Children in Mrs. Lydia Brown's school (for | |
| heathen children,) | 2,00 |
| Betsy Needham, | 50 |
| A female friend, | 1,00 |
| A female friend, | 1,00 |
| Mr. R. Cogswell, additional collections by him, | 5,00 |
| Rev. L. Bolles, | 2,00 |
| C. Webster, | 1,00 |

| | |
|--------------------------|---|
| J. Moriarty, | - |
| S. Sweetser, | - |
| Stephen Webb, | - |
| S. Myrick, | - |
| Dea. Blanchard, | - |
| Col. Henry Whipple, | - |
| R. Cogswell, | - |
| E. Fuller, | - |
| S. W. Fenne, | - |
| Dea. Upham, | - |
| Dea. Rugg, | - |
| J. Colby, | - |
| J. Millet, | - |
| E. Gunnison, | - |
| R. Upton, | - |
| A. O. Chapman, | - |
| Py. Dodge, | - |
| Lilly Eaton, | - |
| Capt. D. Moore, | - |
| Rev. Mr. Davis, | - |
| H. King, | - |
| Rev. Mr. Kimball, | - |
| Lydia Ayres, | - |
| B. Kent, | - |
| J. M. Farnham, | - |
| Rev. Mr. Buswell, | - |
| S. W. Shepard, | - |
| Rev. N. W. Williams, | - |
| Col. Jno. Page, | - |
| N. Roundy, | - |
| M. Webb, | - |
| Savings Bank Interest, | - |
| Missionary Contribution, | - |

\$10

EBENEZER SECCOMB, Treas

Poetry.

On the Lord's-day evening previous to the departure of the Rev. Mr. Ward from New-York, he preached a farewell sermon in the Rev. Dr. Romeyn's church; on that occasion, the following Hymn, composed by Friend of Missions, was sung at the close of the service.

FAREWELL HYMN.

| | |
|---|--|
| Where India pours her hundred streams, | From the East, to lands more East |
| To fertilize her plains; | His pity made him move; [st |
| Amidst her shining fruits and gems | He went to do his Master's will, |
| Dark Superstition reigns. | And in his Master's love. |
| There Nature stands, suffus'd with blood, | Thence to the West, with generous mind |
| Her finer feelings dead; | He came to seek our aid; |
| She gives her infants to the flood, | He feels America is kind, |
| And makes the fire her bed. | And all his toil repaid. |
| What Christian heart but must bewail | Again he flies to Pagan shores, |
| Her agonizing throes; | To tell of JESUS' love; |
| From one this night we've heard the tale, | The Saviour, whom his soul adores, |
| Whose eyes have seen her woes. | Their Saviour too will prove. |

Then let him share our gifts and prayers,
While yet we see his face;
The LORD sustain his numerous cares,
And fill his soul with grace.

✠ Accounts from Calcutta have been received as late November, by which we learn, that Mrs. Judson's health has so far improved, that her physician thought she might with safety return with her husband to Rangoon. And in a letter to a friend (without date) she writes, "We expect leave Calcutta in a day or two, and again enter our field labour in Burmah."

Editors.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

No. 4.

JULY, 1821.

VOL. III.

Biography.

MEMOIRS OF BENJAMIN KEACH.

As a kind Providence has spared us the mournful task of recording the recent decease, or departed worth of Ministers in our own country; we have thought, it would be instructive and edifying to our readers to lay before them an account of the sufferings and labours of that eminent servant of Christ, Rev. BENJAMIN KEACH.

Editors.

THIS faithful minister of Christ was the son of John Keach of Stokeham in Buckinghamshire. He was born in that town February 29. 1640. His parents were pious and honest persons, but unable to procure him an education suited to his genius and the station he was destined to occupy. He was at first designed for business, and for a little time he was engaged in following a trade; but it was soon perceived he aspired after a higher employment. He applied himself very early to the study of the scriptures, and was desirous of attaining divine knowledge. Observing the silence of the sacred oracles on the subject of infant baptism, he suspected the validity of the baptism he had received, and after seriously considering the subject, he was baptized in the fifteenth year of his age, and afterwards joined a Baptist church in that county.

The church discovering his piety and talents, about three years afterwards, in 1658, called him to the solemn work of the ministry. He

was now in his 18th year, and for about two years he pursued his work with great comfort and success, and much to the edification of those who heard him. At this time he held the sentiments of the Remonstrants, or Arminians, of the extent of the death of Christ; and the freedom of man's will. The Baptists in the part where he lived were in general of this opinion, and from them he derived the sentiment and for a time maintained it; till on coming to London, where he had an opportunity of consulting both men and books, he found that the different opinions upon these subjects had given rise to two denominations of Baptists. Examining this point more closely, he in a few years came to a clear understanding of the Calvinistic sentiments, and continued to maintain them during life.

In the year 1664 he wrote a little book, which many of his friends wished him to publish for the use of their children. This request he complied with, and entitled it, *The Child's Instructor, or a New and Easy*

Primer. He did not put his name to it, and procured a friend to write a recommendatory preface; from which it should seem that he apprehended it would expose him to some difficulties, as there were several things in it contrary to the doctrines and ceremonies of the church of England.

This book was no sooner printed, and some few of them sent down to him, than one Mr. Strafford, a justice of the peace for that county, was informed of it. He immediately took a constable with him, and went to the house of Mr. Keach, where they seized all the books they could find, and bound him to appear at the assizes to answer for his crime, in a recognizance of a hundred pounds himself, and two sureties of fifty pounds each.

The limits of our work will permit us only to give extracts from this interesting trial.

"The assizes commenced at Aylesbury, October the 8th, 1664, and Lord Chief Justice Hyde, just now mentioned, afterwards Lord Clarendon, presided as judge. The account of this trial will give a pretty correct view of his lordship's character, and of the shameful prostitution of justice resorted to in order to deprive the subjects of their liberty, and to punish the nonconformists in those days of persecution.

"Mr. Keach was called to the bar the first day in the afternoon. After some reflections upon his person and profession, the judge, holding one of the primers in his hand, said to him, Did not you write this book? Mr. Keach replied, that he did write the greatest part of it. The judge then said with great indignation, What have you to do to take other men's trades out of their hands? I believe you can preach, as well as write books. Thus it is, to let you and such as you are to have the scriptures to wrest to your own destruction. In your book you have made a new creed. I have seen

three creeds before, but a fourth till you made it.

"To this Mr. Keach have not made a creed fession of my faith. Wh then? said the judge.

replied, your Lordship had never seen but this but thousands of Christians made a confession of the

"The judge speaking concerning baptism and ters of the gospel, Mr. Keach to answer, but was present the judge, who said, you preach here, nor give of your damnable doctrine and infect the king's subjects are not things for such meddle with, nor to wrangle divinity. I will try you before I sleep.—He accord

directions to the clerk: the indictment; but thou much of his time in a clerk, who was very dilatory in preparing the bill, they were ready for trial until the

"While the indictment was being read up, the witnesses were called and bid to stand by the witness; and when the witness was finished, and then the grand jury. During the trial, the judge endeavored to censure the jury against the representing him as a dangerous fellow. I shall presently, said he, a bill that has taken upon him a new primer for the instruction of your children; and if the children by learning come such as he is, and hope you will do your duty.

"The court being settled, the grand jury found that Mr. Keach being brought to the bar, the clerk said, Benjamin Keach, you are charged to hear your charge. The indicted by the name of Benjamin Keach, of Winslow, in the County of Bucks, for that thou being a schismatic person, evilly disposed and disaffected

government and the government of the church of England, maliciously and wickedly on the 1st of May in the 16th year of the reign of our sovereign lord the king, did print, and publish, or cause to be written, printed, and published, one seditious and venomous tract, entitled, *The Child's Inroad, or a New and Easy Primer*; which are contained by way of question and answer these damnable and contrary to the book of common prayer and the liturgy of the church of England; that is to say, in one place you have thus:—

Who are the right subjects of the church?

Believers, or godly men and women, who make profession of the faith and repentance.

In another place you have wickedly and maliciously written these English words:—Q. Why may infants be received into the church now as they were under the law? Because the fleshly seed is carnal. Though God under that dispensation did receive infants in a covenant by generation; yet he hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth, hath that way into the church, and opened the door of regeneration, which is none now but true be-

What is the case of infants? That they that die are members of the kingdom of glory, though they are not members of the visible church. Do they then that bring in infants in a lineal way by generation in the way of truth? A. Yea, so; for they make not God's word their rule, but do pre-emptively open a door that Christ hath said none ought to open.

In another place thou hast wickedly and maliciously composed a confession of the Christian religion in which thou hast affirmed concerning the *second person of the blessed Trinity*, in these plain

English words:—I also believe that he rose again from the dead, and ascended into heaven above, and there now sitteth at the right hand of God the Father; and from thence he shall come again at the appointed time to reign personally on the earth, and to be judge of the quick and the dead.

In another place you have maliciously and wickedly written these words:—Q. How shall it go with the saints? A. Very well: it is the day they have longed for. Then shall they hear the sentence, Come ye blessed of my Father, inherit the kingdom prepared for you; and so shall they reign with Christ on the earth a thousand years, even on Mount Sion in the New Jerusalem; for there will Christ's throne be, on which they must sit down with him.

"In another place thou hast wickedly and maliciously affirmed these things concerning true gospel ministers, in these plain English words following:—Christ hath not chosen the wise and prudent men after the flesh, not great doctors and rabbies; not many mighty and noble, saith St. Paul, are called; but rather the poor and despised, even tradesmen and such like, as were Matthew, Peter, Andrew, Paul, and others. Christ's true ministers have not their learning and teaching from men, or from universities, or from human schools; for human learning, arts and sciences, are not essential in order to the making of a true minister, but only the gift of God which cannot be bought with silver and gold. And also as they have freely received the gift of God, so they do freely administer: they do not preach for hire, for gain or filthy lucre. They are not like false teachers who look for gain from their quarter; who eat the fat and clothe themselves with the wool, and kill them that are fed. Those that put not into their mouths they prepare war against. Also they are not lords over God's heritage: they rule them not by force nor cruelty,

neither have they power to force and compel men to believe and obey their doctrine, but only persuade and entreat. This is the way of the gospel as Christ taught them.—Many other things hast thou seditiously, wickedly, and maliciously written in the said book, to the great displeasure of Almighty God, the scandal of the liturgy of the church of England, the disaffection of the king's people to his majesty's government, the dangers of the peace of this kingdom, to the evil example of others, and contrary to the statute in that case made and provided.

The indictment being read, the clerk said, How say you, Benjamin Keach? Are you guilty or not guilty? To this Mr. Keach replied, the indictment is very long: I cannot remember half of it, nor have I been accustomed to plead to indictments. I desire to have a copy of it, and liberty to confer with council about it, in order to put in my exceptions; and then I shall plead to it.

"The judge addressing Mr. Keach, said, It is your intention to delay your trial till the next assizes. No, my lord, said Mr. Keach: I have no design by this to delay my trial. The judge answered, I will not deny you what is your right, but you must first plead to the indictment, and afterwards you shall have a copy of it. Mr. Keach replied, I desire I may have a copy of it before I plead, in order to put in my exceptions against it.

Judge. You shall not have it before you plead, guilty or not guilty.

Keach. It is what has been granted to others.

Judge. You shall not have a copy of it first; and if you refuse to plead guilty or not guilty, I shall take it pro confesso, and give judgment against you accordingly.

When Mr. Keach saw that he was thus overruled by the judge, and that he was denied his rights as an *Englishman*, he pleaded not guilty.

After the trial, the judge sum-

med up the evidence to the jury, he endeavoured to convict the prisoner, as before in his charge to the jury.

The jury having retired, withdrew, after some hours. At length the bailiff who attended told the judge that they did not agree.

But, said the judge to the bailiff, The bailiff replied, The bailiff desired to know whether they might not speak about something where they were in doubt. Yes, *pro* judge; and ordered the jury to come to him on the next day. The officer had fetched the juryman was set on a table, and the judge perused a great while; served that the judge's hands upon his shoulder, and frequently shake him to and fro.

Upon the person of the whole jury quickly being according to custom, they were called by their names, and proceeded.

Clerk. How say you, Benjamin Keach, guilty of the crime charged in the indictment, or not guilty?

Foreman. Guilty in conscience.

Clerk. Of what pain?

Foreman. In the indictment charged with these words, "that he should be raised in the thousand years shall then shall all the rest be raised: but in the meantime shall the rest be raised."

Clerk. Is he guilty of the crime charged in the indictment, that sentence be given?

One of the jurymen in conscience find him guilty, and the words in the indictment and the book do not.

Judge. That is our mistake of the clerk, sentence only. You

'all, that sentence except—why did you come in before we agreed?

an. We thought we had need.

You must go out again and And as for you that say you conscience find him guilty say so again without given for it, I shall take an order on you.

the jury withdrew, and in time returned again and in this verdict; that he was of the indictment, that sentence wherein *devils* is inserted in dead only excepted the jury had returned a second, Mr. Keach was called to and the judge proceeded to sentence as follows.

Benjamin Keach, you are convicted for writing, printing, publishing a seditious and schismatical book, for which the court's order is this, and the court order, That you shall go to the gaol for a fortnight without bail or surety; and the next Saturday upon the pillory at Aylesbury open market, from eleven till one, with a paper upread with this inscription: *Writing, printing, and publishing a seditious and schismatical book, entitled, The Instructor, or a New and Easy*

And the next Thursday, in the same manner and at the same time, in the market at Aylesbury, and then your book shall be burnt before your face by the common hangman, in dishonouring you and your doctrine. You shall forfeit to the king's use the sum of twenty pounds, and shall remain in gaol until you give satisfaction for your good behaviour for your appearance at the next assizes; then to renounce your errors, and make such publication as shall be enjoined by the court, and then we will let him away, keeper!

I hope I shall never recede from those truths which I have published in that book.

Clerk. My lord, he says that he shall never repent. The judge making no answer to this, the gaoler took him away.

It is unnecessary to make any remarks on the arbitrary manner in which this trial was conducted, and on the means by which the verdict was extorted. The common prayer-book was now the standard of truth, and was placed upon a level with the statute law of the kingdom. Surely none could have expected that a Protestant judge would have sentenced any person to such a punishment for such conduct. But "the wicked walk on every side when the vilest of men are exalted," and therefore it was not difficult to procure a jury suited to such a purpose.

The attempts made to obtain a pardon, or a relaxation of this severe sentence, were ineffectual; and the sheriff took care that every thing should be punctually performed. He was accordingly kept close prisoner till the Saturday, and agreeably to his sentence was brought to the pillory at Aylesbury. Several of his religious friends and acquaintances accompanied him thither; and when they expressed their sorrow for his hard case, and the injustice of his sufferings, he said with a cheerful countenance, *The cross is the way to the crown*. His head and hands were no sooner fixed in the pillory, but he began to address himself to the spectators to this effect.—Good people, I am not ashamed to stand here this day, with this paper on my head. My Lord Jesus was not ashamed to suffer on the cross for me; and it is for his cause that I am made a gazing-stock. Take notice, it is not for any wickedness that I stand here; but for writing and publishing his truths, which the Spirit of the Lord hath revealed in the holy scriptures.

A clergyman who stood by could not forbear interrupting him, and said, It is for writing and publishing errors; and you may now see what your errors have brought you to.

Mr. Keach replied, Sir, can you prove them errors? But before the clergyman could return an answer, he was attacked by some of the people, who told him of his being "pulled drunk out of a ditch." Another upbraided him with having been found "drunk under a haycock." Upon this the people, turning their attention from the sufferer in the pillory, laughed at the drunken priest, insomuch that he hastened away with the utmost disgrace and shame.

After the noise of this was over, the prisoner began to speak again, saying, It is no new thing for the servants of the Lord to suffer and be made a gazing-stock; and you that are acquainted with the scriptures know that the way to the crown is by the cross. The apostle saith, "that through much tribulation we must enter into the kingdom of heaven;" and Christ saith, "He that is ashamed of me and of my words, in an adulterous and sinful generation, of him shall the Son of Man be ashamed, before the Father, and before the holy angels." But he was frequently interrupted by the gaoler, who told him that he must not speak; and that if he would not be silent, he must force him to it. After he had stood some time silent, getting one of his hands at liberty, he pulled his bible out of his pocket, and held it up to the people; saying, Take notice, that the things which I have written and published, and for which I stand here this day a spectacle to angels and to men, are all contained in this book, as I could prove out of the same, if I had opportunity.

The gaoler again interrupted him, and with great anger enquired who gave him the book. Some said that his wife gave it him. The good woman stood near him all the time of his being in the pillory, and frequently spoke in vindication of the principles for which he suffered. But Mr. Keach said that he took it out of his pocket. The gaoler then

took it from him, and fastened up his hand again. It was impossible however to keep him from speaking, for he began again and spoke as follows.

"It seems that I cannot be suffered to speak to the cause for which I stand here; neither could I be suffered to speak the other day; but it will plead its own innocence, when the strongest of its opposers shall be ashamed. I do not speak this out of prejudice to any person, but do sincerely desire that the Lord would convert them and convince them of their errors, that their souls may be saved in the day of the Lord Jesus. Good people, the concernment of souls is very great, so that Christ died for them; and truly a concernment for souls was that which moved me to write and publish those things for which I now suffer, and for which I could suffer far greater things than these. It concerns you therefore to be very careful, otherwise it will be very sad with you at the revelation of the Lord Jesus from heaven, for we must all appear before his tribunal." Here he was again interrupted, and forced to be silent a considerable time; but at length he ventured to speak again. "I hope (said he) the Lord's people will not be discouraged at my suffering. O, did you but experience the great love of God, and the excellencies that are in him, it would make you willing to go through any sufferings for his sake. And I do account this the greatest honour that ever the Lord was pleased to confer upon me."

After this he was not able to speak much more, for the sheriff came in great rage, and said, if he would not be silent he should be gagged; and the officers were ordered to keep the people at a greater distance from him, though they declared they could not do it. After a long silence he ventured to speak again. "This, said he, is one yoke of Christ's, which I experience

is easy to me, and a burden which he doth make light." Finding he could not be allowed to speak, he kept silence until the two hours were expired, except uttering this sentence: "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven." When the full time according to his sentence was ended, the under keeper lifted up the board of the pillory; and as soon as his head and hands were at liberty, he blessed God with a loud voice for his great goodness towards him!

On the Saturday following he stood in the same manner and for the same time at Winslow, the town where he lived, and had his book burnt before him according to the sentence.

Crosby says, he was not able to obtain any particulars of this good man's behaviour at Winslow, and

for the account here given he was indebted to a person who was present, and who wrote the relation on the spot. This person remarked several things which proved the malice of his persecutors; as that he stood in the pillory two hours to the minute, which was a more strict execution of the sentence than he ever witnessed either in town or country. That others always had their hands at liberty; but Mr. Keach's were carefully kept in the holes almost all the time, which must have made his sufferings the more painful. Thus, said he, *judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. He that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment.*

(To be continued.)

Religious Communications.

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

(Concluded from page 92.)

We cannot enumerate all the particular cases which fall under the cognizance of a Christian church, but shall mention a few which are recorded in the Scriptures for our imitation.

A departure from the faith of the gospel, or any of its leading doctrines, is an object of Christian discipline.—"I would they were even cut off that trouble you—I have a few things against thee, because thou hast them that hold the doctrine of Balaam—so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.—A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." Gal. v. 12. Rev. ii. 14, 15. Tit. iii. 10.

It is worthy of notice, that the only passage in the New Testament wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed, that those who were accounted heretics by the apostles were as impure in their lives as they were antichristian in their doctrine, and that they were commonly disturbers of the peace and unity of the churches; but however this might be, neither of these evils are alleged as the reason for which the heretic was to be rejected. All that is mentioned is this: "He is subverted, and sinneth, being condemned of himself."

He is 'subverted;' that is, his professed faith in the gospel is in effect overturned, or rendered void: con-

sequently he requires to be treated as an unbeliever. He is 'condemned of himself;' that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction; which if clearly pointed out in a 'first and second admonition,' and he still persist, he will be compelled obstinately to shut his eyes against the light, and thus 'sin' against the dictates of his own conscience.

It has been asked by persons who disapprove of all church proceedings on account of difference in religious principles, Who is to judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian church, is to charge the apostolic precept with impertinence. It is true, the judgment of a church may be erroneous, as well as that of an individual; and it becomes them in their decisions to consider that they will all be revised at the great day: but the same may be said of all human judgment, civil or judicial, to which no one is so void of reason as on this account to object.

It has been farther objected, that censuring a person on account of his religious sentiments invades the right of private judgment, is inconsistent with the liberty of the gospel, and contrary to the leading principles on which Protestants have separated from the church of Rome, and Protestant Dissenters from the church of England. 'The right of private judgment, while we claim no connexion with others, is an undoubted right. We may be Christians, infidels, or atheists, and none but God has any control over us: but if we desire the friendship and esteem of good men notwithstanding, or claim admission to a *Christian church*; or should we be in it *already*, and claim a right to con-

tinue our situation, sur- would not be obliged to c so, our right of private must interfere with that whose judgment tells t there can be no fellowship light and darkness, or c between him that believe infidel. If the liberty of t consists in a right of fellow Christian churches, wha our principles, it will folk ly that unbelievers may c ble communion with belie that no exclusions for in can be justified, provided inaints that his sentiments a mony with his practice. a great variety of opinion s is morality, as well as to truth. One loose character in polygamy, another in age, and a third can see n fornication, nor even in provided it be undiscover

If the churches of Rom gland had done nothing n exclude from their socie characters whom they c as deviating from the first of the gospel, without s them to civil penalties ordi however we might have the truth of their doctrine, not justly have objected to cipline. We should supp the separation of Protest the one, and of Protestant c from the other, was for of enjoying a purer chur wherein they might act l laws of Zion's King; and they might live as thou were no king in Israel, wh case where every man c which is right in his own c

In cases of notorious an cated wickedness it appea the primitive churches ir exclusion was the consequ the case of the incestuous an, there are no directions his being admonished, and only in case of his being inc

* Such was the morality taught b

t. The apostle determines should be done—"In the Lord Jesus when ye are gathered together to deliver sentence unto Satan." We can consider it as an error in discipline of some churches, persons have been detected and aggravated wickedness, exclusion has been suspended in many cases omitted, sound of their professed re-

While the evil was a was persisted in; but when by a public detection, then is brought forward, as it arrest of judgment. But repentance be genuine pleaded for the purpose of off the censures of a Christian? We are persuaded it The eye of a true penitent ted on the greatness of his will be the last to discern, his repentance for it. So leading it in order to evade he will censure himself, nothing more than that may be borne against his or the honour of Christ.

owing that repentance in is sincere, still it is not count as to set aside the of exclusion. The end to ed by this measure is not e good of the party, but ing' of a Christian church very appearance of con- immorality; and which accomplished by repent- . Though Miriam might orry for her sin in having ainst Moses, and though be healed of her leprosy, Lord said unto Moses, If had but spit in her face, e not be ashamed seven her be shut out from the n days; and after that let ceived in again." Num.

not suppose, however, that orious fault requires im- xclusion. The general is—that notorious evils

should meet with a public rebuke. "Them that sin, rebuke before all, that others also may fear." 1 Tim. v. 20. But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying an admonition. To us it appears, that the circumstances attending a sin ought to determine whether it require immediate exclusion, or not. If these be highly aggravating; if there appear to have been premeditation, intention, and perseverance in the crime, put away from amongst yourselves that wicked person; but if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow but in case of incorrigible impentence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders without any mention being made of exclusion, either immediate or ultimate. There is perhaps in all the churches a description of men whose characters are far from being uniformly circumspect, and yet not sufficiently irregular to warrant their being separated from communion. They are disorderly walkers; busy-bodies in other men's matters, while negligent of their own; in a word, unamiable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh Christians. If after this they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy; let them feel the frowns of their brethren: yet be not wholly reserved, but occasionally explain to them the reasons of your conduct, affectionately admonishing them at the same time to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every broth-

er that walketh disorderly, and not after the tradition which he received of us.—For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any obey not our word by this epistle, note that man, and have no company with, him that he may be ashamed: yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii 6—15. If churches were to consult only their own reputation, they would often discard such persons at an early period: but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in endeavouring to recover. How many imperfections were discovered in the conduct of the twelve apostles, while their Lord was with them, and what an example of forbearance has he left us! One character reclaimed is of greater account and more to the honour of a Christian church, than many discarded.

Finally, a watchful eye upon the state of the church, and of particular members, with a seasonable interposition, may do more towards the preservation of good order than all other things put together. Discourage whisperings, backbitings, and jealousies. Frown on tale bearers, and give no ear to their tales. Nip contentions in the bud. Adjust differences in civil matters among yourselves. Bring together at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation in the presence of a common friend, that may be healed in an hour, which if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another. Give tender and faithful hints where it appears to

you that one of your brethren is in danger of being drawn from the principles of spiritual discipline. Let all be given, first entering into communion with you, to expect them. Do not take offence at such trespassers, but let him to whom they are so kind as to draw near, understand that he must not endure a caution or rebuke which is unfit for Christian society in the utmost danger of mischief.

The free circulation of the gospel, and the proper discharge of animal functions, are necessary to the health of a community, as well as to the health of an individual. More than good discipline is necessary to the health of a community.

If it were duly considered, how much the general interest of the church is affected by the conduct of its members, and even the salvation of the world, the harmony of Christian discipline should tremble at the thought of being interrupted by us. The discipline of a church in a neighbourhood where the gospel is preached, and the ordinances of Christianity are observed in their purity, is a great blessing. It is a temple reared by the Spirit of God, which he deigns to receive to meet with his humble worshippers, and to bless them. The fallen churches of this day, in the midst of a career of prosperity, edifying one another in love, and gathering souls to the Saviour's standard, all at once, blasted and ruined by an unhappy event that has led into disorder. One of the things it may be, has acted upon him who is reproved—his relations to his acquaintances take side—discipline is interposed, the church is divided into parties, things are said on both sides, the bond of love is broken, minds are grieved, and friendship is but thinly attended to. The enjoyment of it is vain, the friends mourn in secret, the enemies triumph, saying, "would we have it?" A serious thing to occur

of a church of Christ! "If any man defile the temple of God, him shall God destroy!"

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For the Am. Esp. Mag.

ADDRESS TO THE BAPTISTS ON
COMMUNION.

Esteemed brethren,

THE exhortations of the apostles are, that we *stand fast, and hold the traditions we have been taught by them, and that we earnestly contend for the faith which was once delivered to the saints*; and the apostle Paul praised the Corinthian brethren, that they remembered him, and had kept *the ordinances as he delivered them*:* but in this age of reason we hear a very different language; away with doctrine, creeds, and sentiments, is the cry of many; and charity, fellowship, and union, answer all things. Probably the greater part of experienced Christians in the world, hold the leading truths of Christianity much as you do; but it is to be regretted, that so large a portion of them, are indirectly (though we trust not intentionally) undervaluing the precious institutions bequeathed us, by our dear Saviour in his last testament. Believers' baptism considered as opposed to infant baptism and sprinkling, has long been a subject of much agitation; and when every effort to shake its validity has failed, then its non-importance is urged, and general communion proclaimed as umpire in all differences respecting religious principle.

Some, who profess believers' baptism and immersion, have arranged themselves with our opponents, and preach and print against, what we believe to be the order of the first churches of Christ. Particular communion seems to be very offensive to them, and to brethren of other denominations; and great exertions are made to deliver you from that necessary and scriptural regulation. Valuing therefore as the writer does

the order of God's house, and being desirous that you may still enjoy the peculiar satisfaction of *observing all things, whatsoever Christ has commanded you*, he presumes to address you in this manner. A laboured discussion of the subject is not to be expected; but a candid and honest statement of the principal reasons, why he adheres to our present limited communion, is all that is intended.

The first and capital reason, and involving all the rest, is, that particular communion appears to have been the apostolic practice, and the opposite proceeding wholly unscriptural. It is easy to evince, that the apostles generally baptized those they received to fellowship; and their general rule must be considered universal, unless some exception can be pointed out. It is evident that three thousand of the church at Jerusalem were baptized in one day. And as that was the first Christian church ever constituted, it may be regarded as a pattern for the rest. Those in the city of Samaria, who believed Philip's preaching concerning the kingdom of God and the name of Jesus, were baptized both men and women. Here it seems, that all, who in a credible manner professed faith, were baptized; and Peter and John were afterwards sent for their farther instruction, and probably to bring them into regular church order. Many of the Corinthians hearing, believed, and were baptized, and a famous church was formed in that city. The church at Rome appears to have been composed of baptized persons, for they were buried with Christ *by baptism*. The same may be noticed of the church at Colosse. We are told of the baptism of some in the churches at Ephesus, Philippi, and Cæsarea. And the brethren scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, which countries undoubtedly comprehended a great number of churches, were figuratively saved by baptism—were bap-

* 2 Thess. ii. 15. Jude 3. 1 Cor. xi. 2.

tized upon their profession of faith in Christ.* And where was the church, which was made up of unbaptized persons, or had one such member belonging to it?

It is not pretended, that we can directly prove the baptism of every individual received into the first churches; but this is certain, that all believers were commanded by Christ to be baptized, and that it was the general practice to baptize those, who professed regeneration. Hence we may safely conclude, that, unless the apostles were disobedient to their divine Master, and practised contrary to their own injunctions, they received none to fellowship without baptism: especially as no hint of their doing so is given in the New Testament.

We have not particular information, that every member in the Baptist churches in Boston has been baptized; but from their known principles, and from the knowledge we have of their usual manner, it is no presumption to conclude, that every individual has submitted to that sacred ordinance. But should it be found, that some have been received without baptism, it would only follow, that they had acted contrary to their declared sentiments, and general practice; but such an inconsistency in their conduct we shall not admit without evidence, and much less of the apostles. If our opponents know of a single instance of the reception of an unbaptized person into the primitive churches, or to the communion, or a precept for so doing, they will oblige us much by producing it. But as the general rule was to receive into special union by baptism, until some exception can be produced, we rest satisfied, that no unbaptized person ought to be admitted into the church, or to the Lord's table.

My second reason is, that to admit unbaptized persons into the church,

or to the communion table, is equally to undervalue that precious ordinance; while it lays undoes upon the Lord's supper. But was instituted by Christ, and readily enjoined by his inspired teachers. Our Lord set us the example himself—it is significant of his burial, and resurrection,—of death to sin and resurrection to eternal life,—and of our being washed from our sins. In a word, it is resting on Christ, and devoting ourselves to him† These are valuable uses, and must render the rite necessary and important.

When the first administrator declined performing this service the Saviour, on account of his unworthiness, the humble would not be denied, notwithstanding the *sincerity* of John, an plausible excuse; but he insisted on it as necessary to *fulfil all righteousness*. Our Lord does not appear to have treated the subject so severely as many do, when the pleading the cause of general communion. He soon set his disapprobation about that solemn work, and at last and great commission, he commanded them to teach all men and *baptize them*. In the first course delivered after the ascension of their Lord, Peter exhorted the wounded in spirit to repent, be baptized *every one of them*.‡ The Holy Ghost had fallen on Cornelius and his friends, the angels immediately suggested the propriety of their submitting to the rite, and *commanded them to be baptized* in the name of the Lord. No sooner had Saul of Tarsus given evidence of genuine faith, Ananias *commanded* him to be baptized; and in words that his gentle reproof, at least they calculated to rouse his attention directly to the subject, and straightway obeyed.†

These statements being pro-

* Acts ii. 41. viii. 12. xviii. 8. Rom. vi. 4. Col. ii. 12. Acts x. 47, 48. xvi. 15, 33. xix. 3. 1 Pet. i. 1. 27.

† Rom. vii. 4, 5, 11. Acts xxii. 16. Gal. i. 3. Matt. iii. 14, 15. xxviii. 19. John iv. 2. 36. x. 47, 48. xxii. 16.

noticed, it is evident without danger of mistake, that Christ and the apostles attached great importance to this first of Christian ordinances, and considered it as indispensable for all who believe, and have opportunity to obey. But the plea for general communion hangs much on the non-importance of baptism; and it is continually urged upon us to dispense with it, for the sake of union. And we do not escape, in some instances, severe treatment, because we cannot hold the solemn and delightful institute as indifferently as our neighbours.

But while the value of baptism is thus diminished in order to enforce open communion, the Lord's supper is esteemed almost every thing. We may dispense with the former, and meet with applause; but to withhold the communion from others on account of any thing short of impiety is deemed almost unpardonable. Why should it be so, that the Lord's supper should be made so much of, and baptism so little, seeing the latter is equally an ordinance of Christ, and much more said about it in the scriptures.* Why should it be so criminal to make as much of baptism as of the Lord's supper? What more dreadful consequences follow from omitting the communion, than from omitting baptism? I can assign no reason for this partiality, but that we are more concerned for our own respectability and feelings, and for those of others, than for the honour and pleasure of our great Law-giver and common Saviour.

We prize much the ordinance of the supper, we can by no means dispense with it, when it can in a proper manner be attended to; but should it be so modelled as to be accommodated to the opinions of every denomination of Christian professors, it would lose its excellence in our view. We freely own, that we do not wish to magnify it at the

expense of the other ordinance, equally sacred and useful. In that case we might say of it as Paul did on another occasion, "This is not to eat the Lord's supper."† It loses its nature, when essentially changed from its original intention.

Thirdly. Open communion implicitly encourages a neglect of gospel institutions, and practically sanctions that as baptism, which we conscientiously believe, as such, is wholly unscriptural. Now if we may dispense with one command of Christ, why not with another? And if we may change one ordinance, why not another? If I am indulged in my indifference to one institution, it will encourage me to treat another in the same way, unless I have some sinister ends to serve.

But the general plea among our Pedobaptist brethren, is, that infant baptism, in which sprinkling is substituted for immersion, ought to be allowed by us, on account of the sincerity of the persons who practise it‡ We freely acknowledge the piety and sincerity of many Pedobaptists; yet if we admit them to our communion on that ground, we practically own that their *christening* is baptism, though perhaps not of the best kind; and thus they are encouraged to persevere in their mistake, and others are strengthened in the neglect of that duty, though convinced of the nullity of infant baptism or never had any thing of the name applied to them. For if obedience in that particular is not binding upon others, why should it be upon me? And since others can be freely admitted to the Lord's table without scriptural baptism, why may not I? And since immersion is so offensive, as it is represented by some, it may be expected, that people will avoid it, when it can so easily be dispensed with.

Fourthly, General communion breaks over the distinction, that

* It is readily acknowledged, that when infant baptism is the subject of discussion, the importance of baptism to disciples is sufficiently magnified.

† 1 Cor. xi. 20.

‡ On this doctrine of sincerity, see Dr. Baldwin's reply to Mr. Noah Worcester. pp. 101, 111, 4th ed.

truth has made between a Christian church and the world. According to the gospel, a church ought to consist of regenerated persons, who are faithful in Christ Jesus; and distinguished from others by a profession of the doctrine of God our Saviour, by holy lives, and particularly by baptism, by which they visibly and solemnly put on Christ, and devote themselves to him, and which is required of all who profess his name. They are called to separate from the world, to be a peculiar people to the Lord, and to have no fellowship with the unfruitful works of darkness.*

Now it is evident, that those denominations, which hold to general communion, can have no regular and distinct limits to their external fellowship. For instance, evangelical congregational churches, must commune with pious members of some churches of their own name, with which they have but little union. They must also admit pious communicants from the church of England, and other national churches; and these are made up of the people in general without much regard to opinion or practice. Will the utmost stretch of charity allow us to hope, that one in five of the communicants is truly pious? There are but few, if any characters, too vicious to partake of their sacrament. Now in this view should the Baptists commune with a pious Congregationalist, or in evangelical churches of that order, it would form another link in the chain, that binds together the church and the world. According to this scheme of free communion, Baptists, Congregationalists, Methodists, Episcopalians of the church of England, and Lutherans, may all together partake of the sacred supper. Then it may be soberly asked, what are the limits of each church? Why congregate in separate bodies at all? Why any of us separate from

national churches, if we occasionally to commemorate with them? What is the difference between stated and occasional communion? If this general position of the holy supper be thing, then the more of it better. Let us not separate. But, says a late writer,† a distinction is necessary between general and occasional communion great evils may arise from the former, but not so with the latter. He prefers that which is occasional not being attended with the disadvantages he had in view. This suggests to our imagination with all his charitable zeal a little the force of the proverb, "Of two evils choose the least."

From what has been said it will follow, that merely to be a Christian does not qualify for the Lord's supper; but a profession of religion, and a belief of the truth, to keep the ordinances as instituted in the New Testament, and to do all things whatsoever Christ has commanded. In fine, to be in church order with others, confessing and maintaining these principles.

Fifthly. To dispense with the scriptural requisites for a person to sit at the Lord's table, argues a regard for such as we esteem less than for such as we esteem more. It is the great duty of the church, or proper deference to his authority.‡ The plea for general communion rests much on terms, love, charity, and such language, and is generally dressed more to the feeling than to the understanding of the Christian, than to his understanding. But our tenderness is not rigorously exercised, when we suffer it to be our attachment to the injunction

† Mr. Cummings' Sermon on open communion.

‡ It is quite worthy of notice, that whilst of restricted communion plead a regard to the Lord's authority, and his authority, consistently with the scriptures, for brethren who differ from them, they dwell chiefly on charity for their sincerity, and the unpleasantness of communion with them, &c. but love to conscientious and careful attention to his commands are too much neglected in thus arguing the point.

* 2 Cor. vi. 14—18. Tit. ii. 14. Pet. ii. 9. Eph. v. 11. Heb. ix. 2.

our. We admire a spirit—God is love, and without it none of his; and we fondly as many in our hearts, whose as we dare not follow in all nor encourage them in what ly believe to be an error, and our fellowship to them than they follow Christ. a greater affection and ven- for the precious Saviour, any of his children, or all together, however dear to him. We love them for ; and this very principle y prompts us not to indulge evil. Love to Christ in- ie believer to follow him, discountenance every devia- n the straight* and narrow has pointed out; and the ction for his people, stimu- a tender faithfulness towards hen they go astray, without ssity of accommodating our s principles or practice to mistakes. We love their y, and long for it, as far as ll let us have it in the *good* s; but our regard for him, our captain, and who has fore us, will not suffer us to the footsteps of the author her of our faith, to follow a brethren.

brethren, as I cannot find e apostles admitted any to rch, or to the Lord's table baptism, and a profession of id submission to the author- rist; and as open commun- olves several things incon- vith the original pattern of l church; I am constrained y our present rules of ad- to the communion table, r reprobated by many pro- and by some I hold in great as the children of God. I e indifferent respecting the l qualifications for church ship, or for the Lord's ta- nd may I caution you to be- every endeavour to divert

you from the precious regulations laid down in the word of God? Listen to every thing that is scrip- tural, but be determined against ev- ery thing else. Search the scrip- tures, and see if these things are not so. Prove all things, hold fast that which is good.

You are not to calculate upon finding in the Bible, that open com- munion is directly condemned, any more than that infant baptism is for- bidden; for neither the one nor the other is a Bible topic. All you have to do, is to prove your own practice, as far as you carry it; and be careful to follow as far as the scriptures lead. You can easily prove the duty of baptizing believ- ers, and of receiving such into the church, and to the communion ta- ble; and so far you may proceed with safety, and so far you ought to proceed. But if others think, that unbaptized persons ought to be ad- mitted, or that infant baptism and sprinkling will answer the divine requirement, it is for them to prove from the scriptures the correctness of their opinions; for you are under no obligation directly to dis- prove them. Every thing of this nature, which is not warranted by the word of God, is already disprov- ed. You are not therefore so much to look for what is said directly a- gainst general communion, as for what is said in its favour; and you are to regulate your conduct by what you find written; and not by what you cannot find. As to ne- glect the performance of what God has commanded in his word, is dis- obedience; so to go beyond what is written, is actual transgression. and inconsistent with a profession of unreserved subjection to Christ.

Finally, brethren, while you are zealous for the primitive order of the churches of Christ, you are to contend for it in the spirit of meek- ness and love. Be careful to deal tenderly with all who love our Lord Jesus Christ in sincerity, though they should dislike some things you

* Heb. xii. 12.

hold dear. In treating with them, avoid unbecoming reflections, disobliging appellations, and ungenerous allusions; but in the language and spirit of the gospel, endeavour, as far as they have erred, to win

them to the simplicity the Christ.

I am, esteemed brethren,
respectfully and affectionately
SIMPLI

REPORT OF THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, MAY 30, 1821.

It is a distinctive excellence of Christianity, that when it exerts its genial influence over the heart, it destroys the frost of human selfishness, and sets in motion those streams of kindness and charity which are designed and adapted to bless mankind. To form suitable channels in which these streams may flow, and to give them an extensive and beneficial direction, is the part of Christian wisdom.

Perhaps it would be assuming too much in behalf of the present age, to suppose that we are imbued with a purer spirit of benevolence than was possessed by Christians in former times. But the happier circumstances in which we are placed give us more leisure and means for doing good; the improvement which is visible in the general state of society, has opened to our view, and made easier of access, a larger field of benevolent effort, than was presented to our pious ancestors; and the facility with which we can unite in the formation and execution of plans for the advancement of the kingdom of Christ, gives us advantages which they did not possess. They were not destitute of benevolence, but from the peculiarity of their condition, forsaken, oppressed, and imprisoned by their fellow men, the tender concern which they felt for the salvation of others was like a living fountain of water confined in the bowels of the earth; or if it worked its way to the surface, was restrained, and diverted from its course, and thus prevented from uniting with kindred streams and diffusing its blessings to a wider ex-

tent. These considerations check the feelings of self-tion, which may arise when we compare our exertions with those done by the church in former times, and lead us, now we are at our enemies, to labour with might in prosecuting plans for evangelizing the world. The principles which made our predecessors in the faith willing to suffer for Christ, should make us equally active for Christ. The hardships which caused them to take the spoiling of their goods induce us to give a portion of our goods for the promotion of his cause. It is our lot to live in a peaceful age; the church; we have leisure means to labour for God; we therefore be industrious in those channels which will be extensive and efficient directors of the sympathies which excite the hearts of the sincere disciples of Christ.

While we rejoice that faithful servants of the cross have said adieu to their country and have passed over the deep to make known the valuable riches of Christ to the heathen; and while we see the Foreign Mission Societies ways be patronized and aided, we must be permitted to say Domestic Missions have several claims on the Christian.

The population of our country is scattered over so large a territory, that for a long time spiritual wants in many places will be supplied only by the

aries. Had we even a sufficient number of ministers to give every thousand souls, one of them could not become the pastor of congregations; for various reasons, there are vast numbers where one hundred persons could not be regularly convened, they could be convened they do but little, for supporting the Gospel. However multiplied the number of ministers might be, the small and impoverished colonies in the wilderness must be supplied by the funds of Missionary Societies, that are formed in populous towns and cities, or they must fail for lack of knowledge.

The founders of the Baptist Missionary Society of Massachusetts, were convinced of this affecting truth—Hence they formed this Society of benevolence, which has secured the blessings of salvation to distant parts of the United States.

But as the channels of our large rivers are supplied by periodical freshets, and by tributary streams, so this Society of Christian philanthropy looks for its supplies upon the efforts of individuals and collections of men. To encourage our co-operation in sending forth angels of mercy to the poor destitute, we shall now lay before you our proceedings as a summary; and a brief detail of the progress and success of our Missionary during the last year.

It is a persuasion that a comparatively small field of labour would be better cultivated than one of unlimited extent, the Board have directed their Missionaries to fix on important places to which they should devote particular attention, and from which they might make preaching excursions as often as practicable during the term of their appointment. After much deliberation on the subject, they are satisfied that this is the most effectual method to attain the objects of this Society. In some

very destitute sections of the country, where there are perhaps six or eight churches, and all of them without a pastor; the Board have proposed to supply them with a Missionary for half the year, if they would make arrangements for his support the other half. The proposal has been cordially accepted. They are now favoured with the word and ordinances; and it is hoped the period is not far distant, when, instead of drawing from the funds of this Society, they will become helpers in the good cause.

In a few instances where it appeared of great importance to encourage churches which were making strenuous efforts to maintain the public worship of God, the Board have granted assistance. There is reason to believe, that the aid which has been thus afforded, has not only benefited the recipients, but will eventually subserve the cause of Missions.

In a letter from Hallowell in the State of Maine, after acknowledging with gratitude the kindness of the Board in affording such timely encouragement, the writer remarks, "There is now no doubt that the ministry will be constantly maintained, and that after the expiration of the year, assistance will not be needed from abroad. We are now building a meeting-house 67 by 50 feet. Our spiritual concerns also are prosperous. Our place of worship is constantly crowded; and it is no uncommon thing to see many in tears. We have reason to hope that many have serious impressions on their minds, which will terminate in their conversion. Some of our meetings have been solemn and awful as with the divine presence; and a divine power seems to attend the word." This is one instance in which the Board have assisted a feeble church to support a Christian minister, who, by his activity and zeal, has set in operation a series of measures, which may be productive of incalculable good.

Since the last annual meeting, the Rev. Isaac Case has spent three months in the service of your Society. His labours were chiefly confined to a destitute region, including a part of New-Hampshire and Vermont. He informs us in his journal, That he preached and administered the Lord's Supper to an infant church in Montgomery, which had been constituted about ten months. This little church appeared very thankful for his visit. The following day he travelled about ten miles through dismal woods, and arrived at the western part of Belvidere. "Here," he says, "I found a few scattered inhabitants between the mountains, remote from the rest of the world. They seldom hear any preaching. I appointed a meeting, and some came several miles in a tedious snow storm to attend an evening lecture. The next day I went to the eastern part of the town, where I was kindly received. The people attended the lecture on a short notice. I believe they felt the force of divine truth, for they appeared as solemn as if they had been arraigned before their Judge. Surely this season will long be remembered. From this place I went to Craftsbury, Waldin, Hardwick, Barnet, and other towns, testifying the gospel of the grace of God; and enjoying much comfort in the Holy Ghost. I have in this journey visited many destitute places; where I found small Baptist churches, that gladly received the word. They sent their thanks to the Society for commiserating their situation; and expressed their sorrow, that it was out of their power to contribute to its funds."

Rev. Isaac Kimball had an appointment from this Board for six months. In conformity to the instructions which were given him, he has chiefly laboured in the State of New-Hampshire, and has also visited some adjoining places in the south-east parts of Vermont. He

had only fulfilled his first ment of three months, last communication was but it contains facts which very gratifying to the friend Society. In his letter to the he remarks, "It is just weeks this evening since I in Unity, on the borders of sionary field. I met with cordial reception among the ren and friends. I have my time principally in C. Charleston, and Unity. however, made short excursions to other towns; and have preached at Goshen, Newport, Cornishfield, and Grantham. have visited and preached at several places in Vermont. prosecution of my labours I have travelled, since my arrival 500 miles; have preached eight times; attended two other religious meetings, and business or worship; have attended the Lord's supper four times; attended to the administration of baptism five times, and administered the ordinance to six persons, and have visited schools. reason to bless God that I trust, some appearance of tending my feeble efforts. nothing very general has manifested, still the way is opening, we hope, is opened, Lord's work begun. In C. there is a thronging attendance, a very solemn attention, there are two or three instances of hopeful conversion."

In Claremont is presented a hopeful prospect. There are about 20 professors belonging to different Baptist churches throughout the town. When I became acquainted with their number and situation, I thought it in the name of our God, to banner. Fourteen of them, sors, together with three that I had baptized, who had no church, agreed to uniting a council for the purpose

sooner had this little band of Christian heroes agreed to arise and go forward, than the Lord gave them victory. One person was baptized and added to them last Lord's day, and a powerful work of the Lord seems to be commencing. New cases of conviction appear at almost every meeting, and the number who have hopefully passed from death to life, is eight or ten, some of whom it now appears, had been under conviction several weeks."

Rev. Elisha Andrews has spent three months under the patronage of the Board. He devoted the most of this time to a few towns in the western part of Vermont; and in the counties of Warren and Clinton, in the State of New-York. He observes, "It would afford me much pleasure to be able to state to you any success of my labours in the conviction and conversion of sinners; but we know the seed must be sown before it will germinate and produce fruit." After preaching at Arlington, Wells, and several other towns in Vermont; Mr. Andrews proceeded to the head of Lake George, and delivered a number of discourses in Warrensburgh and its vicinity. At Plattsburgh, he says, "I preached twice in the Presbyterian meeting house, and once in the Cantonment. The soldiers behaved with great decency, and some of them were solemnly impressed. The commander invited me to give them another discourse, to which I agreed, and consequently I preached again to them on the ensuing Lord's day. From the time that I came into the county of Clinton, until I left it, I was constantly employed in visiting almost every accessible part of it; and preaching seven, eight, and nine sermons in a week; in all these labours I enjoyed more than usual strength and comfort. I delivered thirty-eight sermons in that county, besides attending to the formation of a Bible Society; spending two days in a council; and one

in a church meeting. This county extends about forty miles from the line of forty-five degrees, to the Sable River, and is generally settled from ten to twenty miles back from the Lake. It contains several considerable villages; but in all this extent of country, there are only four Presbyterian and two Baptist ministers; and one of them is an aged decrepit man, unable to go abroad. From the time that I left the county of Clinton, I travelled circuitously up the Sable River, and then across the county of Essex, to the Lake; preaching once a day, and sometimes twice. In several places where I preached, the attention was such as indicated an approaching revival of religion."

Rev. Edward W. Martin has performed missionary service for 3 months, in the State of New-York. As his journal exhibits an account of his labours and travels from day to day, it would be difficult to present a general statement of them in this Report. He appears to have been very indefatigable in the discharge of his duty, and to have preached the word in season and out of season to the poor and destitute, among whom he visited. Appearances in several places encouraged him to hope that the seed he had sown would be raised by the power of God. He closes his journal with the following remarks, "I have spent thirteen weeks in missionary service; preached seventy times; baptized five; broke bread once; and made many family visits. I have been kindly received in all places; and an effectual door has been opened for preaching the word. I am sensible that the collections I have made are very small, but I have done what I could. The article of money where I have travelled is scarcely known, except by name. The people have expressed much gratitude to the Society for remembering them. They wish still to be remembered; and promise, that if a change of times

takes place, they will remember the Society, and do something for the encouragement of missions. The region through which I have travelled is generally very destitute. I visited one place this winter, where I was informed there were but two Presbyterian and two Baptist ministers for the distance of one hundred miles." Mr. Martin used his endeavours to increase the circulation of the American Baptist Magazine, and to form Missionary Societies. He says, "The cry is still sounding in my ears, Come over and help us."

As the Board have not allowed their feelings to be governed by sectional prejudices, so they have prescribed no limits to their exertions, except the boundaries of the great and extensive country in which it is their happiness to live. Under the influence of feelings which will know neither East nor West, North nor South, they have given the longest appointment this year to a faithful and beloved brother, Rev. Edward Davenport, to preach in the State of Pennsylvania. He has fulfilled a mission of three months with evident tokens of the divine approbation; and has entered on another tour of 6 months at the request of your Trustees. The following extracts from his communication to the Board, will no doubt impart much pleasure. "Agreeably to your appointment, I set out from home on the 28th of August, and rode directly to the State of Pennsylvania. In my journey I passed through Smithfield, and Springfield, where I laboured two years ago. In Springfield there has been a church constituted since I was last with them. And in both towns the disciples appear steadfast in the faith. To the scattered inhabitants in the county of Tioga, I preached almost every day. I called at Delmar, where I assisted last year in constituting a small church. They had only heard one or two sermons since I was with them last

season, but they appear to have searched the scriptures, and to have grown much in the knowledge of God. They are loving and faithful brethren indeed. From Delmar," he says, "I passed into the counties of Potter and McKeen, west of the Alleghany mountains, where I calculated to spend most of my time; as I could not learn that there was a preacher of the gospel in either of the counties. I accordingly formed a circuit up and down the Alleghany River, and Potatoe creek." In this region Mr. Davenport preached from seven to eleven times a week; visited from house to house; and the people appeared to receive the word with all readiness of mind, and expressed their gratitude to God—and to the Board for sending them the word of life. At a place called Norwich settlement, the minds of many of the people appeared to be unusually impressed from the time he first laboured among them. The Spirit of the Lord appeared to operate on their hearts, and many were the subjects of deep and pungent convictions. One soul was hopefully brought to know the truth; the door appeared to be effectually opened for more labour in that place; and the good work seemed to be universal. Mr. Davenport remarks in his journal, "I was induced to stay two weeks longer than my first calculation, and had the satisfaction of baptizing eight on a profession of their faith." After taking his leave of them, and travelling fifteen miles through mud and woods, he was so tried in his mind concerning the destitute situation of this people, that he could not sleep during the greatest part of the night; he finally resolved to return. He says, "I continued preaching with them a week; and the Sabbath following I baptized seven persons. This is the Lord's doing, to him be all the glory." On his return, he baptized two persons in Potter county, who gave evidence of a work of grace in their

"Thus," says this laborious man, "hath the Lord prepared me through the dreary wilderness; where, in the name of my Father, I have endeavoured to preach a hundred and sixteen times; baptized seventeen persons; and administered communion." In a communication of a recent date from Haverport, he informs me, that during the last sermon preached in Potter county; 25 from the place where God poured out his Spirit; three or more were pierced to the heart; and had been baptized by the Rev. Mr. B. Beeby. In a letter from the poor but grateful inhabitants of the counties, they desire him to inform the Board that they believe will reward them in the world ten-fold, for sending the Word to them. They say the work is great, and the change won-

Benjamin Oviatt has been engaged in Missionary labour, for more than three months in the State of Pennsylvania. His time appears to have been diligently employed in preaching; visiting from house to house; and administering the ordinances of Christ. Among other places he states, that in Perry township, where he preached, he saw an old man and his wife who had experienced religion; and had been waiting a number of years for an opportunity to be baptized. He sees that part of the country as in a very deplorable condition, religious privileges. There are, says, a few lonesome, scattered brethren and sisters, who had been a Baptist minister for five years. They meet as a church twice a year, on account of living at such a distance from each other. They had one of these meetings while Mr. Oviatt was there. Reasons came forward on that occasion to relate their experience, and the following Lord's day four of them were baptized, in the presence of a large and solemn assem-

bly. It was the first time that baptism was ever administered in this place. He remarks, "I appointed a meeting for the next Sabbath in Tuscarora valley. After sermon I repaired to the water, and baptized four. The following Friday we met fifteen miles from that place, on my way home. One man followed me fifteen miles on foot to be baptized; and four young women walked the same distance. Here I baptized two persons. The next day they walked four miles to Millerstown, where I preached to a large assembly, and baptized four candidates. It was the first time the ordinance of baptism had ever been administered in that place. In addition, he observes, to the meetings I have already mentioned, I have preached in many other parts of this truly destitute country, and have reason to believe that the Lord has blessed my feeble efforts. I have seen old saints rejoicing, while young converts were lisping forth the praises of the great Redeemer. I can never forget the morning when we were called to part from each other. Oh! the tears, and heart-rending sighs of those dear disciples of Christ. They fell on my neck—saying, dear Brother, how can we part with you? shall we ever see you again? do come and see us again. When I reflect on their situation, that they do not hear a sermon from year to year; I feel as though I could bid the world farewell, and go and preach to them."

Besides the above mentioned brethren, the following Ministers received appointments from the Board, for the respective periods affixed to their names.

| | m. | w. |
|-------------------|----|----|
| Rev. Henry Hudson | 3 | — |
| Ebenezer Nelson | — | 6 |
| John Ide | 3 | — |
| Thomas Conant | — | 6 |
| John Butler | — | 6 |
| Samuel Churchill | 3 | — |
| Jesse Coburn | — | 10 |
| Adam Wilson | 3 | — |

| | m. | w. | |
|----------------|----|----|-----------------------------|
| Amos Chase | 3 | — | likely to be most beneficia |
| Peter P. Roots | 3 | — | numerous patrons. |
| Henry Hale | 3 | — | Amid their regrets, howev |

Some of the persons to whom missionary appointments were offered, have not found it convenient to accept them; others are now pursuing their itinerary labours; and from others we hope soon to hear, that they went out in the fullness of the blessings of the gospel, and have returned to their families in safety and peace.

As the Board have the direction and control of the American Baptist Magazine, it may perhaps be expected, that they should take some notice of this work in their Report. It is with feelings of regret they have to state, that the number of copies now issued from the press, is considerably less than at the last annual meeting. The principal, if not the only reason which has been assigned by agents, who have given up the work, is, the great scarcity of money in the interior of the country. Probably other circumstances which it is not necessary to mention, have diminished the number of subscribers to the Magazine. The Board would avail themselves of this opportunity to express a hope, that it will receive increasing patronage. They would respectfully suggest to pastors of churches, and to others, who are decided friends to the work, whether they might not by some renewed exertions extend its circulation. It would not be proper for the Board to say much of the character of the work. Its readers will judge of it for themselves. But they may be permitted to state, it has been their prevailing desire to make it a vehicle of authentic and interesting religious intelligence, and to inscribe on its pages such original communications as were

likely to be most beneficia
numerous patrons.

Amid their regrets, howev
have the pleasure of inform
Society, that five hundred
have already been received
Treasurer since the last
meeting, as clear profits fr
Magazine.

The Board indulge a per
that the facts which are bro
view in this Report, will su
the necessity of any argum
shew the practicability and
ance of domestic missiona
great want of religious teac
large, but thinly inhabited
of our country—a want, whi
the very nature of the ca
only be supplied by Missi
should lead Christians in po
and wealthy districts to ask
selves, whether the duty of
ing this supply has been felt
in any degree proportionate
magnitude and their oblig
The Board rejoice that the
tion, “you can do these po
tered people no good,” is co
ly refuted. In proof of thi
confidently appeal to facts
has been done—missionarie
entered the field. They hav
ed and toiled. They have s
seed, and watered it with the
they have watched its grow
in due time they have reap
fruit of their labours, and h
turned home rejoicing. Whil
facts should dispel our fears
cite our gratitude, they shou
encourage us to make great
tions. Allow us, brethren,
tion to the special objects
Society, to beseech you in
guage of the apostle: “Be
weary in well doing, for in d
ye shall reap, if ye faint not

Signed in behalf of the

DANIEL SHARP

Missionary Intelligence.

BURMAN MISSION.

RE OF MR. PRICE FOR INDIA.

following communication has
ved from a correspondent at

Christian character should
distinguished for its zeal—
th in the promises of God,
no distrust respecting the
omplishment of his word in
o the heathen. The mis-
urmah has at times looked
appearances unfavourable
opagation of divine truth
our brethren: the change
vernment of the country,
ing a monarch who was
ively mild in his reign, to
ery reverse: the neces-
h our brethren were un-
inquishing for a time their
ours, and indeed in look-
for another station when
uld be driven from *Ran-*
s enough to fill their minds
reme anxiety. Blind un-
uld say, Nothing can be ac-
hed there. The mission
given up: all the labour
, and expense incurred,
the cause. But God, who
thful, at this moment of se-
, beamed upon them the
favour: ten persons were
converted to God, and made
of their faith in Christ, and
hem distinguished charac-
ng the Burmans. Is bro-
son dismayed under this
h, no—still engaged for
and his whole soul rejoic-
e work. But should he,
brethren, finally be com-
retire to another station,
tians should rejoice that
olatrous spot, the seed of
ace has been sown, and
ll there prosper—for the
he Lord hath spoken it.

Animated with a measure of the
same spirit, the Baptist Board of
Foreign Missions in the United
States, some time since determined
to send out as a missionary, the
Rev. JONATHAN D. PRICE, M. D. to
join the mission at *Rangoon*. Mr.
Price is a native of New-Jersey:
about twenty-five years of age: and
ardently engaged in the work of his
divine Master. He received his
education at Princeton college, and
studied medicine under the patron-
age of the Baptist Board of Mana-
gers, in the University of Pennsyl-
vania. While waiting for a convey-
ance to *Rangoon*, on the 20th of
March last, Dr Price was solemnly
ordained to the work of an evange-
list, in the Sansom street Baptist
meeting-house, at Philadelphia. On
this occasion the services were
peculiarly interesting. The Rev.
Thomas Griffin preached from *Isai-*
ah ix. 7. “*Of the increase of his*
government and peace there shall be
no end, upon the throne of David, and
upon his kingdom, to order it, and to
establish it with judgment and with
justice, from henceforth even forever.
The zeal of the Lord of hosts will
perform this.” Rev. Dr. Staugh-
ton gave an affectionate and solemn
charge, from *Rev. ii. 10.* “*Be thou*
faithful unto death, and I will give
thee a crown of life,”—and prayers
were offered by Rev. Dr. Allison.

An opportunity offering at Salem,
(Mass.) for a passage to Calcutta,
Dr. Price left Philadelphia, with his
lady and child, and arrived at Sa-
lem, on the 22d of May last, where
they were most cordially received
by their Christian friends. Their
passage had been previously en-
gaged, and the necessary arrange-
ments made for their comfort.
The visit of Dr. Price at Salem,

was rendered peculiarly interesting from the state of religion at the time. He attended several conference and prayer meetings, and on Wednesday evening, the 23d of May, he preached in the Baptist meeting-house a most solemn and appropriate sermon, from Exodus xiv 15 "*And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward.*" It appearing probable that the ship would sail on the ensuing Saturday, a special meeting for prayer was held at the Baptist vestry, in the morning, at 5 o'clock, on account of their departure. It was a time of love and much earnestness at the throne of grace. The mission, our dear brother and sister Price, were commended to God with much fervency, and the congregation united in singing the following Hymn from *Winchell's Selection* :—

YE Messengers of Christ,
His sovereign voice obey;
Arise! and follow where he leads,
And peace attend your way.
The Master whom you serve
Will needful strength bestow;
Depending on his promis'd aid,
With sacred courage go.
Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's, and must prevail,
In spite of all his foes.
Go, spread a Saviour's fame;
And tell his matchless grace,
To the most guilty and deprav'd
Of Adam's numerous race.
We wish you in his name,
The most divine success;
Assured that he who sends you forth
Will your endeavours bless.

The ship not sailing on Saturday, Dr. Price had the satisfaction on the ensuing Lord's Day morning to witness the baptism of eight persons by the Rev. Mr. Bolles, being some of the fruits of the work of God in this place. It was now ascertained that the ship would sail in a few hours. Brother Price attended public worship at the Baptist meeting house for the last time in his native country. Much feeling was manifested on this interesting day. After the usual religious exercises of the morning, Brother Price rose and addressed the congregation as follows :

Before he bade a final adieu to those present, he said, he wished to state to those present, the state of mind by which he had been directed to devote himself to the missionary cause. It was now thirty years since his attention was directed to this subject. At a time previous, he had united himself to a Presbyterian church. The minister of that church, observing his zeal and activity, asked him one day whether he wished to preach the gospel. "Sir," he replied, "I am unworthy of such an honour." But, advised the minister, apart from the duties of the office, would you be willing to proclaim it where it would be exposed to daily and abuse? Would you proceed among the heathen? "I would with all my heart," was his reply. He began to prepare himself for the work. But now innumerable difficulties appeared in his path. Could he forsake his kind friends, and the sweets of civil life, to become a companion of degraded and idolatrous heathen? The thought was agonizing; some must make the sacrifice, heathen perish; and who more than he should do this? The consideration, however, did not overcome his unwillingness. While he was a member of Princeton College, prayer was not that his duty was clearly indicated, but that it was not his duty to leave his native land. For about five months, which he continued in this unopposed opposition, he was wretched. As he approached the close of his twenty-first year, he resolved apart his next birthday as a day of prayer, to ascertain, if possible, the will of the Lord respecting him. The time for a final decision arrived. Toward the evening of that day, a friend, whom he had desired to see, and who was announcing the news of salvation to the heathen, called upon him.

unexpected. He regarded
 nal interposition of divine
 ce. In conversation with this
 e objections which previous
 me had existed in his mind,
 tirely removed. He de-
 to hesitate no longer, but
 rith his whole heart in the
 evangelizing the heathen.
 After, in reading an account
 aptist Mission at Calcutta,
 ists arose in his mind re-
 baptism. He examined
 ct, and became convinced
 ad never been baptized.

rdingly joined a Baptist.
 Since he formed his de-
 pecting his future course,
 as a little more than four
 , he could say he did not
 one day during which he
 been happy. He had de-
 pecting his future life de-
 , and by experience had
 ght that the path of duty
 path of happiness. He
 o look forward undismayed
 fficulties and trials which
 him, for his heart confided
 thfulness of him who had
 so, *I am with you always,
 the end of the world.*" In
 the afflictions before him,
 say with Paul, "*None of
 gs move me, neither count I
 ear to me, so that I might
 course with joy, and the
 which I have received of the
 us, to testify the Gospel of
 of God.*"

elve o'clock, brother and
 ice, with their child, were
 ained by a number of Chris-
 ds to the wharf, (and would
 en by nearly the whole
 tion, had it not been ascer-
 at it was impracticable for
 arrive in season.) They
 ely embarked on board of
Acasta, Capt. Cloutman,
 d for *Calcutta*.

the banner of thy love,
 ar to darken'd chimes afar,
 pliant, look to thee above,
 engh to wage the Christian war.

Thy Star to Bethlehem led the sage,
 To pour his offerings at thy feet;
 May the same Star the world engage,
 To make thy conquests all complete."

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM DR.
 CAREY TO REV. DR. BALDWIN, DATED

Scrampore, April 5, 1820.

My dear Brother,

I HOPE you will attribute my ne-
 glect of *writing* to any thing, ex-
 cept neglect of *you*. I cannot in-
 dulse a feeling of neglect towards
 brethren whose actions kindly de-
 clare that they are actuated by the
 same sentiments with myself, and
 though in a different sphere of ac-
 tion, are pursuing the same object
 that I have been pursuing for the
 greater part of my life, and which,
 I trust, is much more dear to me
 than life itself.

The accounts we receive from
 America are highly encouraging to
 us; and have the effect of stirring
 us up to greater exertions in the
 work of the Lord. What immense
 engines are now employed to spread
 abroad the knowledge of Christ,
 and to do good to men. Bible So-
 cieties, Missionary Societies, and
 benevolent associations diversified
 in almost every possible way, and
 directed to almost every possible
 object! Almost all these associa-
 tions of men engaged in the same
 pursuit, almost all this combination
 of effort, almost all this vast approp-
 riation of wealth; and almost all
 that good-will to others, that be-
 nevolence of feeling which per-
 vades all denominations of Christ-
 ians;—almost all these have ap-
 peared, and have grown up to their
 present magnitude, within the last
 thirty years. When I see the
 works already wrought, and look
 forward to the probable effects of
 the present efforts made for the es-
 tablishment of our Redeemer's in-
 terest in the world, I can scarcely
 help anticipating the accomplish

ment of all the promises of God respecting the "glory that was to follow" the sufferings of Christ.

Your attempts have met with some reverses, particularly in the much lamented death of Brother Wheelock, but some Burmans have been converted and baptized. A footing, I trust, has been gained, and a commencement made, which will ultimately lead to the conquest of the Burman nation to our Lord Jesus Christ.

I am especially gratified with the attempts our American brethren are making to spread the gospel among the western Indians; I hope this will be persevered in, and that a growing interest for their conversion to the Redeemer will prevail. That field is exclusively yours, and I doubt not but you will feel the importance of cultivating it well. Give them the scriptures. Preach the gospel to them. Establish schools among them. "In the end ye shall reap if ye faint not."

Generally speaking, the gospel spreads on all sides in India, and circumstances are continually occurring, which must fill every heart with joy. Men are converted from the service of idols, and brought to the service of the true God. Institutions are formed for benevolent purposes, and meet with support surpassing our most sanguine expectations. Surely this is the hand of God.

We have lately been much impressed with the idea, that if ever the gospel has free course, it must be by the labours of those who are natives of the countries where it is published. This hath hitherto been the case in every country, and we must expect that it will always be so. We have, therefore, been desirous before our death to establish a College for the education of the natives, and especially of native Christians. The funds wanted will be considerable, but we have always found the Lord better than our expectations, and are encouraged to

cast our hope upon Him in assistance also. We have, therefore, purchased ground for this purpose adjoining the mission premises, have laid the foundation of a college, which we trust, will be completed within twelve months.

Our other departments pass as usual. Mr. Ropes, who was recommended to me, is now settled, very friendly indeed.

I am, dear brother,
affectionately yours,
W. CALVERT

SPEECH OF WILBERFORCE

We feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the Anniversary of the Bath Church Mission Association, by that distinguished Missionary, William Wilberforce, Esq. We insert them, not on account of the tribute of affection and respect paid to our venerable friend Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the attention of our readers. If they will excuse us for adding, they should be acted upon by perusing our pages, the pecuniary difficulties of the Mission would in some measure vanish. [*Ed. Eng. Baj*]

"I CANNOT look at India with peculiar delight: *there* we are a god of this world, having entered himself as it were within the circle of circumvallation, having surrounded the territory as his peculiar domain, having drawn around him ramparts and barriers against the admission of heavenly light; and thus surrounded and intrenched, he has sought to bid defiance almost to the Love himself—triumphing over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our own common sense—for *there*, Sir, children were not to support their aged parents but to destroy them: *there*, even

mothers were seen to sacrifice their darling infants by willingly exposing them to an untimely grave, throwing them to be devoured by sharks and alligators. *There* these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we now begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we now find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times worse than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the *means used* in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of *many* religious Societies; but, in fact, we find these great effects to have been principally owing, *hitherto*, to the exertions of *one*, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. Carey.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of God is stronger than men, and the foolishness of God is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do,

Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it, are apt to consider the support of Missions as if they had an option in the case. Now I must frankly state, that, *not to do to the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our duty.* And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I say less about *Africa*, it will not be thought that I think less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of *every* one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the *amount* of what is given, but the *motive* in every thing that is regarded by Almighty God. *That* thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than

the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why, Sir, to me it is a delight, that the *poor* are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy—to defraud them of the power of doing good to their fellow creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let *all* our exertions then be worthy of the cause in which we are engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of *this* kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we *now* tread, is one in which we can go forward with freedom; find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our warmest zeal ap-

pear, how unworthy our most anxious exertions! Let us then ward with increased earnestly assured that that same Being who has hitherto remarkably blessed us, will give greater and better blessings, length all the poor wretched men shall be cheered with the edge of salvation, and we *all* children of one common Father shall rejoice together.”

[The following is the remark alluded to by Mr. Wilberforce previous page.]

LIBERALITY OF A POOR BLIND

(From the London Missionary Register)

A BLIND girl brought to a man thirty shillings, for the Mariares of the Society. The man, surprised that she should give him so large a sum, said to her, “You are a poor blind girl, you cannot afford to give thirty shillings to the Society.” “I am indeed poor,” said she, “as you may see, I am blind; but not so poor, perhaps you may suppose me to be; think I can prove to you, that I can better afford to give these thirty shillings, than those girls who have eyes.” The clergyman, of course, very much struck by her answer, and said, “I am glad to know how you manage without eyes.” “Sir,” she answered, “I am a basket maker; and being blind, I can make baskets as well in the dark as in the light. Now I am, Sir, in the last dark winter, I have cost those girls that have eyes more than thirty shillings in candles to see to make baskets; so I think I have proved that I can better afford this money, and now that you will take it all for the poor, I am satisfied.”

Whose heart is not moved by such an instance of exalted Christianity?

Religious Intelligence.

For the American Baptist Magazine.

REVIVAL OF RELIGION IN CAMILLUS, ONANDAGO COUNTY, N. Y.

Extract of a Letter to one of the Editors.

I dear Sir,

REVERLY wrote you from Middle-Vermont. I lived in love and with that dear people almost 28 during which time we enjoyed happy revivals. At length, several instances induced me to believe was my duty to remove to some part of the vineyard of our Lord. I lived in love and peace. The separation was truly painful to both pastor and people.

I came to this place, and commenced labours, January 1, 1818. The Church and Society were in a languishing state from various causes. I seemed myself in a wide missionary field. Labours were much solicited. Three lectures in a week would not meet the numerous calls. Previously to winter, we had some little revivals, and some small neighbourhoods, during which time fifty-one were added to this church; twenty-six to baptism, the rest by letter. The past, there has appeared among us of various denominations, and a spirit of prayer for a revival of religion.

In the fore part of last winter we had revivals in the church. Public worship was but thinly attended; and, as the people of the world, balls, parades, sleigh rides, seemed to be the fashion of the day.

At length, God, who is rich in mercy, began a good work among us. Revival meetings were crowded. All denominations flocked to the same conference and used freedom. Such a measure of love and union between different denominations I never witnessed before.

On the 18th of last February, persons began to come forward for baptism; and on seven sabbaths successively I went to the water to baptize. Several of those seasons were truly interesting. One of the candidates went into the water confessing they were great sinners, and hoped in the death and resurrection of the Saviour, whose burial and resurrection they recognized in the sacrament. Some went into the

water exhorting; some said, "this is the way the Saviour went." Some went in blessing and praising God and some went in singing. And it was no uncommon thing, when raised out of the water, for them to exclaim, "Glory to God!" (which was sometimes reiterated from the shore) and to come up out of the water rejoicing, and magnifying the riches of divine grace; while the multitude who witnessed the solemn and affecting scene were bathed in tears. Since the work commenced, I have baptized seventy-six. Two more stand candidates for the ordinance, and more are expected soon. Some have joined by letter, and some backsliders have returned. Our whole addition in this work is eighty-four. Total addition since I came to this place is one hundred and thirty-five, among whom are many youths and children. About sixty have joined the Presbyterian church. Their minister has baptized near a dozen in the waters of our Jordan. Several times both congregations met at the same place for baptism. From this, or from some other cause, the sacred rite has escaped that opposition and opprobrium which it has often sustained.

At present, through reigning grace, much love and peace prevail in this church. And notwithstanding we are abundantly saluted with, lo here! and lo there! yet the distinguishing doctrines of grace are cheerfully received by this church. The good work seems near its termination, but the conferences remain harmonious and edifying, although made up of different orders of Christians.

In Brutus, (five miles west of us) the work has been greater than in this place. Brother Twiss has baptized as many, or more than I have, and they are still coming forward. Many also have joined the Presbyterians in that place. In other places the work is commencing. May the Lord in mercy spread it far and wide.

I subscribe yours,

in a divine Redeemer,

SILVANUS HAYNES.

EVANGELICAL TRACT SOCIETY.

THE annual meeting of this Society for the choice of Officers, and the transaction of business, was holden at the house of Mr E. Lincoln, on Tuesday, May 28, at 4 o'clock, P. M. In the evening, Rev. Joseph Torrey, of Pembroke, preached with much acceptance before the Society, from 2 Cor. ix. 15. *Thanks be unto God for his unspeakable gift.* At the close of this service the usual contribution was made, to assist the Society in distributing Tracts among the poor and destitute.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

ON Wednesday, May 29, this Society held its nineteenth anniversary in the First Baptist Meeting-House in Boston. Rev. Ebenezer Nelson, of Malden, delivered an excellent sermon from 2 Tim. i. 7. *God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.* At the close of this religious service, the business of the Society was introduced with prayer, by Rev. S. Gauo, of Providence. The "Reports" of the Secretary and Treasurer were read and accepted; and the meeting was made peculiarly interesting and pleasant by addresses from several ministering brethren.

The following persons were chosen Officers and Trustees of this Society for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. President.
Rev. JOSEPH GRAFION, Vice-President.
Rev. DANIEL SHARP, Secretary.
Mr. ENSIGN LINCOLN, Treasurer.

TRUSTEES.

| | |
|-----------------------|--------------------------|
| Rev. Elisha Williams, | Rev. Wm. Gammell, |
| Lucius Bolles, | Charles Train, |
| Stephen Gauo, | Bela Jacobs, |
| Nath. W. Williams, | Dea. Josiah C. Ransford, |
| Ebenezer Nelson, | James Loring, |
| Stephen S. Nelson, | Henan Lincoln, |
| George Kerly, | Levi Farwell. |

In the evening, an appropriate and animating discourse was delivered by Rev. Bela Jacobs, of Cambridge, from Luke xiv 23. *Go out into the highways and hedges, and compel them to come in, that my house may be filled.* After which a collection was taken to aid the objects of the Society.

CONVERSION OF A JEW, RELATED BY THE REV. ROBERT FLEMING, MISSIONARY TO MADRAS.

My Dear Sir,

I HAVE the happiness to send you the following account of the conversion of Mr. Michael Surgon, from Judaism to

Christianity. This communication is the substance of a narrative drawn up by Surgon himself, at the time of his conversion. With the exception of a few verbal alterations, I preserve the original, both more natural, and more impressive.

"I was born," says he, "of Jewish parents, at Cochin, on the coast of Malabar, the year 1795. I was educated in our Hebrew school there, under the care of my parents, who also had me taught English, (an English school being in the place by a Serjeant.) I was about thirteen years of age when removed from school and put to business, at which I continued some years. In the year 1811, I left Cochin to my aunt and uncle, who lived at Madras, with whom I remained the latter part of the year 1816. At that time my uncle, John Benjamin, sent me a letter from Mr. Jarret, inviting me to come to Madras to live with him, and my uncle not being willing that I should accept of this offer, was some time before he shewed it to me. At length, however, when I gladly accepted of the invitation, and came to this happy place, Madras.

"After my arrival in Madras, I frequently conversed with me concerning the prophecies, of which kind as to give me some explanation. The Christians in Cochin, at my nativity, being Roman Catholics, conceived from their mode of thought that all Christians were of the same kind. This prevented me from seeing the truth, 'that the Messiah is come, and that it is in vain to expect another,' when Mr. Jarret began to explain the accomplishment of the prophecies in the person and character of Christ.

After some time, I requested him to take me along with him to the English church. Here I was disappointed in seeing no images, and quite to find the forms of worship as from those of the Roman Catholic light from darkness.' I found that the bible, psalms, and pray read, as in the Synagogue, and only difference was the preaching the New Testament as well as

"When I had seen all this, and stood a little of the preaching, I desired Mr. Jarret to favour me with books, which he was kind enough to do. I then began to read and reflect on the prophecies. In a short time a conviction arose in my mind that the Messiah had actually appeared in the person of Jesus Christ of Nazareth; and in prayer I used to offer up daily

lightening of his benighted brethren, the sons of Israel in the East. I have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. Strange to say, no Jews reside in Madras! A spirit of enquiry is excited among them it would appear, throughout all the Turkish empire. Mr. Jarret is collecting all the information he can respecting the long-lost sheep of the house of Israel in these extensive regions. In

Arabia they are very numerous. From the information I have obtained from the Jews coming from that quarter, it would appear that the deluded followers of the false prophet, allow them many privileges superior to what they enjoy in some Christian countries. May the time soon come when they will enter the true sheep-fold, under the one Shepherd, Christ the righteous. Amen.

Yours truly,
R. FLEMING.

Obituary.

Mrs. HANNAH STILLMAN.

Mrs. STILLMAN, relict of the late Rev. Dr. Stillman, was the daughter of Evan Morgan, Esq. of Philadelphia, a respectable merchant of that city. She was born Feb. 21, (O. S.) 1738, and was married to the late revered Pastor of the First Baptist Church in this town, May 22, 1759. This interesting connexion thus early formed, continued with unabated affection, until death deprived her of the dear partner of all her earthly comforts and cares. A numerous family was the fruit of this connexion; but of 14 children of which she was the mother, only one survives her, to mourn the loss of an affectionate parent. Often had our deceased friend been called to tread the same dreary path that leads to the chambers of death, where was deposited the remains of dear deceased children, whose deaths had followed each other in quick succession.

Those who were most intimately acquainted with Madam Stillman, during these scenes of affliction, were often surprised to witness the unusual serenity and fortitude which she manifested on these trying occasions. In most of these afflictions, however, she was favoured with the assistance and sympathies of an invaluable and long endeared friend. But at length, Heaven was pleased to remove this last, and only prop of her declining years. The affectionate and faithful companion and guide of her youth, was taken from her by death, leaving her to pursue life's dreary path alone! This was an event in some respects unlooked for; and to her, than which none could have been more trying and painful. But here again

the same Christian fortitude and resignation were manifested, which had marked her conduct on former occasions. She, indeed, felt the rod, but silently adored the hand which aimed the blow.

We have not been able to learn the precise time when our deceased friend made a public profession of religion; but from some circumstances, we are led to believe, that it was at a very early period. She removed her membership from the Baptist church in Charleston, S. C. and joined the First Baptist church in Boston, Oct. 7, 1764. Dr. Stillman had been admitted a member a few days before. To the sincerity of this profession, her uniform life has borne the most ample and decided testimony. Through grace she was enabled to hold fast the profession of her faith without wavering, unto the end. To many of her friends as she advanced in life, her way appeared like that of the just, which shineth more and more unto the perfect day.

Madam Stillman naturally possessed a strong, discriminating mind, which had been highly cultivated and embellished by early education. In her general deportment, she always appeared discreet and dignified. It is possible, however, that some may have censured her as being haughty and reserved, because she possessed a mind too elevated and improved to render her familiar with folly and impertinence.

Nothing, perhaps, served more clearly to develop the enlightened and benevolent energies of her mind, than the persevering zeal and prudence which distinguished her conduct in founding the

ON FEMALE ASYLUM." To her, ly, more than to any other individual popular and excellent institutions its existence. From her well abilities, we presume, not less om the peculiar interest which she ken in establishing this charity, s, from its first organization, called ide. Her being continued in this long after her impaired state of had led her to ask a dismissal, a what estimation her talents and s were held by the ladies asso- with her. e honourable women will not fail gle their sorrows with those of her afflicted friends. Each returning vary will bring to their recollec- ow often they have taken sweet l together, and then gone in com- o the house of God. But these ul seasons, so interesting to all, and ly to her, are now over and gone. ve no doubt it was with her, a sub- devout gratitude, that she could is institution in such able hands; uld be likely to carry forward suc- y, what had been so auspiciously

institution, if we may be allowed ession, was her favourite child. er cherished its interests with the solicitude, and regarded the chil- mitted to its care with maternal and kindness. Her loss will be felt by all the friends of this it charity, but by none more than by the female orphans. time previous to the death of Dr. s, Mrs. Stillman received a stroke ralysis, which excited in his mind t alarming apprehensions of her dissolution. Often did we hear ress his tender solicitude for her y, and the deep anxiety which he be prospect of being left alone. l, in his mysterious providence, o reverse the scene! The Doctor was, not long after, visited with e disorder, and suddenly remove le Mrs. Stillman gradually recov- ed had fourteen years added to

state of widowhood which suc- which so often presents little in a scene of human frailty and ly, with her was far from being it interesting part of her life. in many respects, her outward ances appeared to be greatly al- et under all the vicissitudes and ident to her peculiar situation, eered the same happy equanim- pper as in her more prosperous

her last sickness, she discover-
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ed the most exemplary patience and res- igation to the will of Providence. The same unshaken confidence in God, which had sustained her all the journey of life, did not forsake her in this trying hour. She discovered no uneasiness under her sufferings; no desire to stay longer in this vale of tears.

At length, having spent a life of virtuous usefulness, which had been prolonged even to a good old age, she gradually sunk under the weight of years and infirmities into the gentle slumbers of the tomb. Her remains were deposited in the family vault, there to mingle with the dust of her dear departed friends, until the arch-angel's trump shall waken into life the sleeping dust of all the saints, whose deaths were precious in the sight of the Lord.

On the Lord's day following, her death was improved, in a funeral discourse delivered by Dr. Baldwin, founded on Psa. cxvi. 15, preached before the church and congregation, of which she had for more half a century been a distinguished member.

Mrs. ISABELLA BOYD.

DIED in Portland, on Lord's day, January 28, Mrs. Isabella, wife of Joseph C. Boyd, Esq. aged 42. Mrs. Boyd was born in Scarborough. She became a subject of the regenerating influence of the Holy Spirit in the 22d year of her age. In 1804, she was baptized by Dr. Stillman while on a visit to Boston. In 1809, she became a member of the Baptist church in Portland, of which she continued an exemplary member until her decease.

Mrs. Boyd was endowed with an excellent understanding, and enjoyed in early life the culture of a good education. Much might be written respecting the soundness of her judgment, the strength of her memory, the quickness of her perceptions, and the ease and propriety of her conversation. But it is on her religious character that her Christian friends love to dwell. From the time that she first "tasted and saw that the Lord was gracious," to the end of life, she gave evidence that she had been with Jesus. She was a living "epistle known and read of all" who were acquainted with her. Simplicity and godly sincerity adorned her character. The reality of her Christian friendship was displayed by that most rare and difficult attestation of it, faithfulness in admonition. The word of reproof from her lips was an excellent oil, which did not break the head. She possessed true humility, arising from a deep impression of the sinfulness of her

heart, and an habitual view of the purity of the Divine Being. The grace of God rendered her poor in spirit. Her religious sentiments were peculiarly clear, accurate, and strictly evangelical. The gospel was to her apprehension a symmetrical whole—There was nothing distorted or mutilated in her views of truth. Doctrines were not discovered from duties, nor privileges from obligations. One truth was not so exclusively contemplated as to lead her to neglect others equally important. The doctrine of Christ had possession of her heart, as well as of her understanding. She knew that it was from God, for she felt its supporting, consoling, and sanctifying power. She lived and died a firm believer in the Deity of Christ, and in the atonement, by the shedding of his blood.

Her last sickness was a lingering consumption. In August of the last year, she returned from a journey, (undertaken to promote her health) convinced that she should not recover. She partook of the Lord's supper, the first sabbath in September, with the expectation of never again sitting down to that ordinance. During her long sickness, she spake with the utmost calmness respecting death. She was enabled to give up her numerous family into the hands of God with submission and acquiescence. She believed that He was infinite in wisdom; that her times were in his hands; and that, although it might appear to us important and desirable that she should recover for the sake of her children, nine of whom are under twelve years of age, yet what He had determined to do respecting her, would be infinitely for the best. Here she found quietness and repose. The divine perfections and the promises of God to his people were "solid rock," on which she rested. With what tranquillity and holy composure did she speak on this subject! "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Through her sickness she was favoured with strong confidence in Christ. No distressing doubts troubled her respecting her acceptance in the Beloved. She knew whom she had believed, and was persuaded that He was able to keep that which she had committed to him until that day.

While she was gradually wasting away, a sister of hers, Mrs. Smith, was hastening more rapidly to the grave than herself. This sister, after a period of great mental distress, found that peace which the Saviour gives to all that believe in him. With joy and gratitude did Mrs. *Smith* receive the tidings. Her soul magnified the Lord, and her spirit rejoiced in

God her Saviour, for the great had done for her sister. They see each other on earth, but living must have been the hope of living never to part, in the world.

A visit from Mr. Ward, then from India, a short time before was exceedingly gratifying to season was an interesting conversation with him she remarked was one thing to submit to God we could not resist, and quit willingly to acquiesce in his decisions, believing him to be infinitely just, and merciful. Mr. Ward's feeling remarks on the death converted Hindoos he had witnessed on the happiness connected with living them in glory. He prayed before he left the room; and in truth say, "This is the hour, this is the gate of heaven."

Before her death, her husband how she felt; she replied, Much. Afterwards, to a similar question said, "Happy, happy—rejoice my—." She was unable to find tence, but her meaning was She was rejoicing in God her

She grew weaker and weaker Sabbath, Jan. 23, when she confidently believe, on the day that rest which remaineth for of God. "Blessed are they die in the Lord."

Farewell, dear friend, we absence, but we mourn not as have no hope. May we be follow thee, even as thou did Christ; and may we be prepared thee in heaven, where there is sorrow, separation or death, the Lord God shall wipe away from off all faces.

Some extracts from a letter a friend, who requested an of her conversion, may be interesting to your readers. Feb. 23, 1801.

"About fifteen months since pleased in his infinite mercy, with a severe fit of sickness, brought me to view myself for on the brink of the grave, a months kept me with scarce a hope of life: neither did I live on any other condition, than to live for him. These hours, were to me as the refiner's anguish as then racked my to passes description. Thorough of the sinfulness of my past brought to throw myself, weapons which I had used at the feet of Jesus, and with

and contrition plead for mercy. are hours, doubtless, known to us, when the Spirit makes in- on for them in distress too great is to express. This was my case, in the extreme; for I was in the f the shadow of death, lighted by but a glimmering hope, which ng iniquity had almost extinguish- metimes I could speak, but of- conviction and despair sealed my

At this time the vanity and error ursuits and pleasures of the world forcibly impressed on my mind, often pray, that I may never be to lose sight of my then present ats. The world and all it could ppeared as nothing, and less than , compared with the love of God t Jesus: and I was made willing te that and my father's house in d practice (as Ruth did of old) : up my cross daily, and follow I could but know the way. I r differed wholly with the out- use of sin, but strove to bring in- ction that natural depravity of m which proceeds all evil, and ace alone can subdue. These ns of living to God, and seeking ur, as more precious than life, d with me as my health was con- From this time to that period, the free grace of God was mag- bringing me into the light and of the gospel, and giving me to the freedom of his Son, my dis- mind was such, that I secluded most entirely from society. Sea- llowing after vanity, and finding at felt like me, I thought my- e, and uncharitably feared all e out of the way of life, and no ht after the truth, and wished some remote corner entirely se- from the world and its snares. r this, my mind was exercised ptism, and I still feel myself un- to denomination, which often e to fervent prayer to God to y his Spirit into the truth in its urity.*

n I look back on the five last ny life, and see what a gradual d has wrought upon me, without ledge, how do I reproach that which still lurks within. Won- as he fulfilled his promise to me. igs shall work together for good hat love God, who are the call- ding to his purpose." Those igs on account of which I mur- against him, and resisted his will, ntly to the date of this letter, Mrs. B. nber of the 1st Congregational Church. Afterward she was fully convinced of : baptism of believers only.

he has made instrumental in bringing me to himself. Sin was permitted surpris- ingly to have dominion over me for a season, that grace might reign more abun- dantly through righteousness unto eter- nal life by Christ Jesus. Thus has God overruled the malice of Satan, and caus- ed even my aggravated transgressions to work for my lasting peace. For by these did he cut off all hope of justification by the law, and brought me to realize the purity and spirituality of it.

"Thus, my friend, was I emptied of self, made to hunger and thirst after righteousness, and brought to lie at the feet of Jesus, and plead for pardon, jus- tification, sanctification, and redemption through him; often much distressed, and without any human arm to comfort or help me. This drove me prayerfully to read the scriptures, seeking knowledge and comfort from Him in whom dwells all fulness, and who is ever near them that humbly seek him. For more than twelve months was I permitted to mourn, humbled to the dust, over that mountain of indwelling iniquity which separated me from the comforting presence of my God. But blessed be his name, in his own appointed time, after thoroughly convincing me of being lost and undone in myself, he manifested himself a par- doning, prayer-hearing, justifying God, in and through the Son of his love.

"The 5th of Dec. last, one of our good people, with whom I had no acquaint- ance, called to see me. In the course of conversation, he manifested his surprise that one who had, as he thought, so many and great evidences of being born again, found no joy or peace in believing. I could not believe he meant as he said, for I had never yet believed a work of grace was begun in my soul. He left me, but returned in a few minutes, and brought me Pike and Hayward's Cases of Conscience; and the following even- ing in prayerfully reading the Touch- stone of saving faith in this volume, the hidden iniquity of my heart, in seeking a preparation which the gospel does not require, was made to appear. Christ was manifested to my soul, in all his ful- ness and freeness, to save to the utter- most all who come unto him; and in spite of doubts and fears, the glad tidings of deliverance to the captive took posses- sion of my soul. Since that hour, my friend, I trust I have tasted more or less joy and peace in believing. Adored be the dying love of my God, which alone could procure this unspeakable blessing. I can now yield unto him, the willing, cheerful obedience of faith and love. I feel myself no longer under the condem- nation of the law, which requires perfect

and sinless obedience, and which has been as an instructor to bring me to Christ. That all who believe, and yourself in particular, may be animated to give all diligence to make your calling and election sure, is the prayer of

Your friend,
ISABELLA BOYD.

Mrs. SARAH SOULE.

DIED at Hartford, Maine, March 12th, 1820, Mrs. SARAH SOULE, aged 42, wife of Mr. Joseph Soule. This pious woman was the eldest daughter of Deacon Perez Thomas, and was born at Middleboro, Mas. March 6, 1778. She was married to Mr. Soule in January, 1798, and removed to the above-named place the same year, which was then only a plantation. In this place she lived in the pursuit of her domestic concerns, without any particular religious impressions, until September, 1801; at which time it pleased a gracious God to visit her with his grace in awakening, and bringing her to the knowledge of the truth as it is in Christ Jesus; together with a number of her neighbours. She joined the Baptist church in Livermore, of which she continued a member for nine years. But her remote situation from that church, rendered her advantage for public worship but small; but notwithstanding this, such was her zeal for the cause, and desire, and engagedness in religious services, that she, with three others, kept up religious worship in the plantation, where they lived, until by increase of members, and assistance of the church in Livermore, in 1810 a church was embodied, and established in Hartford. From this time, she and the church in Hartford, enjoyed the stated means and ordinances generally, by the assistance of ministers from other towns, till 1816, at which time they had a minister settled over that church. This circumstance was followed by the out-pouring of God's Spirit.

In August or September of the same year, an awakening took place, and a large number were hopefully converted to Christianity. Mrs. Soule at this time experienced great comfort, and was much engaged in the cause of religion. She also had the satisfaction to see two of her children become hopeful converts. Nothing special took place after this, until September, 1818, when she was taken sick. Her disorder settled upon her lungs, which (after languishing about eighteen months) terminated her mortal life.

During this period, she was sensible of her declining state, and that her dissolu-

tion was near at hand. Under this impression, she was entirely resigned to the will of God, till within about four months of her death, when a state of trial began; not unlike to that expressed by the apostle, a strait betwixt two, having a desire to depart and be with Christ, which is far better on the one hand; and on the other, the tender feelings of her heart towards her family. The thought of leaving them was a trying scene, until about two months before her death. At which time, she was brought to submit not only her soul, but all her concerns into the hands of God. From this time she was patient under all her trials and sufferings of body, and the conflicts of her mind seemed to be ended.

At one time, after having a severe fit of coughing and strangling, she said, "my sufferings are great, but small when compared to the sufferings of Christ, for he sweat drops of blood when suffering for sinners."

At another time she said, her confidence and trust in God was such, that she would not change her condition for perfect health.

She mentioned in the time of her sickness, that when young, she wished to die with a lingering disorder, that she might have time to prepare for death; her desire was granted; but she thanked God that the work had been accomplished before that time. She said that a sick bed was a poor place for the work of repentance, and to prepare for death.

At another time she was heard to repeat the following words, "Come, Lord Jesus, come quickly, why do thy chariot wheels tarry so long." Then, lest some might think that she was unwilling to bear pains of body, she said that she was willing to bear more pain if God saw fit to lay it upon her. A few days before her death, she called her family and her brothers, and enjoined it upon them in the strongest terms, to live pious and holy lives.

About this time, in answer to a question respecting her hope, she said, that if she thought that day was the last day she had to live, it would be the happiest day she ever saw. She retained her senses to the very last.

When she was told that she was dying, her answer was, Oh! happy, happy time. These were her last words. She immediately after, without a struggle or a groan, sweetly breathed out her soul into the arms of her Saviour.

Farewell, dear friend, a short farewell
Till we shall meet again above;
There endless joys and pleasures dwell,
And trees of life bear fruits of love.

Ordinations, &c.

day, February 21, 1821, Clark was ordained to the ministry in the second Baptist Church, Aurelius. Sermon by J. H. Mentz.

y, April 12, 1821, Rev. l was ordained to the vangelist, in the Baptist ita. The usual questions d by elder Cornelius P. ewbern; to these, satis- ered a suitable discourse, 16. Elder E. Comstock, fered up the ordination anied with the imposi-

Charge by elder Silva
Camillus. Elder Hen-
the right hand of fellow-
meeting was truly solemn,
that the approving pres-
ent Head of the church

ay, June 21, Elder Sam-
sha Ordained as colleague
sha Snow, pastor of the
Church in Thomaston. In-
ayer, by Elder B. Eames ;
r. J. Chaplin of Water-
im. ii. 15 Study to show
ed unto God, a workman
ot to be ashamed, rightly
ord of truth. Consecra-
Elder I Case; charge
ggs, of Waterville; right
ship, by Rev. P. Pillsbury
ayer, by Elder Wilson.

H CONSTITUTED.

t Baptist church has been
ted in Claremont, N. H.
ouraging auspices. The
performed in the Congre-
g-house, in the follow-
ntroductory prayer, by
Wheeler, of Newbury-
Sermon, by brother Le-
of Windsor, Vt. from
3; address to the new
li, by elder Ariel Ken-
nish, N. H. Right hand
y brother Isaac Kimball,
n the Baptist Missionary
achusetts; concluding
der Timothy Grow, of
Some of the members
ntly baptized.

church, which has been
through the instrumentality

of a missionary from the above named Society, has been blest with a precious shower of grace, and an enlargement of their number. According to a recent communication from Mr. Kimball, the number in the church has been more than doubled, and the hopeful converts amount to sixty or seventy

The newly constituted church addressed a letter of thanks to the Board of Directors at their late meeting, expressive of their sincere gratitude for sending a missionary to labour among them.

DEDICATION OF THE ASYLUM FOR THE DEAF AND DUMB.

Hartford, May 28.—The ceremony of dedicating the American Asylum for Deaf and Dumb persons, which has lately been erected in this town, through the munificence of the national government, and the charitable donations of many persons of wealth in this and other states, took place on the afternoon of the 22d instant. A procession was formed at the Court-House, consisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers, and citizens, which proceeded at 4 o'clock to Lord's Hill, the site on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats, in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesy, Superintendent, first addressed the throne of grace in an appropriate and impressive manner, and a hymn composed for the occasion was then sung by the audience. The Sermon was delivered by the Principal, the Rev. T. H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the dedicatory prayer by the same gentleman. We forbear to comment upon the excellence of the discourse, as we have learnt with pleasure that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a scene

in which they were so immediately interested; he then prayed with them by signs, in a manner so significant and solemn as to impress the whole audience with reverence and awe. Another original hymn was then sung, after which the blessing was pronounced.

After the exercises were over, the assembly were invited to view the interior of the building.

It is 130 feet in length, 54 feet in width, 4 stories, including a basement story, in height; and contains about 40 apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to as extensive and rich a landscape as can be found in the eastern states.

Great praise is due to the officers of the American Asylum and to the gentlemen who compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in this country, at least so long as its concerns shall continue to be managed with the same prudence and foresight that they have been.

AMERICAN BIBLE SOCIETY.

THE American Bible Society celebrated its fifth anniversary on Thursday, the 10th instant. The Officers and Managers, and Delegates from Auxiliary Societies, met at the Managers' Room, in the New-York Institution, at 9 o'clock in the morning. Gen. MATTHEW CLARKSON, senior Vice-President, took the chair, and the meeting of the Board was opened with reading the 72d Psalm, by the Rev. J. DAY, LL. D. President of Yale College.

After attending to the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the officers of the Society, and the Delegates from the Auxiliaries, proceeded to the City Hotel, where a large number of ladies and gentlemen had assembled to witness the interesting proceedings of the day. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice-Presidents, took the chair; when the meeting was opened by the reading of the 1st chapter of Revelation, by the Rev. Dr. McDowell, of Elizabethtown, N. J.

Letters from several of the Vice-Presidents, apologizing for their necessary absence from the meeting, were read;—after which, the business of the meeting commenced by the President's address, which was read by the Rev. Dr. Milnor, the Secretary for foreign Correspondence. The Treasurer's Report for the past year was then read by W. W. Wadsey, Esq. Treasurer, by which it appeared that the receipts for the year ending the 1st of May, 1821, were 49,578 dollars and 34 cents, and the expenditures were 47,759 dollars and 60 cents. The annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhall, Secretary for Domestic Correspondence. From the Report, it appears that the Society have printed, during the past year, twenty-nine thousand Bibles, and twenty-four thousand Testaments. The whole number circulated since its formation, is 231,552.

The Kentucky Society have printed 2,000 copies of the Scriptures from the plates sent them by this Society; and such is the demand, in the western parts of our country, that they are printing a second edition. Spanish Testaments have been sent to Buenos Ayres, and a new field has recently opened for the distribution of the Scriptures, in the same language, in other parts of South America, and in Louisiana. The Society have obtained the sanction and aid of the Secretary of the Navy in distributing the Scriptures through the United States Navy. Three thousand five hundred Bibles have been appropriated for this purpose; and 1600 of that number have been distributed to the petty officers and seamen. Thirty Auxiliary Societies have been added during the past year; making the whole number of Auxiliary Societies attached to the Parent Institution, two hundred and thirty-nine.

After the Report was read, several resolutions were unanimously passed, the last of which was as follows:

Resolved, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests: and that the Society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

On offering and seconding the several resolutions, each of the following gentlemen addressed the meeting: viz. Rev. Dr. STAUGHTON, of the Baptist Church, Philadelphia, JOHN GRISCOM, of the Society of Friends, N. Y. Rev. Mr.

FAIR, of the Presbyterian Church, try Valley, N. Y. Rev. Mr. BANGS, he Methodist Church, N. Y. Hon. T. IRVING, N. Y. Rev. Dr. RSE, New-Haven, Conn. Rev. J. MATTHEWS, of the Reformed Dutch ch, N. Y. and the Rev. JOHN SOMFIELD, of London.

here was a more full attendance on than on former anniversaries, and exercises were such as would an- the Christian to renewed exertion inculcating the Bible. Application ng been made, we understand, to gentlemen who addressed the meet- for copies of their speeches for ication, any remarks on them ld be unnecessary.

COLUMBIAN COLLEGE.

We understand that the acting members of the Baptist Board of Foreign Missions, in Philadelphia, have voted to loan TEN THOUSAND DOLLARS FROM THE MISSION FUNDS, to assist in the erection of the Columbian College, at Washington.

We regret to learn, that Mr. JOHN CAULDWELL, late Treasurer of the aforesaid Board, has resigned his office. He will, no doubt, be held in grateful remembrance for the upright, punctual, and regular manner with which he uniformly discharged its duties; and for other important services which he has cordially and gratuitously rendered to the Mission.

MISSIONARY CONTRIBUTIONS

received by the Treasurer of the American Baptist Board of Foreign Missions,

| | | \$ | str. |
|------------------------|---|----|-----------|
| 1. | | | |
| 21. | By sale of 7,500 6 per. et. Stock, | - | 8081,25 |
| 2. | By United States Interest, | - | 254,23 |
| | By New-York, do. | - | 30,00 |
| 5. | By J. B. Gilbert, Esq. Connecticut Foreign Mission Society, | - | 160,00 |
| 16. | By Rev. John Lamb, from Mrs. D. Terry, | - | 10,00 |
| | By do. do. Female Mite Society, Hoosack, | - | 15,17 |
| | By do. do. do. do. Egremont, | - | 6,00 |
| | By do. do. do. do. do. Nassau, | - | 14,35 |
| | By do. do. do. do. do. Adams, | - | 5,50 |
| | By do. do. do. do. do. Sandisfield, | - | 5,42 |
| | By do. do. do. do. do. Scodack | - | 22,00 |
| | By do. do. female friend, Staniford, Vermont, | - | 1,00 |
| | By do. do. a friend, Williamstown, Mass. | - | 1,50 |
| 19. | By John Conant, Esq. Manchester F. M. S. | - | 4,50 |
| | By do. do. Charitable Society, Manchester, | - | 10,46 |
| 25. | By H. Hill, Esq. Ransellaerville Association, Catskill, | - | 133,63 |
| | By Mrs. K. Hill, Female Mite Society, Catskill, | - | 22,00 |
| 28. | By D. Adams, Esq. Charleston, S. C. | - | 670,00 |
| JOHN CAULDWELL, Treas. | | | \$9386,01 |

amount of Monies received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 1, 1820, to July 1, 1821.

| | | | | | | | | | |
|---------|---|---|-------|--|--|--|--|--|--|
| 10. | | | | | | | | | |
| 20. | By Cash of Phineas Haskell, | - | 1,00 | | | | | | |
| 6. | do. from Dea. Levi Farwell, being a legacy from Miss Abigail Stone, | - | 25,00 | | | | | | |
| 15. | do. of Dea. Prince Snow, | - | 2,00 | | | | | | |
| 18. | do. of William Badger, | - | 1,00 | | | | | | |
| 6. | do. Attleborough Female Mite Society, per Mrs. Everett, | - | 16,02 | | | | | | |
| 19. | do. Female Cent Society, Haverhill, per Mrs. Batchelder, | - | 23,74 | | | | | | |
| | do. Baptist Female Society, Newburyport, per E. A. Emerson, | - | 3,00 | | | | | | |
| | do. from box kept in the vestry, Newburyport, | - | 4,80 | | | | | | |
| | do. part of a contribution, Newbu. | - | 2,89 | | | | | | |
| | do. from Capt. N. F. French, do. | - | 50 | | | | | | |
| | do. from J. Pillsbury, do. | - | 50 | | | | | | |
| | do. Mission box, per B. C. Grafton, | - | 3,50 | | | | | | |
| | do. Lyman Bap. Fem. Society, per R. Childs, Treas. | - | 31,90 | | | | | | |
| | do. Malden Bap. Fem. Mite Society, per M. Nelson, Sec. | - | 30,00 | | | | | | |
| | do. Salem Fem. Cent Society, per Mr. Bolles, | - | 67,75 | | | | | | |
| | do. Female Benevolent Society of Cambridge, and vicinity, | - | 60,00 | | | | | | |
| | do. Beverly Baptist Fem. Mite Society, per Mrs. Williams, | - | 31,12 | | | | | | |
| | do. Fem. Benevolent Society of New-ton and vicinity, per E. Miller, | - | 30,40 | | | | | | |
| | do. Mr. N. Potter, | - | 3,25 | | | | | | |
| Oct. 7. | do. John O'Brien, Esq. Brunswick, | - | 5,00 | | | | | | |
| | do. Warren Association, | - | 13,78 | | | | | | |
| 27. | do. 3 friends, Jacobus, per Esq. White, | - | 6,00 | | | | | | |
| 29. | do. from Bap. Church, Woburn, per Mr. Phippan, | - | 5,50 | | | | | | |

| | | |
|----------|---|---------|
| Nov. 16. | do. from Sullivan Jackson, - - - | 1,00 |
| 1821. | do. from Westfield Association, - - - | 5,12 |
| Jan. 9. | do. from E. Andrews, Jr. his note, 100,00 | |
| 22. | do. from Dr. Baldwin, as Executor to Mrs. Sparhawk, - - - - - | 1000,00 |
| Apr. 6. | do. John Parkhurst, - - - - - | 1,00 |
| | do. from a friend, - - - - - | 3,00 |
| | do. do. - - - - - | 1,00 |
| May 8. | do. from Boston Cent Society, by Miss Webb, - - - - - | 7,41 |
| 17. | do. from a friend, by Mr. Sharp, - - - | 1,00 |
| 31. | do. from Agents of the Am. Bap. Mag. profits of the Work, - - - | 500,00 |
| | do. from Mission box, at vestry of Bap. Meet. House, in Roxbury, - - | 5,51 |
| May 13. | Cash from Charlestown Bap. Fem. Missionary Soc. - - - - - | 43,43 |
| | do. from 1st Bap. Ch. & Soc. Boston, - | 43,00 |
| | do. from Bap. Ch. & Soc. Salem, - | 49,75 |
| | do. G. F. Davis, - - - - - | 1,00 |
| | do. Joel Briggs, - - - - - | 1,00 |
| | do. Bap. Ch. and Soc. Cambridge, - | 65,11 |
| | do. do. do. Mission box, do. - - - | 15,50 |
| | do. Mission box, Charlestown, by Mr. Dillaway, - - - - - | 2,43 |

| | | |
|---------|---|----------------|
| May 13. | do. from 11 annual subscribers, - - - | 11,00 |
| | do. from E. Nelson, Jr. - - - - - | 2,00 |
| | do. 3 friends, - - - - - | 2,00 |
| | do. Isaac Kimball, - - - - - | 2,00 |
| | do. James Loring, - - - - - | 2,00 |
| | do. David Seal, - - - - - | 2,00 |
| | do. from 3 ladies by Miss Webb, - - | 4,00 |
| | do. collected after Missionary So- cieties, at 1st Bap. Meeting House, - | 30,00 |
| June 7. | Cash from 2d Bap. Ch. and Soc. in Boston, per Dr. Baldwin, - - - | 94,79 |
| | Interest on Notes and Stock, - - - | 173,98 |
| | | 2075,00 |

E. LINCOLN, Treas.

N. E. Forty dollars were contributed to Rev. Mr. Churchill, by the Female Missionary Society, in part payment for his services; and contributions have generally been made to the various Missions, in aid of the Missionary Society, and the amounts have been accounted for in their settlements.

A vote of thanks was unanimously passed to the several Churches, societies and individuals, who have generously contributed to the funds of this society.

Poetry.

[As an account is given in this Number of the Dedication of the Asylum for the Deaf and Dumb, it may be gratifying to our readers to see a poetical effusion which was sent to the Superintendent the morning after the interesting service, and the Hymn which was sung on that occasion.]

ON THE REMOVAL OF THE DEAF AND DUMB TO THEIR NEW ASYLUM, ERECTED BY THE LIBERALITY OF THE GENERAL GOVERNMENT.

Mark viii. 31, 32.

"They bring unto him one that was deaf, and had an impediment in his speech; and looking up to heaven, he sighed and saith unto him, Ephphatha—that is, Be opened."

AS glad Columbia, o'er her land
Bent an exulting, matron glance,
She mark'd a pensive, mournful band,
Roam lonely o'er her fair expanse:
Outcast and sad of heart they seem'd,
As exiles on their native ground,
Captives where Freedom's banner gleam'd,
Heathen, amid the gospel's sound.

Their grief she asked with gentle tone,—
The tender zeal no answer gain'd:
Mute was the lip—the eye alone
Its orphan urgency retain'd.
Of him, the sinner's friend, she thought,
Who once a mortal burthen bore,
And when a saint's sufferer sought
His holy love's exhaustless store,
Beheld with pity's softened sigh
The ear that ruthless nature seal'd,
And breath'd, while fix'd on heaven his eye,
"Ephphatha," o'er the wo he heal'd.

A torturing thrill Columbia felt,
As to her side the strangers prest,
As to her feet they trembling knelt,
And voiceless urg'd their sad request,
To ransom the imprison'd mind,
To give the fetter'd thought its way,

And o'er the soul, diseas'd and blind,
Divinely pour a cleansing ray.

She led them to a healing tide,
She pointed to a glorious Sun,
And looking to their Saviour—sigh'd
"Ephphatha"—and the deed was done.

ORIGINAL HYMN,

Sung at the dedication of the Asylum for the Deaf and Dumb, at Hartford, Conn. May 22, 1821.

"For our light affliction, which is but for a moment,—worketh for us a far more exceeding and eternal weight of glory."—2d Corinthians, iv. 17.

WHAT though we hear not nature's voice,
Melodious through the verdant trees,
Majestic o'er the rolling floods,
Or soft'n'd in the whispering breeze.

What though the gentle tones of love
Unanswer'd,—or unnoticed flow,
Nor sorrow's broken accents move
Our minds to sympathetic woe;

P perchance the soul, by sounds of pain,
And words of error ne'er distress,
May from its silent sabbath gain
A fitness for the clime of rest—

P perchance the "light affliction" leads
From earth's alluring charms away,
Or moves with warmer zeal to seek
The glories of the "perfect day."

But who the raptur'd thrill can tell,
When from the lip its seal is given,
When the freed ear shall first essay
Its power amid the harp of Heaven?

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 5.

SEPTEMBER, 1821.

VOL. III.

Biography.

MEMOIRS OF BENJAMIN KEACH.

(Concluded from page 127.)

THESE sufferings in the cause of truth and righteousness did not intimidate Mr. Keach. Two years afterwards, 1666, he published a small Poem, entitled, *Zion in distress; or the groans of the true Protestant Church*. He says in the preface, "that he perceived Popery was ready to bud, and would, if God prevented not, spring up afresh in the land." Being greatly harassed by his persecutors, and no prospect of enjoying any thing like a quiet settlement in the work of the ministry, he resolved, as he had not accepted the pastoral office in any church, to remove to London, where he thought he should have greater opportunities to be useful. Accordingly he turned his effects into money, and with his wife and children left Buckinghamshire in 1668; but in his way thither the coach was beset with highwaymen, who compelled all the passengers to alight and robbed them of every thing of value. This afflictive circumstance must have been very trying to him and Mrs. K. as they were now with three children in a

strange place without money, and almost without any acquaintance in London. He however found friends who relieved his necessities, and also enabled him with the other passengers to bring an action against the county for the recovery of their loss: in which they were successful.

He had not been long in London before he was invited to settle with a congregation in the Borough, and in a few months after he undertook the pastoral office among them, and was solemnly ordained by imposition of hands in 1668, being then 28 years of age.

During four years after the settlement of Mr. Keach, they were obliged to meet from house to house, and though very careful to prevent being discovered, they were twice disturbed, and some of them indicted to appear at the Quarter Sessions.

In 1672, when the declaration of indulgence was published, they built a meeting-house at the corner of Stoney Lane, Horsly Down. It pleased God to give such success

to the ministry of Mr. Keach, that they soon increased so considerably that the place was frequently enlarged, till it became sufficiently capacious to contain nearly a thousand people.

From this period to the Revolution in 1688, Mr. Keach took a lively interest in every thing which related to the Protestant interest, and embraced every opportunity to expose the iniquitous scenes that were transacted for the introduction of Popery.

Mr. Keach was a very zealous baptist, and appears to have taken an active part in the general assemblies held in London in 1689, &c. He was requested by the Association to visit the baptized churches, in several parts of the kingdom, and to preach the gospel to them. In this journey he was accompanied by Mr. Benjamin Dennis, and it was attended with great success. His zeal for the baptist denomination appeared by writing in defence of it; by encouraging ministers who came to him from all parts of the kingdom; and by getting several meeting-houses erected for the worship of God.

In 1692, Mr. Keach was engaged in a controversy on the subject of baptism with the Rev. Mr. Burkit, rector of Milden in Suffolk, and the well-known author of the exposition of the New Testament.

The circumstances which led to this were as follows. Mr. John Tredwell, a baptist minister of Mr. Keach's acquaintance, was invited to take the care of a small congregation at *Lavingham*. This person was of unblemished life and conversation, and a very solid, useful preacher. Several persons being converted by his ministry and joining his church, Mr. Burkit, whose parish adjoined, was greatly offended, and warned his people against the dangerous principles and practices of this sect, and cast many unjust and uncharitable reflections both upon his neighbours and their

opinions. Mr. Tredwell, teeming the character of Burkit, wrote him a friendly persuading him to desist from his methods, so derogating to his character and reputation in the world; telling him he had sufficient ground from scripture for their practice, and that was not a likely way to truth. Mr. Tredwell brought him to friendly meetings in this he was disappointed. Burkit soon after came to a meeting-house when they assembled for public worship, accompanied with several of his followers, and demanded of him to hear the doctrines he had upon and called antisciptural. Tredwell surprised at such a sudden and tumultuous challenge, never agreed, that he should have liberty to assert and vindicate his opinions, provided he might have liberty to reply. Upon this Mr. Burkit with a short prayer, and for two hours discoursed upon baptism, and when he had parted with his company, giving Mr. Tredwell time to answer.

Soon after Mr. Burkit published the substance of this harangue entitled it, *An argumental practical discourse of infant baptism*. This was intermixed with several charges of the Baptists and uncharitable reflections cast upon them.

Mr. Tredwell on this applied to Mr. Keach, and requested him to undertake to answer it: which he soon after did, and entitled it, *Rector rectified and corrected*.

To this work Mr. Tredwell prefixed an Epistle addressed to Mr. Burkit, dated Preston Place 30, 1692, in which he mentioned the above circumstances, and also a charge which Mr. Burkit brought against him and the Baptists in general. "Since the general liberty (says Mr. Tredwell) is thought by the Anabaptists thinking then

et loose upon us, have dissimulated into several countenances, by persuading them to their first dedication to baptism, and to enter their way after the way of discipline of their teaching discerning myself, says Mr. Keach set up in our neighbourhood for making proselytes, baptizing them in a nasty pond, into which the filth of the stable occasionally fell out of which his deluded came forth with so much upon them, that they rather than creatures arising out of the bottomless pit, than candidly baptizing: and all this promiscuous multitude brought to the light of the sun."

It is really awful to reflect on the great wickedness from such a man. Mr. Burkit, in publishing untruth to the world. "It is true (says Mr. T.) that you regard your own reputation, keeping a good conscience: you ought to repent of our great rashness in asserting abominable falsehoods." To counteract the influence of slander, the following declaration was published. *A Certificate of the hands of several sober virtuous persons.* "Whereas Mr. Keach, of Milden, in the county of Norfolk, hath (in his late book *An argumentative and practical course of infant baptism*,) unjustly reproached the people of Anabaptists, and in particular John Tredwell (preaching God's word) declaring that John Tredwell hath lately at Boston, in the said county, baptized several persons in a horse-pond, into which of the adjacent stable overflowed, and that the people baptized in the said pond, came forth much mud and filthiness upon them, &c. We whose names are subscribed, do sol-

emnly certify and declare to the whole world, that those reports and assertions of the said Mr. Burkit are utterly and notoriously false; for we taking a strict view of the said pond and stable, find the dung or filth of the said stable runs the quite contrary way from the pond into the road.

"Moreover we solemnly certify and declare, that the persons baptized in the said pond, came forth without the least speck or spot of dirt upon their clothes, the water being clean. In witness whereof, we have set our hands this 3d day of May, 1692.

Baptists.

JOHN TYRIL, Sen. Gent.
SAMUEL DENNY.
THOMAS CABLE.
WILLIAM STEWARD.
THOMAS WELE.

Not Baptists.

WILLIAM BROWN.
DAVID SAKE, Jun.
THOMAS GAME.
WILLIAM BORAM.
THOMAS BOSS.
JOHN NOBLE.

Notwithstanding the various labours in which Mr. Keach engaged, he was of a very weak constitution and often afflicted. He was at one time so ill, in 1689, as to be given over by the physicians, and several of the ministers and his relations had taken leave of him, as a dying man past all hopes of recovery. "But (says Crosby) the Rev. Mr. Hansard Knollys seeing his dying friend and brother in the gospel near to all appearance expiring; betook himself to prayer, and in an earnest and very extraordinary manner, begged that God would spare him and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, "Brother Keach, I shall be in heaven before you," and quickly after left him. So remarkable was the answer of God to this good man's prayer, that I cannot omit it, though it may be discredited by some, there are yet living incontestable evidences of the fact. For Mr. Keach recovered of that illness and lived

just fifteen years afterwards: and then it pleased God to visit him with that short sickness which put an end to his life."

During this illness he had many friends with him, but the violence of his distemper soon deprived them of the expectation of his life. When he was very near his end, Mr. Joseph Stennett was sent for; but when he came Mr. Keach was not able to say much to him, excepting desiring him to preach his funeral sermon from 1 Tim. i. 12. *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* During his illness he manifested extraordinary patience and resignation to the divine will, and with much composure told his wife that he had recommended her to a better husband, the Lord Jesus Christ; and exhorted his children to live in love, peace, and unity, and in a steadfast adherence to Christ and his ways. A little before his death, his eldest daughter, who was one of the people called Quakers, came to see him, with whom he endeavoured to converse, and manifested a great eagerness and desire to speak with her, but his speech failing prevented him. He died July 18, 1704, about 11 o'clock in the morning, and in the 64th year of his age. On the following Friday his remains were taken from his meeting house at the corner of Stoney-lane, to the Baptist burying ground in the Park Southwark. A very large auditory was collected to hear his funeral sermon, but the illness of Mr. Stennett prevented him from preaching it, till some time afterwards. The sermon was not printed, though he was strongly solicited to do it.

Mr. Keach had been twice married. His first wife was a Miss Jane Grove, of Winslow, in Buckinghamshire, "a woman of great piety and prudence," to which *might have been added, great affection and fortitude,* which she

manifested when her husband was set in the pillory, by standing by him and defending the cause for which he suffered. This good woman died October 1670, in the 31st year of her age. This was a very great affliction to him, as she was a very tender and loving wife, and had been his companion in sufferings ten years. The extraordinary affection which he bore to her memory was manifested by his writing a poem on the occasion of her death, which he entitled, *A Pillar set up, assigning as his reason the example of Jacob, And Rachel died and was buried, and Jacob set up a pillar on her grave, that is the pillar of Rachel's grave unto this day.* In this he gave her a very high character, commending her zeal for the truth, sincerity in religion, uncommon love to the saints, and her great contentment in whatsoever condition of life God was pleased to place her. He particularly mentions how great an help and comfort she was to him in his suffering for the cause of Christ, visiting him while in prison, and taking all possible care of him, and encouraging him to go on, counting it an honour done them both, in that they were called to suffer for the sake of Christ. She was of an heavenly conversation, her discourse savoury, and for the most part about spiritual things, seeking the good of those she talked with; and in this she was so successful, that many have acknowledged that they were indebted to her conversation for their conversion to God. As Mr. Keach published this account of her that her example might be imitated by others, for the same reason we have thought it worth transcribing.

After being a widower about two years, he married again. This union was much to his comfort, as they lived together in great affection 32 years.

"To collect every particular transaction (says Crosby) of this worthy minister's life, cannot be

expected at such a distance of time ; nay, even to collect all that was excellent and imitable in him is too great a task to be now undertaken. I shall only observe that he was a person of great integrity of soul ; a Nathaniel indeed ; his conversation not frothy and vain, but serious without being morose or sullen. He began to be religious early, and continued faithful to the last. He was not shocked by the fury of his persecutors, though he suffered so much from them for the cause of Christ. Preaching the gospel was the pleasure of his soul, and his heart was so engaged in the work of the ministry, that from the time of his first appearing in public, to the end of his days, his life was one continued scene of labour and toil. His great study and constant preaching exhausted his animal spirits, and enfeebled his strength, yet to the last he discovered a becoming zeal against the errors of the day ; his soul was too great to recede from any truth that he owned, either from the frowns or flatteries of the most eminent. He discharged the duties of his pastoral office with unwearied diligence, by preaching in season and out of season, visiting those under his charge, encouraging the serious, defending the great truths of the gospel, and setting them in the clearest light. How low would he stoop for the sake of peace ! and how would he bear the infirmities of his weak brethren ! that such as would not be wrought upon by the strength of reason, might be melted by his condescension and good nature. He was prudent as well as peaceable ; would forgive and forget injuries, being charitable as well as courteous. He was not addicted to utter hard censures of such as differed from him in less matters, but had a love for all saints, and constantly exercised himself in this, to keep a conscience void of offence towards God and towards man. *He shewed an unwearied endeavour to re-*

cover the decayed power of religion, for he lived what he preached, and it pleased God so to succeed his endeavours, that I doubt not but some yet living may call him their father, whom he hath begotten through the gospel. He affected no unusual tones, nor indecent gestures in his preaching, his style was strong and masculine. He generally used notes, especially in the latter part of his life ; and if his sermons had not the embellishments of language, which some boast of, they had this peculiar advantage to be full of solid divinity ; which is a much better character for pulpit discourses, than to say they are full of pompous eloquence and flights of wit. It was none of the least of his excellent qualifications for the ministerial work, that he *knew how to behave himself in the house of God* in regard of the exercise of that discipline which is so necessary to a christian society. With patience and meekness, with gravity and prudence, with impartiality and faithfulness, did he demean himself in his congregation ; and with great prudence did he manage all their affairs upon all occasions.

In his family he was very exemplary, encouraging the first appearances of piety, and constantly instructing them in the things of God, and putting them in mind of the concerns of their souls, praying with and for them. He was a very affectionate husband, a tender father, a prudent master, and a constant and grateful friend. He was naturally of a good disposition, and generally pleasant and cheerful in conversation. The vivacity of his temper sometimes exposed him to sharp and sudden fits of anger, which occasioned no small uneasiness to himself, as well as those who had given him any provocation ; but those fits were but for a short continuance, and so the trouble occasioned by them was soon over : and the goodness and tender-

ness of his nature was such as afterwards made amends to those who had fallen under his resentment. Besides, if his natural passion, at any time, so far transported him, as to cause him to speak any rash or offensive words, he was presently recovered; and would with the greatest humility and frankness retract what he had said; and thereby discovered that not the least degree of prejudice remained in his breast.

Notwithstanding the arduous labours of Mr. Keach as a pastor, he was also considerably distinguished as a *writer*. He was the Author of more than forty publications of different kinds and sizes. *KEACH ON SCRIPTURE METAPHORS*, 2 vols. folio, was first printed in 1682. This interesting work has within a few years been reprinted by the London booksellers.

Ivimey's History of the English Baptists, Vol. II.

Religious Communications.

For the American Baptist Magazine.

CRITERION OF RELIGIOUS TRUTH.

Isaiah, viii. 20.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

SUCH was the rule, by which the men of Isaiah's time were to direct their religious inquiries. That portion of the Scriptures, which they possessed, was to be used as their standard of religious truth and duty.

By the spirit of this maxim, religious investigations in the present day must be conducted.

In our inquiries, we need a standard; if for no other reason, yet on account of the importance of our believing the *truth*. Whether we believe the *truth*, in opposition to error; whether we believe the *pure*, and the *whole* truth, in opposition to defective representations of it, can, by no means, be a matter of indifference. If our belief on religious subjects had no influence upon our feelings and conduct, error would be less guilty. But this can scarcely be expected. If our speculative views on religious subjects be *essentially wrong*, our feelings and

conduct in regard to religion, will be also wrong.

It is all important, that we believe the *truth*. It is of equal importance, that we have a standard, by which we may ascertain, beyond a doubt, what is really true in matters pertaining to religion. Without such a standard, mere conjectures might pass for truth, as well as the most sober deductions. And a man, who is duly sensible of the weakness of human understanding, and of the deceitfulness of the human heart, would be very unwilling to abide even by the sober decisions of his reason, unless there were some standard, of unquestionable authority, by which he might test those decisions.

Is there, we now ask, such a standard, by which we may try whatever is proposed to our belief; and from which there is no appeal? We answer, Yes. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Holy Scriptures are a standard and the only infallible standard in matters of religious faith and reli-

uty. On every religious this question must decide, saith the Scripture," fairly and impartially interpreted?

Why we must look upon the Scriptures, it is said, Because they are the Word of God. The arguments establish this last assertion, many and so various, that a statement of them cannot be made in a short essay. Suffice it, that the objections which have been made against the Bible, have been exposed as disingenuous, or as specious sophisms; and that now, after a lapse of sixteen centuries, and after a constant examination and opposition during these 1800 years, its purity shines with a brighter, bolder, and more convincing evidence than ever.

Holy Scriptures then are of decisive authority in matters of religious nature.

By this rule, *two inferences which may serve as guides in our pursuit after religious truth. The first appeal must be simply to the Scriptures, then, mere human authority is of no avail.*

Should we abandon our faith, and be guided by men, who may be fickle as the wind? However excellent, are yet fallible; however cultivated their understandings, they yet are liable to the influence of prepossession; they may even undesignedly, make a wrong decision. There is no other appeal, except in implicitly trusting to the word of God. However much we may revere any men, however worthy of our confidence, they may be on other subjects yet possess not sufficient authority to decide, of themselves, what we ought to believe in concerning religion.

It will not be suspected of dishonouring human science; on the contrary, we would do all in our power to promote it, especially in those cases where we are called of God to min-

ister at his altar. Yet it must be said, that mere human authority is of no avail in these concerns. Let this authority bring forward its decisions; these decisions must themselves be tried by a higher standard. Let the world unite in bowing down to this authority, and let but a single man examine its decisions, and perceive that they disagree with the infallible standard—that a single man must humbly and calmly say, What is the world—that I should withstand God? The Bible alone must be our directory in religious concerns.

But while we guard against the extreme of bowing down to human authority, it is necessary also, to guard against the other extreme.

Men are not to be our standard; but the labours and opinions of those whom God has raised up must not be despised. God has raised up eminent lights in the church; it becomes us thankfully to acknowledge his goodness, and to derive from it all possible advantage. But we must not follow every step they have taken, and because they have taken it; but before stepping, we must ask, What is his direction, who is the light of the world? Thus while we derive benefit from the twinkling of these inferior lights, we are guided chiefly by the Sun of Righteousness.

Our second inference is, If our final appeal must be simply to the Scriptures, then whatever by fair interpretation is found inculcated by them, must be believed; and that, because it is found in the Scriptures.

This inference unfolds several particular maxims in regard to our religious inquiries.

The supposed reasonableness or unreasonableness of any sentiment, must not be the ground of accepting or rejecting it. That is, if any sentiment is proposed to our belief, we must not ask, does it appear reasonable; but, is it taught in the Scriptures?

We say the supposed reasonable-

ness or unreasonableness. For a sentiment may appear to us unreasonable, while yet it is consistent with the highest reason. We are finite beings, and may not be able to see all the bearings of a particular subject. If we were exalted to unclouded light, we might wonder not only at our present contracted views, but also at our forwardness and presumption in pronouncing it unreasonable.

Again, the sentiment may be quite *above or beyond* our reason; and thus from its very nature, we cannot, apart from revelation, decide respecting it. In order to our being able rightly to decide, whether a doctrine is unreasonable, it must be within the compass of our reason; otherwise, it is out of our reach; and of course the more beyond our reason it is, the more incapable we are of deciding, whether it is reasonable or not. If then on such subjects, God has made certain declarations, it becomes us implicitly to submit and adore.

Must we then not exercise our reason in religious inquiries? Most certainly we must. But what is the province of reason? Surely not, after having found a certain sentiment in the Bible, to ask, is that sentiment agreeable to our previous apprehensions? Our duty rather is, to correct our previous apprehensions; or perhaps more properly, our misapprehensions, by what we find in the Scriptures. The province of reason, in our religious inquiries, has this extent. Here is a book, purporting to be a revelation from heaven: now, by our rational powers, we must examine the evidences of its being the word of God. When we are satisfied, it is the word of God, our reason must again be exercised to ascertain what it declares, to determine what is the *meaning of its instructions*. After we have ascertained, this book is a revelation from heaven, and have discovered the meaning of its declarations, by the exercise of our rea-

son, we must stop. Going beyond this, is, in fact, renouncing the Bible, as a standard, and putting our finite reason in its place.

Since whatever the Scriptures declare, must be received, it appears, that our not being able to *comprehend* a doctrine, is no objection against its truth.

It may be beyond our comprehension, and yet be true. If *we* cannot comprehend it, perhaps superior intelligences can. Has God declared it? Then, let it be believed.

If in religious doctrines, we may reject what we cannot comprehend, we are establishing a principle, which would put a stop to all knowledge. What is there in the whole compass of creation, that we can comprehend? Shall we then become universal skeptics, and not believe any thing? In the inferior works of God, are things beyond our comprehension; shall we be surprised, if, when he is communicating instruction respecting himself, and his nobler works, things shall be revealed, which our minds cannot fathom?

It also appears, that *our not being able clearly to point out the consistency* between two doctrines, is no objection against the truth of either.

Does the Bible teach each of them? Let that suffice.

Perhaps in the view of superior beings, they may be as clear, as the plainest axioms are in ours. A demand for a reconciliation of the two doctrines, may be needless; there may be no contradiction between them. Take, for instance, the doctrine of divine and human agency. Does the Bible teach, that man is a perfectly free agent, accountable for all his feelings and conduct? I believe it. Does the Bible declare, that God exercises an agency over the minds and hearts of men? I believe it. If told, I cannot rationally believe both these declarations, and that I ought to see them reconciled; I ask the objector, first to point out where the inconsistency is; and if no inconsistency can be proved, I

need not be concerned about reconciling them, before they are admitted as objects of belief. "What saith the scripture?" must be my simple inquiry. My not being able fully to reconcile them, must not prevent me from saying, with an apostle, "*Work out your salvation with fear and trembling, for it is God, which worketh in you to will and to do, of his good pleasure.*"

Once more, if we must believe, whatever the scriptures teach, then *the frequency, or infrequency, with which any sentiment occurs*, must have no influence at all on our belief.

To decide, whether a sentiment is true or false, we must not inquire, *how many times* it is declared in the word of God? but does Scripture, fairly interpreted, declare it *at all*? A declaration once made by Jehovah, calls as really for our belief, as a declaration a thousand times repeated: because, every word of his is unquestionable truth. Our confidence in the Bible rests on the *veracity* of God—let him only once make a declaration, his very character stamps it as infallible truth. Even in our common concerns, when a man of undoubted veracity, makes an assertion, in order to obtain our belief, we do not demand him to repeat it in all companies, and on all occasions. His very character causes us to confide in his assertion.

The foregoing remarks unfold and confirm maxims, which may be profitable in our religious inquiries. In this age, when so much is said, and so many conflicting representations are made, respecting religious concerns, no man can pass through life, innocently and safely, without making the Bible, "the man of his counsel." In regard, then, to all religious books, and religious sentiments, let us refer simply "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

For the Am. Bap. Mag.

ON ASSURANCE.

In the mere contemplation of grandeur and opulence, the mind is sensible of an active excitement. The lively emotions which it feels, are not the less perceptible because they may happen to be fixed to no distinct object. Let a man of ordinary apprehensions be suddenly transported to some elevation which gives an extensive view of the surrounding country; let him see at one glance the improvements which the arts of civilized life have thrown over the prospect; in one part agriculture is pouring its varied satisfactions upon the earnest avidity of the husbandman; in another, the smile of cities, and the sanguine visage of industry meet his eye. Cold must be his heart if it be not moved at the sight of that which impels in its course the enjoyments and hopes dear to man. But his sensations would be very different, if in the midst of his deliberate view, some indubitable intelligencer could interpose an assurance that a large portion of the wealth and splendour on which his attention lingered, was his own by an unalienable title, that he was known and acknowledged as proprietor of most that was included in that rich and happy district, that the time was near when he should enter upon the possession of his inheritance, and that his actual joys should far exceed all his anticipations. In the light of this illustration we may perceive the superior benefits of Christian assurance. It may kindle a warmth of feeling in our hearts to view the transcendent glories of religion, which illuminate the prospects of others, and though we can assert no claim of personal inheritance, we may be filled with admiration at a felicity which some must enjoy. But how must it change our feelings, when we survey with an eye that cannot deceive us, an approaching glory which will dispel in a moment all

the gloom of our ignorance, will preclude the possibility of future sorrow, and shed the transport of ineffable bliss on an endless duration of our being!

A defective assurance should be regarded by us as a deep affliction. Without a confidence of personal interest, the promises of the Gospel have no expression or delight; since whatever they speak, and whatever they certify, will be devoid of meaning to us. It would only serve to exasperate the agony of our despair to view scenes upon which we could not expect to enter, and to read the history of consolations of which we could not taste. Many imagine that the position which they occupy betwixt exulting confidence and rending despair, is an intermediate point happily selected, and therefore to be strictly maintained. The presumption that would arrogate merit, and the despondency that would paralyze exertion, they think wholly excluded from their secure mediocrity of religious standing. They accordingly never view it as an evil that they fall so short of the realizing apprehensions which belong to the more matured exercises of Christian experience, but console themselves under the absence of such apprehensions, with the fancied prudence that they have exercised in taking their stand upon middle ground. So long as they can deem it wise to live under the dim twilight of an imperfect persuasion, it is quite obvious that no steps will be taken towards the effulgence of clearer manifestations. Error is never more confirmed than when, by the aid of false reasoning, it assumes the appearance of caution and wisdom. But could they be convinced that their favourite position is untenable upon any scripture principles, that every defect in the measure of their assurance is an affliction to be deprecated, and not a privilege to be sought, they might be conducted into a way of hopeful diligence and activity.

And what can lead them directly to such a conviction? An alarming consideration that the simple lustre and benignity of the vine promises do not fall within the compass of their imaginary To bring them to the test, we select any of the promises of future blessedness. "The right shall shine as the brightness of the firmament," but they are in certain that they are righteous; the promise therefore has no efficacy to them. "They shall mine," saith the Lord, "in the day when I make up my jewels." The characters in question are far from any consistent evidence that they are jewels; the declaration, therefore, passes over them without an impression, a torrent over the rock. They shall come to be glorified saints, and admired in them they believe; but are they saints, do they believe? Should the same applications be made throughout the extent of those promises, we should see that they receive their sweets only to the heart, and are not vigorated with the requisite evidence of its own witness.

The advocates of experiential religion do an injury to the religion which they espouse, when by injudicious concessions they give to the full extent the claims of those who bring little else than their doubts to prove their fitness for salvation, and urge little else than their uncertainty about all relative to authenticate their profession. The enemies of the Gospel are very plausibly aware, that it is to throw off the restraints of the religion which only bewilders them in the mazes of uncertainty, and gives nothing positive and definite, which makes it a virtue to doubt, and its own representations, and unveils to its adherents a gloomy gregate of suspense and unavailing care. A well meaning but unwise policy has led many into the

we would now expose. They are consulted by the doubtful the weak, and instead of giving the proper remedy to disease, have strengthened it by improper prescriptions. Their physical emollients imparting a partial alleviation, have not affected the source of the existing illness. An imperfect assurance is a mental disease, and cannot find a cure in that which rather cherishes and countenances it. For labouring under the influence of spiritual debility, to be inclined that their case is by no means incompatible with a gracious regenerate state, that whatever be the certainty of salvation by its own admirable provisions, application of these provisions to individuals may be involved in no doubt, that the want of confidence should not be the source of uneasiness, and that many who have lived and died genuine Christians without being previously assured of the felicity to which they are destined—by such a representation as this, security is added to doubt, and that vacillating religion which should have been regarded as incidental only to the infancy of grace, or to its decline, is made to appear either meritorious or inoffensive. It will be alleged in extenuation of what we here condemn, that the scruples of weak consciences require a tender and delicate treatment, and that it would be unwise to impose the severe restraints of religion upon their feeble and afflicted spirits. The want of feeling and tenderness we never disallow, and as little will we be disposed to resort to the use of a harshness not required by the word of God—but we think that the right way is the best, and that the kindest remedy for any malady is that which will produce the earliest cure. Mistaken lenity becomes severity at the end, and leads to dis-

astrous results. The injury done to religion itself, by the encouragement of doubt, is far greater than that which any of its wavering adherents could ever sustain, by having enforced upon them its just demands. But we contend that so far from being injurious, it is the only security from ruinous delusions to bring every man's experience to the proper test. The sooner the votaries of deception are driven from their spurious faith the better, and though it may disquiet them to be suddenly roused from their long repose of error, the trouble may prove seasonable and salutary.

The perseverance of the saints will be divested of its consolations without the assuring testimony of a renewed nature. To the lovers of divine truth, the doctrine which asserts beyond all contradiction, the ultimate safety of the righteous, has ever been the source of clear and consistent satisfactions. That it should have been revealed with a lustre so bright and convincing, is an evidence of the benevolent designs of the Spirit to refresh and cheer our weary souls in their pilgrimage. But it will be obvious that without assurance, perseverance is nothing. Our continuation in a particular way can only be the occasion of joy, when we know that it is the right way. Hence there is a manifest want of integrity in the creed of those who maintain perseverance, and deny the necessity of assurance. The doctrine of election equally needs the decisive voice of personal assurance to confer an import of peace and delight on him who believes it. This doctrine in the mouth of one who has attained no certainty as to his own salvation, is utterly without meaning. To such an one it is an impious intrusion into a sacred province, an abuse of holy terms, an arrogant assumption of another's right to act upon any statements of this doctrine. God has wisely drawn a veil over all the distinct

tions which election makes in the present lot of man. He has opened his secret volume to none living. The mysterious roll hides from mortal apprehension the diversities in the fates of men. That there is such an arrangement in his wise and holy counsels, He has left only to one class of people to know, and this knowledge to be acquired only in one way. The class to which this mystery is developed are his own people, and the method of disclosure the assurance of indwelling grace. As they are the only legitimate heirs of this doctrine, no other class has a right to it, because no other can make a proper use of it. They who enjoy this transporting heritage through the medium of an individual confidence, that they have passed from death unto life, will never pervert the doctrine. They can never contemplate its merciful provisions, without hearing the echo of holiness to the Lord, which resounds from its every feature. To them it is the pledge of felicity, and the motive to sanctification. It clears up all the intricate conduct of Providence, and pours its streams of glory along the glowing regions of immortality.

The course of Christian duty often lies through trying acts of self-denial and sacrifices of secular interest. It requires that we esteem the reproach of Christ greater riches than the treasures of the world, that we enter, undismayed, the furnace of affliction, that we stand ready to brave the frowns of the world, and the derisions of ungodly men, that we resolutely withstand the formidable array which our spiritual foes will set in order against us, and finally that we go down fearlessly into the dark valley of the shadow of death, and there grapple with hideous forms of dissolution. Where will be our sufficiency for these things, unless we have respect to the recompense of the reward? and how can this

grand remuneration comfort us, without the firm persuasion of the Saviour's love?

One of the constituent parts of vital religion, is experience. This is the sensible result of a divine operation in our hearts. It causes a general movement in our dormant faculties. It is the reduction of theory into fact, the change of opinion into impulse, the improvement of speculation into reality. It is a new consent among the jarring attributes of the soul, a perception sublime and vigorous, of heavenly things. It is the image which the word impresses upon the yielding heart, and is so vivid in the light which it conveys to the mind, that it must be difficult for any one to remain unconscious of its quickening energy. The connexion between such experience, and a happy assurance of soul, cannot escape even a superficial observer. For it is in experience that religion speaks within us. Here it has the voice of words, and the struggle of an earnest passion; it rolls back the tide of the affections, and forms new distinctions for the mental eye. And it might become matter of much astonishment to us, that such lively actings could take place in a soul which still remained insensible of the inward commotion. Strange would it appear that the flesh and spirit should be at war with each other, and we not aware of the strife; that the heart should pant for the streams of salvation, and we remain insensible of the thirst, and that self-abhorrence should lay us in the dust, and we feel not the lowliness of the position.

It must be carefully noted from what we have advanced, that assurance has its proper measure. It rises no higher than its fountain, but ought always to rise as high as that. The source of all proper confidence, is found in the preparation and sanctity of the heart. The progress of grace in the heart should be attended with a proportionate

station of assurance. The heavenly minded we are, the decisive must become our stations of approaching glory. I fear, assume the style of believers, whilst they come fully short in personal holiness. They vainly imagine, that they take an elevated standard of confidence, that they must wear a right frame; and by frequent assertions of their fictitious piety, bring themselves to believe that they affirm must be true. The illustration which we have just heard, I believe to be correct, that the actual absence of godly emotions without the only proper source of assurance, and that the stream cannot flow higher than the fountain, then renders to the kingdom of heaven are awfully deceived. They are indeed expected to alter their course, by standing on the ground of positiveness, but they must remember, that

we pilgrims still, though perch'd on Alps."

ear with delight, the positive testimony of one whose life has been formed upon a heavenly rule, who stands as high in the manifestation of his graces, as in the air of his holiness. We need the aid of grace to endure the affirmation on his lips, whilst we discover correspondence betwixt his life and words. But it is more than enough to listen to the idle prattlers, those who are strenuous only in words, who demand credit to their professions of meetness for heaven, they are sensual and devilish, who flutter in the brightest plumes of profession, but never soar to a sinister end, or a treacherous dissimulation. These sturdy hypocrites of a pious name, have discredited upon the subject of holiness, and have made it rather dangerous for those who have a warfare to claim to the character to be known.

ly, Of all privileges, that unconsidered is the highest. It

confers the proper finish on the believer's character. It brings the largest portion of heaven into the soul; it forms a support to the rectitude of the mind, and ennobles it with a holy ambition. It is a state of pious wealth which could not be augmented if the world were added to it, nor lessened if the world were gone.

Geophiles.

MR. WARD'S SPEECH.

THE annual meeting of the Wesleyan Missionary Society in England, on the 30th of May last, was holden at City road Chapel, Colonel SANDYS in the chair.

After several impressive speeches had been delivered,

Colonel SANDYS, the Chairman, said, I wish to bear my testimony to all the statements just made; and I am happy to see here the Rev. Mr. Ward, (a Baptist Missionary from Serampore,) who will, I have no doubt, give you some further information on this subject.

The Rev. W. WARD of Serampore said, I feel great gratification, Colonel, in meeting you here to day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than twenty years,) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings

born into our world, vegetating for a few days, and then merging into eternity! and every thirty years this awful scene renewed, without hope and without God in the world? This is perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast, for a few moments, the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man; but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others: but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger, which the government at home and the civil authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest resolution the East India Government passed, was, that they would never touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but because they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, as Missionaries, we

were received with a frown yet, for hospitality and friendship and every thing else that is dignified India will bear a comparison with any country in the world. As Missionaries, we were considered as enemies; and it was supposed the prosperity of India depended upon our being excluded. The distance too was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of Missionaries who went out at the same time with myself, half are gone, their everlasting reward. The after-cargo of Missionaries, so long ago been taken to their heavenly home, and only two remain. Their great impediment to our progress was, the languages of India. The slaves in the West Indies taught the English, or the European languages; along the Western coast of Africa too, many are taught the English language, and your access to them is of course easy. In India there were no fewer than 150 dialects derived from the Sanskrit alone. In America, the greatest objection had been, that the language of a single tribe was difficult; in India we had twice the number of languages to acquire that prevailed in the whole of America. It was to be done by plain men, of whom had not been in the country accustomed to the study of languages. But, blessed be God, a man can mix with that people without acquiring their language. In addition to all these, we were prejudiced of the natives themselves. To convey to you any idea of this is exceedingly difficult; but yet I form some opinion of it from a circumstance, that if our king, GEORGE THE FOURTH, were to go to that country, and the hem of his robe should happen to touch the food of an Indian, he would throw it away if he were dying of hunger, and would consider it defiled by the touch of the Englishman in the empire. How then

is that such men can be to sit with Europeans at table? This difficulty exerts all force in India, and no more. Another difficulty, and no less too, was the ignorance of the natives. When we address the Hindoos we have a conscience to satisfy, and you know the result well,—but they have not a conscience in their

In no Hindoo book or custom have I found any allusion to it. Besides this, there are a great number of expressions of which the Hindoos are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or some of his other deities. Talk to him about heaven, and he thinks you are talking about one of the heavens of his gods. Talk to him about a future state, and he thinks you are talking about a reward or a punishment. But in the superstitions of the Hindoos, we have a formidable obstacle.

Mr. WARD (said Mr. WARD) can show you the martyrs every day, of those who sacrifice themselves on the funeral pyres of their husbands. Now if even women go to these lengths, this is a people to all human appliances invulnerable, and to whom nothing can be gained. This has been the case with the Europeans as justly formidable as we have said, "What! will they suffer themselves to be burnt in the air by means of the integuments of their ill women, who thus sacrifice themselves on the funeral pyres of their husbands, or desecrate themselves in the Ganges, before they renounce this superstition to embrace Christianity?

the feeling of our country on the subject, and our obstinacy treated with derision and

But the caste exceeds all mentioned; by this they are divided into different societies with mutual enmities, and there is no possibility of these intermixing with Europeans without breaking caste.

Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. This has always been considered as a fatal stroke, and the Christian Missionary feels it in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came and said to me, "I do not want to return to caste, I do not want to return to Hindooism, but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.—With all this accumulation of difficulties we had to attempt the conversion of this country. Our own government, the European natives of India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable." There were indeed a few good men in Calcutta, who were labouring for the conversion of souls there; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that if, in that part of the world, (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any part of the world where

ever—But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air. The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government schools for the instruction of the natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before. Every voice cheers the Missionaries as they enter. Of our own countrymen I scarcely know one individual who opposes us: on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in various languages of India. There is a Calcutta School Book Society, and a Hindoo College; the natives themselves are teaching and educating, for the very purpose of becoming preachers of the everlasting Gospel: and then the distance of 15 thousand miles is subdued and suspended, by God's raising up, to become Missionaries to their countrymen, the natives themselves who are inured to the climate and familiar with all their manners. The languages of India are now subdued; and the holy Scriptures, or parts of them at least, with a number of tracts, have already been translated and circulated in 25 languages of the country. The *prejudices* of the natives have been overcome:—as one proof of this, I can state, that when I left Serampore a deputation had come from a

village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them and afford them some instructions as to the manner of conducting their school. There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime. These schools are now so common in India, that there is scarcely a town or even a village that has not one. The ignorance also of the natives has been overcome; we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions, and embraced the faith of Christianity. And now, I confess, my Christian brethren, that, though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a Society for which I feel the highest respect, as there are no persons who come forward with more ardent zeal than they do in the work of the Lord, and in the promotion of the great cause of missions. The Wesleyan Missionaries yield to none in love to their Saviour, which is so essentially necessary to keep alive the missionary flame. Another thing I would just mention concerning them, and that is,—they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence; and blessed be his holy name, that influence is not withheld.—But before I close, there is another observation which I would make. I have lately come from the Continent of America, in which there is at present a great out-pouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places,

a great degree of divine influence has been experienced. In the town of Hartford, I was informed, that there were not fewer than a thousand persons under the most serious impressions respecting their everlasting welfare. If these things be done in America, if God is pleased to pour out his Holy Spirit there, (and we want nothing else,) and

this work go on as it has done, the whole world will soon be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the throne of grace, and *then shall the earth yield her increase, and God, even our own God, shall give us his blessing.*

[London Bap. Mag.]

Missionary Intelligence.

REPORT OF THE BAPTIST BOARD FOR FOREIGN AND DOMESTIC MISSIONS.

INSTRUCTED by the General Convention, and gratified with the return of an opportunity for communicating intelligence relative to the augmentation of the kingdom of the Son of God, the Board of Managers present to their Constituents, to the Associations, and to the Mission and Education Societies of the Baptist denomination; and to the public at large, in the United States, their Annual Address. For the success which may have attended any of their endeavours, they offer the sacrifice of praise to the Redeemer's name. Under every anxiety, they desire to rely on his promises, while, encouraged by His gracious support, and the affectionate concurrence of the venerable body they represent, they pursue the course which the providence of God and the fields of missionary labour shall develop.

The first attempt of the Convention, at their meeting in May, 1814, was the establishing of a mission in the Burman empire. The history of its progress during preceding years has been faithfully exhibited. The journals of Mr. Judson have been read with more than ordinary interest. They have exhibited the principles which the Burmans entertain, the specious manner in

which they defend their long received errors, and the way in which a faithful missionary must proceed, to expose and confound them. Some of the chief embarrassments which the brethren in Rangoon have experienced, have arisen from the accession to the throne of Burmah of a sovereign who, unlike his predecessor, has discovered himself a zealous friend of the insatuated priesthood and idolatrous religion of the country. The impression made on the populace by the proceedings of the priests of Gaudama, in regilding their temples, and menacing all opposition to their sentiments, was such as to produce general alarm. Inquirers no longer visited the *zayat* Mr. Judson had erected, and the prospect of usefulness seemed on the eve of vanishing. With a prudence which the Board cannot but commend, and with a resolution which, unsupported by the principles of the gospel, must have failed, the brethren resolved on visiting the emperor in person, and soliciting to teach in his dominions the doctrine of Christ. The distance up the Irrawady was considerable, and part of the passage infested with robbers and assassins. They however attempted the jour-

ney, having made "the Lord their refuge," and arrived in safety at Ummerapoora. They were struck with its magnificence; but, like Paul at Athens, were afflicted on seeing "the city wholly given to idolatry." In the exercise of the influence which their residence in Rangoon had procured them, with their well selected presents prepared, and relying on the good providence of the King of nations, they attempted and obtained an interview with the Burman emperor. The hopes which were raised by the manner in which the "golden head" first addressed them were soon prostrated, and they had to leave the palace, with the assurance that their instructions were not wanted in Burmah. The brethren becoming convinced that other attempts would, at least for the present, be found unavailing, descended the river, adoring the Power whose footsteps are not known, and assured, nevertheless, of the ultimate triumph of the kingdom of their Lord: for, "why do the heathen rage, and the people imagine a vain thing?" why do "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us? He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In view of a scene like this, the primitive disciples offered the prayer, and we are encouraged to adopt it: "And now, Lord, grant unto thy servants that with all boldness they may speak thy word."

Uncertain whether their continuing at Rangoon were at all practicable, and desirous of securing a place of retreat in case of their being ordered from Burmah, it was judged expedient that Mr. Colman and wife should visit the people of Arracan. Here the labours of the Serampore missionaries had already been blessed. The language of

the Arracanese differs little from the Burman, and the contiguity of the country to Burmah inspired the hope that, under the protection of the East India Company, they might still be able to make an impression on the country they might be constrained to leave. Mr. Colman has arrived at Islamabad, or as it is more usually called, Chittagoong, and is actively engaged in acquiring the language. Scarcely had this brother sailed, before Mr. Judson was delighted with the discovery, that several Burmans were inquiring the way to heaven. They entreated him not to leave them. He resolved on acquiescing with their wishes, and has had the pleasure of baptizing ten of the natives, nine of whom are men, and among them one, whose talents, and influence, and ardour, inspire the hope that he will become a preacher of the unsearchable riches of Christ.

The consolations of the Christian missionary, like those of the private believer, are often mingled, or succeeded with painful considerations. While rejoicing in this precious accession to the Baptist church in Burmah, brother Judson had the affliction to witness the decaying health of his inestimable partner. It became necessary that he should convey her to Calcutta, for the purpose of procuring medical aid. She was placed under the care of Dr. Chalmers, a gentleman eminent in his profession; to whom the Board tender the sentiments of affectionate respect and heartfelt gratitude. Dr. Chalmers often and cheerfully crossed the Hoogly, to visit his patient at Serampore, and notwithstanding his assiduous attentions, generously refused all pecuniary compensation. The God of missions will not suffer such services to lose their reward. Mr. Judson had at first concluded to return alone to the few sheep in the wilderness, leaving Mrs. Judson for a while in the bosom of Christian friendship, and under the shadow

wings of an almighty Protector. Her health, however, improved; and receiving some relief from a medical gentleman in Calcutta, she resolved on sending him to Rangoon.

Information has lately been received that war has broken out between the Burmans and Siamese, and wars have been entertained. A mission may fall a victim to the popular tumult. The natives cannot discover any rational ground for such apprehensions.

The two nations have been engaged in frequent conflicts for many years.

In the present instance, it would seem the Burmans are aggressors, and will have to fight a battle out of their own choice; so that Rangoon may be as safe as Ava. Besides, there is reason to hope that the public mind has been turned to fields of slaughter by the religion of Jesus may be pursued, unobserved, a silent, extended, and triumphant.

It is nothing uncommon in the history of the church, for "the temple to be built, 'even in troubles.'" Amid scoffing and derision and menace, the wall of Jerusalem rose in the days of Nehemiah. "And it came to pass," says the distinguished reformer, "when all our enemies heard of it, and all the heathen that about us saw these things, they were much cast down in their hearts: for they perceived that it was wrought of our God." Would Mr. Judson be able to do so at Rangoon, the Board would make provision for his maintenance; so that no obstacles would impede the circulation of the Scriptures, and of such religious tracts as may be thought advisable. They have also had the pleasure of sending out to Calcutta, a view of his settling in Ramree Chittagong, as circumstances dictated, Dr. Price, a young man, who, under the patronage of the Board, has pursued a course

of medical studies, and whose whole heart seems engaged in missionary work. Himself, his wife, and infant daughter, have sailed in the *Acasta*, from Salem, Massachusetts. It is hoped he will prove a blessing to the mission as a physician, and especially as a preacher of the everlasting gospel. The Board are grateful to their brethren in Boston and Salem, who superintended the outfit of Dr. Price and family, a duty which the early sailing of the ship prevented the Board from having fulfilled in Philadelphia. They have heard that Mrs. Wheelock, the widow of the deceased missionary, is married, and resides at Calcutta. On a general review of the station in Burmah, much is seen to excite sympathy and supplication, and much to awaken pleasing expectation and grateful praise.

Prophecy assures us, that "the heathen shall fear the name of the Lord." Its declarations are to be considered, not merely as affording assurance to the anticipations of the servants of God, but as prescribing the duties which it becomes them to discharge. If the nations are to be converted to the Messiah, and converted through human instrumentality, then every prediction relative to the enlargement of the church, involves in it an injunction to holy exertion. In justification of their turning to the Gentiles from the Jews, who judged themselves unworthy of everlasting life, Paul and Barnabas said—"So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Prophecy and injunction were viewed by the apostles as, in a manner, the same. The western, as well as the eastern ends of the earth, have a claim on our pity, our prayers, and our toils. In addition to the numerous channels opened in the providence of God, by Christian benevolence, along which

streams of salvation are flowing, who is not cheered at the sight of the refreshing influence now spreading through the forests of the West? Never, since the first settlement of America, has the condition of our Aborigines presented a prospect of melioration equal to the present. Solitary exertion is no longer employed, as in the days of Eliot, and Edwards, and Brainerd. Whole bands of christian missionaries have gone out to teach the wandering native the arts of civilization and the way to heaven; large societies are formed for their support, and the national government is contributing of its influence and funds to promote the glorious design. The Convention has sought a share in this blessed charity; and the Board have the happiness of announcing, that the stations under the care of the Rev. Mr. Posey and the Rev. Mr. McCoy, the one among the Cherokees, the other in the north-east section of Indiana, are prospering. About 30 Indian children in each of the principal schools, are receiving subsistence and instruction. In addition to these, several associate schools, it is expected, will soon be in operation.

The sums necessary to bring the stations into a state of stability, and to prepare them for useful exertion, have far transcended the expectations of the Board, and, we believe, of the missionaries themselves. This circumstance created some anxiety. The Rev. Mr. Posey has been induced to visit the Board, at its late annual meeting, and state explicitly the unavoidable items which occasion an unexpected expenditure. These, in the case of himself and of the Rev. Mr. McCoy, the Board have examined with the utmost care. They have also compared the demands of these their missionary brethren, with the demands of other stations under the direction of other Christian societies, and are satisfied that, though great, they are not extravagant or

unnecessary. It will be remembered, that the purchase of implements, the erection of houses, and the securing of stock, increase will supersede the raising of future similar supplies, not to be placed to the accounts that have vanished, but to be used. On the contrary, to embrace a body of existing property under the care of the Convention and sacred to missionary use.

To impart the greater aid to the Indian stations, the Board have selected in their own vicinity, brethren of well piety and discretion to fill the office of superintendents; and their counsels may direct the efforts of the missionaries, and by the aid of the Board and of the hand of encouragement, they may greatly increase their efforts. At each station, are greatly needed, particularly a miller, a blacksmith, a carpenter, a farmer and who would be willing to use their abilities for the benefit of the families, and consecrate their abilities to the improvement of the Indians, and the promotion of the cause of God among them. In the thousands of Christians amply qualified for this cause of love, there are those who cheerfully come forward to assist in clothing the children, a number of ladies have formed themselves to a society. A considerable quantity of garments have been made and transmitted. It is confidently hoped that other ladies in different parts of the Union, will imitate their fair and generous example. Several presents of valuable articles have been made to the Board, for the use of the Cherokees, both in Philadelphia and New York, for which the Board leave to tender their grateful acknowledgments. They express their cordial thanks, also, to their benevolent friends who have contributed to the comfort and prosperity of the station under

of brother M'Coy. It has imated that ten dollars an-ill cover the expense of an Indian child. A gen- of Philadelphia has led the his easy career of Christian . It is hoped many will his steps.

he relinquishment of the t St. Louis, it was the wish Board that the Rev. J. M. ould have removed to Fort to have become an assist- rother M'Coy. Brother fore the views of the Board ach him, had engaged in cy of a farm for twelve

He has since expressed iction, that the demand for g in the vicinity of his re- so great, and the prospect ness so encouraging, that duty to continue in his sphere. He has mention- the state of Mrs. Peck's so imperfect as to render g almost impracticable, and the hopes of her becom- il among the Indians. He proposed to meet the ex- f his situation from his per- ours and the benevolence tian friends. The Board rred with his wishes, and t the Lord, by the influen- is Holy Spirit, will tran- s expectations.

communication from the dge Noel, the Board has that the brethren in Ken- ave concluded, at the re- some of the influential In- discontinue their school at at Crossings, and attempt blishment of another, un- patronage of the Board, at lle. Possessing an entire e in the views of their , and hoping the change ttened with the blessing ord Jesus, the Board have d their approbation of the and the continuance of iness, which they have ev-

er felt in concurring with their western friends in every important and evangelic design. Some alteration has taken place, as to the particular shape of the missionary exertions among the Creek Indians contemplated by the Georgia and Ocmulgee Associations. From an affectionate communication received from the Rev. Jesse Mercer, the Board perceive that the desire after evangelic exertions retains its steady ardour, and are happy in renewing an assurance of their willingness to mingle with those respected bodies, as fellow labourers in the kingdom and patience of Jesus Christ.

In January last, Collin Teage and Lott Carey, two brethren of colour, adopted as missionaries by the Board, from the Baptist church at Richmond, sailed from Norfolk, Virginia, to Africa. A letter has been received, which states that they have arrived in safety. They rejoice at finding themselves in the country of their forefathers, and hope the Lord will crown their endeavours with his gracious approbation. Their passage was tedious; but the captain of the vessel was friendly and accommodating. Their letter was dated from Freetown. Their health and spirits were good.

The committee appointed by the Board to procure an incorporation of the Convention, endeavoured at the last session of Congress to fulfil the duty assigned them. They have with much labour succeeded in obtaining a charter, which completely covers the education concern. It imparts a full legal character to a *College* which shall embrace a classical and theological department; leaving room for arrangements, which by the Trustees of the College have already been made, and which place the whole Institution, virtually and for ever, under the power of the Convention. The Board have since obtained an incorporation of the Convention,

from the state of Pennsylvania, which secures legal protection also to the missionary interests.

To bring into operation the act already procured, and to organize the College in such way as its provisions require, and as the interests of the Convention rendered desirable, a meeting of the Board, in March last, was resolved upon in the city of Washington. The proceedings of that meeting are, in substance, exhibited in the subsequent pages. It was gratifying in a high degree, to behold, on one of the most beautiful and commanding sites in the metropolis of the Union, a substantial brick edifice, of 117 feet in front, by 47 in depth, completely covered in, a large part of the interior carpentry finished, and the whole promising in a short time to become a nursery of science and of ministerial talent, which shall diffuse its blessings not only around the district of Columbia, but through every section of the United States, and, by the agency of Christian missionaries, to the uttermost parts of the earth. The Board could not but feel grateful for the indefatigable and self-denying exertions of their brother, the Rev. Mr. Rice; and could not but pray, that his useful life may be prolonged for years to come, and that his endeavours and resolutions, in the name of the Lord, by persevering appeals to the benevolence of the churches and the public, to extinguish every unsatisfied claim, may be crowned with the most entire success. He is again affectionately commended to the obliging and universal attention of all who rejoice in the spread of learning and piety.

The claims of the Washington operations on the labours of the Agent of the Board, during the past year, had been so imperious and incessant, as to have prevented that attention to missionary concerns which marked his conduct during *preceding years*. This the Board *regretted*, and wished some expe-

dient might be adopted, that, while the interests of education advanced, might leave time to cherish the interests of the mission. A temporary loan was suggested. The Board, on serious inquiry, found that the monies belonging to the Convention, which were lying in United States stock, were capable of being sold to a considerable advantage, the stock being much above par. They found too, from the sums already paid on the buildings at Washington, and from the good subscriptions which, at a period not distant, will also be realized, that the education department could offer to the missionary ample security for the repayment of a loan, and that in a very short period. Several of the Trustees of the College, who are also members of the Board, tendered their individual responsibility, in addition to that which the ground, already paid for, and the buildings supply; but the Board could not conceive it at all necessary. They resolved that a Loan, not exceeding \$10,000, should be granted to the Columbian College, to be returned at an early period, and any part of it when called for. As stewards of the Convention, required to be found faithful, the Board have acted under the solemn conviction, that the stock created by the loan is as sacred to its original design, as it could be in any investment whatever; and that, in this arrangement, the mission merely offers to the education department a temporary convenience, which, exigencies changing, the education department, by a similar exhibition of fraternal kindness, may abundantly compensate.

The College is divided into a classic and a theological department. The duties of the latter, it is expected, will commence at Washington in September next; those of the former, with the beginning of the year 1822.

Among the resolutions lately adopted by the Board, they meditate with pleasure on the plan for

domestic missions into operation in such a way, as may rate the affinity between the rich creates these, and that gives birth to foreign missions is proposed, that influential, and zealous ministers of religion, be selected from the various parts of the Union, who shall preaching tours in destitute parts of the country, and make arrangements, which shall be in part adapted to meeting the wants of the Board with them, the remainder applied, as the case may have been made, to various parts of the missionary or other department. The reason, however, is at no time did the sum collected. It is that men of a right character and temper for the work may be found, that, with the blessing of God, the waste places of the earth may become fruitful, and a holy spirit be greatly pro-

duced. The Board cannot forbear calling our brethren to rejoice in the success which we are permitted to see.

The Bible is spreading over the earth; missionary societies are forming; the islands of the sea are giving away their idols with scorn, and rejoicing in the coming of Jesus Christ. Means are in use for assisting godly young men devoted to the ministry of the Gospel in their preparatory studies, not only among Protestants, but also in the midst of the miseries and errors of Rome. Witness the bold and sublime edifice now rising at Serampore, the interest of which, the Board, from India, has been fully soliciting in these parts. Tract societies are everywhere, and Sunday schools multiplying with an unparalysed rapidity. We ourselves inactive, when the name of every name, on every shore, is alive in the work of the Gospel, *not argue a state of moral*

apathy equally unnatural and censurable. He who on Calvary shed his most precious blood, and is now sitting at the right hand of power, calls us to action! Alas! we have been negligent too long! Who has felt as he ought for the millions that remain ignorant, polluted, and miserable, under the dominion of the god of this world! Who may not derive from past lukewarmness, motives to renewed exertions! Every moment abbreviates the term of our glorifying Christ on the earth, and admonishes us to do with our might the work before us. Who can think, without rapture, on the possibility that the imperfect attempts of a solitary mission society, or even of a solitary individual, may, through the influences of the Spirit of the Lord, be rendered instrumental of saving many souls from eternal death, and of preparing the way for their admission into the paradise of God! Who, surveying the crowds that lie perishing in every quarter of the globe, is not ready, with the generous feeling of an apostle, to exclaim, We are "willing" to impart to you, "not the gospel of God only, but also our own souls!"

By the phrase *heaven and earth*, the Jews expressed their idea of the universe. But to Jesus all power in heaven and earth is given; and to his loved and venerable name every knee shall bow, of things in heaven, and of things in earth, and every tongue confess that He is Lord, to the glory of God the Father.

COLUMBIAN COLLEGE.

At an adjourned meeting of the Board of Trustees, April 19, 1821,

The Rev. Mr. Rice, from the committee on the subject of opening the College, presented the following report and resolutions, which were unanimously adopted.

The Committee on the subject of

opening the College, beg leave to report:

That such is the state, progress and arrangements in regard to the buildings on College Hill, as to justify the calculation of their being ready for occupancy, in part, as early as September ensuing; and completely, by the first of January, 1822. Such, too, is the public expectation, so far as the information of the committee enables them to judge, as to render it expedient to bring the respective departments of the College into operation as soon as practicable.

Upon an attentive consideration of the state of things on a general scale, in relation to this literary establishment, the committee feel persuaded, that it will be advisable to regulate the concern on the basis of two sessions and two vacations in the year: the first session to begin on the second Wednesday in January, and terminate on the second Wednesday in July; the second session to begin on the first Wednesday in September, and terminate on the third Wednesday in December, making this the commencement day.

Respecting this arrangement, it may be observed that it will be throwing into vacation the Christmas holidays and new year's day, and all the month of August; portions of time least favourable for study in this place; and also bring the *commencement day* at a period when the Congress are as much at leisure, should they think proper to honour the occasion with their presence, as at any time in the season.

The committee, in common with all the members of the Corporation, feel a strong solicitude that the establishment should possess an elevated character; and even in the outset, they are decidedly of opinion, that the requirements for admission, and the course of study, should not fall below the standard of institutions holding a distinguish-

ed rank among the Academies.

In the Theological Department, to which it is contemplated that students, as may be, their pursuing the course and science which graduation in the arts, a point of literary attainment specified as requisite for

The requisites for the standing of Freshman in the Classical Department, it is apprehended, as well as with English Grammar, Arithmetic, some judicious selection of Geography, to make Latin correctly; to translate from the original the works of Virgil, the orations of Cicero, Cæsar's Commentaries, the works of the Greek Testament, and Collectanea Græca Minora. Admission to an advance in those branches of study required for a similar standing in the most respectable country.

The friends of the Institution is not doubted, will place importance of making provisions, even in the outset, for pursuing here such an extensive thorough course of instruction shall ensure a solid education, and as shall be witnessed in the metropolis of the United States.

It is believed that the Corporation are prepared to nominate instructors in view to their election and announce the time when students may be received into the Institution. The following resolutions, they respectfully submitted:

1st. Resolved, That the Theological Department of the Institution, in the District of Columbia, be opened for the reception of students, on the second Wednesday in September next.

2d. Resolved, That the Classical Department of the Institution, in the District of Columbia, be opened for the

of students, on the second Wednesday in January next.

3d. Resolved, That a President, two Professors in the Classical Department, and two Professors in the Theological Department, be placed in nomination, with a view to their election, pursuant to the foregoing report.

4th. Resolved, That each student be required to pay ten dollars for admission on entering the College.

5th. Resolved, That the students in the Classical Department of the College, be required to pay for their tuition in advance, thirty dollars for the first session, and twenty dollars for the second session, each year.

6th. Resolved, That the students be required to board in the College, unless by special permission from the Superintending Committee.

On motion, it was

Resolved, unanimously, That the Rev. WILLIAM SFAUGHTON, D. D. be nominated President, and the Rev. IRA CHASE, A. M. and ALVA WOODS, A. M. Professors.

DOMESTIC MISSIONARY INTELLIGENCE.

VALLEY TOWNS. CHEROKEE MISSION.

At the Valley Towns in the Cherokee nation, elder Humphrey Posey has succeeded in effecting an establishment which promises usefulness. Mr. Dawson assists in the capacity of Lancasterian teacher. It is much desired that a farmer, a blacksmith, a carpenter, a millwright and miller, and a shoemaker, should be sent to the station to strengthen this mission. A female teacher is also needed.

About eighty acres of land are enclosed, and under cultivation. This, with the stock already purchased, will afford means of subsistence and comfort to the mission

family, as well as aid in imparting agricultural knowledge to the Indians.

One hewed log building has been erected, 40 feet by 22, half of which is used as a school room, and the balance for scholars to sleep in till more buildings can be put up; a double cabin, 40 feet by 17, one end of which is the kitchen, the middle a sleeping room for the cook, and the other end for the school master; a house for a blacksmith shop some distance from the school department, say three hundred yards; a small cabin with an adjoining room, occupied at present by Mr. Posey and family, connected with which are two cabins, with a sleeping room between them, all in a row. Opposite to which, forming a square, is a row of cabins containing a lumber room, and kitchen for the work hands. This is called the working department, and is about a hundred yards from the school department. There is also one horse stable, two smoke houses, and a spring house, excellent for keeping milk cool in summer.

At this station are about forty or fifty Indian children receiving instruction, both in the elements of education, and in the arts and economy of civilized life. It is hoped the numbers may be increased to at least a hundred. These are fed and clothed, and taught.

At Tinsawatee, about 60 miles to the southeast from the Valley Towns, a local school has been commenced. In this it is designed to instruct the Indian youth, but not to board, clothe, and lodge them. A comfortable school house, and a dwelling house for the master, horse stable and smoke house, have been procured at very little expense; and there is a prospect of a considerable number of scholars.

This school, says Mr. Posey, is in a part of the nation where our brethren from Georgia have laboured with apparent success; and there is at this time a very favourable prospect. I saw a white woman

an, the wife of a Mr. Dougherty, a quarter breed, baptized, with great solemnity, and the apparent approbation of a number of the Cherokees, and some white people, by brother Sandidge, one of the committee of the Sarepta Mission Society, on the 4th of April last. The teacher has lived a great while in the Cherokee nation, and is a licensed preacher. He is supported by the Sarepta Mission Society, above mentioned.

The pupils are very attentive to learning, and appear capable of as great improvement as any children in the world. They are affable, docile, amiable and mild. They already say to those who stay at home, 'you will be of no account if you do not go to school.' Their improvement in singing is remarkable, and their attention to worship is unremitting.

PORT WAYNE MISSION.

About the same amount of improvement has been made at this station as at the Valley Towns; about the same number of pupils are here receiving instruction; and the same kind of auxiliaries are wanted. The prospects also are similar. Mr. McCoy has given a most interesting account of an Indian preacher who lately visited him. This, with many other interesting extracts of letters, both from him and from brother Posey, must be deferred for publication to a future time. Mr. McCoy's state of health has been for some time low and precarious. It is to be hoped it may be restored to soundness and strength, and that a life so valuable, and devoted to much toil and usefulness, may be prolonged for many years.

INDIAN SCHOOL NEAR THE GREAT CROSSINGS, KENTUCKY.

The progress of the Indian youth at this establishment, has offered

much satisfaction. It is judged best, however, that be removed, and located in an eligible situation.

FOREIGN MISSIONS.

BURMAH.

INSTRUCTIONS FROM THE BOARD.
AN. FAITH.

Dear Brother,

Though the substance of marks the Board wishes you, may be found in the instructions given on former occasions when missionaries have been barking, they are yet des directing to you a few lines, every missionary has in more or less of peculiarity. fervently pray that the G "manages the seas," may p yourself, and the comp your life and cares, from disaster. It must have b lightful to Paul, at sea, I heard the angel say, "I hath given thee all them with thee." May this mer spiritual sense, be yours.

Devoted to the solemn promoting religion in the you must be sensible of the ance of cherishing its sacre ence in your own heart. and Brainerd abounded in piety. An eminent divine t presses himself. "As pr the food and breath of all p religion, so secret prayer ticular is of vast importance much, that I verily believe a man were to keep a pu and accurate journal of h heart, but for one month, he find as real and exact a corr ency between the temper soul at seasons of secret de and in other parts of his life find between the changes barometer and the weather. exercises of the closet will an effect doubly good, on t

you sustain. It will reveal whence you are to depart under the tribulations of the gospel, and supply you with strong and powerful motives to endurance and activity. They have observed, with pleasure the zeal which you have displayed for entering on missionary work. They trust that the Lord will maintain its ardour. Speaking of God, whom he has as his witness, declares, "I am, WITH MY SPIRIT, in the love of his Son." A heartless man, a heartless minister, and early a heartless missionary, properly viewed only with a sense of regret and apprehen-

sion while, with your "might," accomplish what a sense of duty prescribe, you will find it your advantage to cherish a low spirit. Disappointments and vexations may possibly occur, but you have a tendency to irritate to produce expressions and actions which, on review, will create regret. Keep then the heart diligent. Arrayed in the robes of humility and meekness, that you will not lose hold of compliance with a passing fancy. Pharaoh said to Joseph, "is none so discreet and wise as thou art." Of Jesus, the Father said, "Behold, my servant shall be exalted; he shall be exalted, and be very high." You wish eminence, and, esteem eminence in usefulness, sound wisdom and discretion shall they be life unto thy life and grace to thy neck." Be patient and exhibit towards all, particularly towards the heathen converts, a spirit of meekness and sympathy. So your mind continues under the influence of love and benevolence, so your lively sensibility is cherished in the bodies and souls of men, be prepared to weep with them, and to rejoice with

them that rejoice. You will be ready to fulfil the law of Christ, by bearing the burdens of others. You will feel as did the apostle of the gentiles, when he said, "Who is weak, and I am not weak? who is offended, and I burn not?"

Associated with other worthy brethren in your missionary endeavours, maintain a continued respect for every thing that is connected with your fraternal compact. Solicit advice in every important step. Avoid, as much as possible, whatever assumes the attitude of individual responsibility. The experience, the caution, the resolution, the sympathies of the first missionary of the Board in Rangoon, deserve emulation. Avail yourself of these, for they are ever prepared to contribute to your respectability and comfort. You are charged, by the mercies of God, to foster in your relation to the missionaries, "whatsoever things are lovely and of good report."

The Board has enabled you to acquire the attainments and character of a regular doctor in the healing art. These you will be concerned to employ for the comfort of your associates, and for the relief of afflicted heathen; but, it is hoped, you will ever regard them as subordinate and subservient to your office as a preacher of the doctrine of Christ. Study attentively the history, and aspire at the virtues, of "LUKE, the beloved physician." He was a tried friend and fellow traveller of the apostle Paul. The soother of his venerated brother, when a prisoner at Cesarea and Jerusalem. He was his companion in the voyage, when Paul was sent a prisoner into Italy; and when his perils assumed the most menacing aspect, and others had deserted him, the apostle could still say, "*Luke is with me.*" It is no wonder that so excellent a man should have been employed by the Holy Ghost to record the acts of the apostles. and to write one of

the gospels of the Son of God. The Board wish not to conceal the pleasure they possess on sending to India a brother acquainted with the art of healing, with the hope that he may tread in the footsteps of the New Testament physician.

The Board are not able to say in what immediate sphere it will be best for you to commence your labours; whether as an associate of brother Judson, or brother Colman. Consult the brethren, and consult the providences of God, and pray for the wisdom that is profitable to direct. The Board will be happy to transmit constantly, for your subsistence and comfort, whatever sums shall be found expedient; at the same time, while they wish you to feel yourself easy in your situation, they would respectfully recommend that constant regard for frugality and economy which the friends and supporters of missions have a right to expect. The Board commends you, your dear partner, and your infant daughter, into the hands of an almighty Protector. May you have the happiness to be able to say, when your testimony shall terminate, "I have not run in vain, neither laboured in vain."

By order of the Board,

WM. STAUGHTON, *Cor. Sec.*
[Luminary.]

LETTER FROM MR. COLMAN TO MR.
E. LINCOLN, BOSTON, DATED
Chittagong, January 17, 1821.

Dear Brother,

FOR six months past I have been so engaged in missionary work, that the dear land of my nativity has occupied but few of my thoughts. A short time since, however, the "Memoir of Henry Martyn" was put into my hands, and, while reading the account of his departure from England, the sad but joyful morning on which I bade adieu to America came fresh to my remembrance, and a train of sensations were excited, of which I have of-

ten been the subject. I walked out in the verandah, and the sun was just sinking in the west. I fancied that I saw my far-distant brethren rising from sweet repose, and engaging in the various duties of life. Their countenances passed before my mind, and while recollecting that I should enjoy their society no more on earth, my thoughts were quickly transported to that happy world in which all whose names are written in the book of life shall be united, never again to part. Reflections like these often cheer the hour of solitude, and produce emotions indescribably pleasant.

I have just returned from a visit to the Arrakanese converts. Some of them give satisfactory evidence of a gracious change. On Saturday, the 25th of December, I arrived at a small village, the inhabitants of which, I had been informed, were all the disciples of Christ. Pushing our boat into a creek, and walking a short distance, I came to their place of worship. The roof consists of thatched leaves, the sides are made of bamboo, and nature has supplied it with a floor. The inhabitants were assembled previous to my arrival, and in a short time divine worship commenced. The head man of the village addressed the throne of grace, while the whole assembly kneeled. He then read and expounded a part of the fifth chapter of Matthew. I was so much animated by the scene before me, that almost involuntarily I commenced speaking. I had never made the attempt before, and soon recollecting my incapacity, asked them whether they understood me. They simultaneously exclaimed, "We understand." I now proceeded more rapidly, often repeating my interrogation, and as often gratified with the same answer. In the afternoon, I spoke to them concerning the character of God, and quite exhausted my little stock of words.

g now approached, and
s of regret I bade them
rowed an hour, and
ox's Bazar. At this
it the sabbath, opening
esto the disciples. These
'But when thou doest
of thy left hand know
ight hand doeth," and
ive called the master of
Beelzebub, how much
they call them of his
' occupied much of our
The explanation of the
age gave rise to a num-
rks concerning the os-
displays made by the
'the Boodhish religion;
given of the latter,
a number of observa-
erning the persecution
ust expect who become
ciples of Christ.
to these disciples would
led unalloyed pleasure,
und them very defec-
views of Christianity.
mixed its doctrines with
eir former heathenish
thus have attempted to
nonious system from the
rdant materials. This
gshas undoubtedly result-
ir want of proper instruc-
teachers with which
been favoured, were un-
with their language, and
ligious ideas; and there-
unable to detect many
which the disciples, on
the darkness that still
i their minds, had a pro-
all. But it is encourag-
ct that they are sensible
orance, are exceedingly
receive instruction, and
will consider it an un-
privilege if a missiona-
ted with their language
le among them.
d of labour here is wide
g. There are in this
e than 100,000 Arraka-
his number is continual-
g by means of emigrants

from Burmah. The people are disposed to listen to the gospel, and nothing seems to be wanting, in case a station is here formed, but a suitable person to occupy it, and the influences of the Holy Ghost to succeed his efforts.

My stay at this place will probably be longer than was originally intended. The last accounts from Burmah are of an unpleasant nature. That empire, to human appearance, will soon be involved in the horrors of war. But let us not be discouraged. The promises of God must be fulfilled, and Burmah must be given to Jesus as a part of his inheritance. Remember Otaheite. How often did the mission there appear to be on the brink of ruin! But the Lord preserved it from being entirely destroyed, and finally has crowned it with a remarkable blessing. "Prayers and pains," said the apostolic Eliot, "through faith in Christ Jesus, will do any thing." Let us wrestle with God for the blessing, and in due time it shall be granted.

Yours very affectionately,

J. COLMAN.

EXTRACT OF A LETTER FROM MRS.
COLMAN, TO HER LATE PASTOR,
DATED

Chittagong, Feb'y 10, 1821.

Dear and venerable Pastor,

To you under God am I indebted for many spiritual consolations; a recollection of which will, I trust, ever excite emotions of gratitude, and make me alive to the best interests of the church of which you are Pastor. I rejoice to hear of the additions to it mentioned in your letter, and hope you will have the satisfaction of witnessing many similar instances of divine mercy. May your declining years be the happiest you have ever experienced. May you behold many of your dear society embracing the religion of Jesus; so that the "glory of the

latter house may far exceed that of the former."

The deep interest which you take in the mission to which we are attached, encourages me to give you a brief account of our present situation, although the attempt may appear somewhat assuming. Messrs Judson and Colman, on their return from Ava, thought it necessary, considering the precarious state of the mission at Rangoon, to form if possible, a station at Chittagong, to which the missionaries in Burmah might resort, in case they should find it impracticable to remain in that country. It was only with a view of accomplishing an object so important, that we became reconciled to the idea of parting for a season with Mr. and Mrs. Judson, and of proceeding to this place alone. Here we arrived the beginning of June last, and as the Arrakanese are in the habit of coming to Chittagong on business, we have had opportunities of seeing several of those who have been baptized. They express great satisfaction at finding a teacher whom they can understand. Mr. Colman has also recently paid them a visit. He found upwards of a hundred who had professed Christianity. These unanimously entreated him to settle among them. They have never had a teacher who could speak their vernacular tongue,—an interpreter having been employed to instruct them. The Arrakanese population in this district is computed at one hundred thousand, and the language spoken by this large number, is, with the exception of a small difference of pronunciation, the same as the Burman. Relative, however, to the prospect of succeeding in our attempt, we can, at present, give but little encouragement. When we

left Rangoon, we had no idea that we anticipated. We have not received any of the offices of feel the least disposition. Our case has, like regularly submitted by the Board of Chittagong to the Board of Directors and Council at Calcutta. We have never heard of any other station. We are inclined to think that our intrusion will not be noticed.

The field appears no less important now than when we first entered Rangoon. On the contrary, the Arrakanese population in this district is increasing so rapidly, that a permanent station should be formed. It is our daily prayer that this may be effected, and we believe that God is able to effect

remove every difficulty and lay a plain path for our feet.

Perhaps the unproprieteness of the means which have recently been referred to the Board of Directors are the means by which designs to open effectual paths of faith to the Burman people leadeth the blind by a way they know not, and in which they have not known. "Crooked things straighten, rough places plain." We do at the present time, in a special manner, thank you for your supplications.

Mr. Colman unites with me in respectful remembrance and yourself. Permit me, I beg, to subscribe myself

Yours with much affection and respect,

ELIZABETH W.

ISH BAPTIST MISSION.

SERAMPORE.

TEXT OF A LETTER FROM DR. CARPENTER TO WILLIAM HOPE, ESQ. OF LONDON, DATED

Serampore, Oct. 30, 1820.

VOICE to say, that the cause of God is still on the increase, and that not only in our connexions, but all denominations of Christ in India, a divine blessing attends the means used. It is twenty years the 12th of November since I landed in India; when I found the present things with that I am constrained to say, "What God wrought?" Then all was idolatry, profaneness, and profligacy. To introduce religion at any place was deemed an insult; among the natives all was pitchy darkness. Now, it is true, the millstone on the side of idolatry and the few, the very few on the side of Christ; yet there are a few. There is indeed a good number of preachers, and those not able ones, among the natives themselves. The School book Society brings them nearer to Europe—a very desirable thing. I also unite with us in the Society, and much is done for our education. The Chief, in a public speech a week ago, observed, that even a man about improving the moral condition of the natives, was considered a crime when he first came (about seven years ago,) but the Governor General patronized and all the chief officers of Government unite to promote this

great reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former 3 years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

Death of Mr. Peacock.

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days continuance. He died in Calcutta, while waiting to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Calcutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

CALCUTTA.

A VARIETY of information from other quarters has compelled us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.

On the 2d of July Mr. Penney writes:

"Five natives, Hindoos, came today to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farmers. They had obtained a copy of the

TEXT OF A LETTER FROM DR. CARPENTER TO MR. BURLS.

December 2, 1820.

ROUGH mercy we are all well. Dr. Carey says he is better than he was in any winter for years. In respects, too, we have abundantly

Gospel of St. Matthew, and the Life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the missionary (brother Thomas,) who is in the district, we could obtain no better reply, than that it had been impressed on the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

Singular anomaly in the existing code of Indian law.

"While I was with Baboo Ram Mahum Roy to day, in his own house, one of his followers, a respectable looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Musulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry; and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the mid-

dling classes of Hindoos; but an anomaly in the history of that the relinquishment of should form a disqualification giving evidence! In the present state of things, if a Hindoo or sulman become a Christian, pendent of other disadvantages he is disqualified, however plary his conduct as a subject, from giving evidence in a of justice, even on the most occasions. If oaths are either essary or useful, how desirable substitute, for the present those which shall embrace all of belief, by laying hold of broad features of religious which are almost universally nized, that there is one great who knows every thing, and whom all others are subordin

Singular instance of gratitude a Hindoo boy.

"Gratitude is so uncommon the Hindoo character, that it is denied they have a word in language to express it. A pleasing instance occurred y day at the Benevolent Institution. A native youth, who has attended with me for more than 8 months, and by a degree of diligence acquired a tolerable knowledge of English language, being about to remove to a distance, came to turn the books belonging to the institution, and to return thanks for the attention he conceived I paid him: this he did with As it was the first instance of gratitude I ever saw in the school, I was delighted, and overcame my joy to find I had succeeded in winning his affection. It has been common for native children to remain as long as it suited them, and then depart with all they in their possession, without a word. I gave him all the which he came to return, for he seemed most thankful: consisted of an English Bible, Grammar, Ricket's Irregular

Digdurshun, (a work in Bengalee, which he promised to read."

Effect of success in educating Hindoo females.

entertain great hopes that efforts at the education of females will eventually succeed. Having at last secured a Hindoo woman as a teacher, now building a small school as an experiment; and to-day she has twelve Hindoo scholars. This may appear trifling in England but a trivance; unless they recollect this is the first school for girls established for centuries in this vast city, and, with two more, in this extensive country containing nine times the population of the British isles; and on the account the determination which exists in the majority of Hindoos on this subject. A school-room mistress found, and twelve collected, who can tell but what progress of female education be rapid?"

these cheering anticipations too sanguine, will appear by what Mr. Pearce, in reference to the subject, not many days ago

have just erected a little room, for the instruction of girls, at the expense of a society formed in our Young Men's Seminary; and have been anxious to meet with a Bengalee, who can read and write, and is willing to act as teacher. already eighteen regular scholars besides nine or ten more, and occasionally at first, can overcome the shame of being known to go to school; and nearly twenty under the school masters: so that already nearly fifty under 15! At last several Hindoo do not scruple to say,

that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

Progress of Religion in the Army.

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church-meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakonnah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen among those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in

the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a

year ago, occasioned by the death of a pious soldier. Another dated his conviction of sin from the same time. These brethren it is expected, be baptized next month. I have engaged to be present at this monthly church meeting, early."

ANECDOTE.

SOME few years since, in the eastern part of Connecticut, the following remarkable circumstance took place.

In the town of —, there lived a respectable family by the name of R——s. Mrs. if not Mr. R. had made a public profession of religion, and joined the Baptist communion. But professors of all denominations had fallen into an awful state of insensibility, and seemed almost wholly conformed to the world.

It was common in this vicinity, at this time, for young people when they happened to meet together on an evening, to spend the time in dancing and other vain amusements. The custom of admitting parties to dance in private families, was too generally allowed of, even by professors of religion.

A particular circle of young persons, of which two or three of the above family made a part, not unfrequently met at their house. Notwithstanding Mrs. R——'s religious feelings had greatly declined, and she viewed herself in a cold, backslidden state, yet she could not feel easy to countenance such vain amusements, but became resolved to reprove them. It so happened, that not long after, a number of these young people collected at her house, when it was soon proposed to engage in dancing. Mrs. R. perceiving what was going forward, felt her spirit stirred within her, like Paul when at Athens, but knew not what course to take, to prevent what her conscience disapproved. The young people had arranged themselves in order for what they termed a *set dance*, when Mrs. R. with much fear and trembling, resolved to venture into the room and try to speak to them. They were standing upon the floor, but had not commenced their dance, when she addressed them nearly as follows: "It seems to me, my young friends, some of your company are missing!" Not knowing to whom she alluded, they replied that they did not miss any one in particular. "No, said she; where is Isaac Deans? Where is Dennison Lathrop?" Where is

Peres Pemberton?"† A brother last mentioned young man was the company, who was up and led down the dance. He was so that he immediately cried out, "undone!" What do you mean, standing by him? He replied, "undone! I am going to hell! the mercy for me!" Terror and alarm in an instant spread over every face. They stood like so many statues, until it was said, that the floor was literally besprinkled with their tears. The conviction extended from heart to heart, until the whole exhibited a scene of distress, not very easy to be described. Thus their mirth and dancing were changed into weeping and distress.

Mrs. R. continued her pious and fervent exhortations, while her heart was tenfold ascending to God in fervent prayer that they might be saved.

The time at length arrived, when it was proper they should retire. Many tears, and solemn engagements to seek the Lord, they parted for that time.

But the reader will be anxious to know the result of this remarkable scene. If a friend of Christ, he will be glad to learn, that most of this company were in a judgment of charity in a little time hopefully converted to God. Some of them are still alive to declare that the Lord is good. Nor were the effects of this meeting limited to this little company. The work spread, until it was estimated, that one hundred souls were the subjects of a work of grace. A wonder-working God!

Was *Jael* the wife of *Heber* pronounced "blessed above women" because she had destroyed the life of the enemies of God's people? much rather blessed shall she be who was thus happily instrumental in the souls of many from eternal ruin.

The circumstances of the above narrative are so well known to the readers, that they hesitate not to give place; devoutly hoping it may mean the exciting others to similar exertions to save the souls of men.

* Both drowned a little before.

† Died about the same time of a consanguinity.

Religious Intelligence.

REVIVALS OF RELIGION.

OF A LETTER FROM REV. J. EY, DATED

Genesee Co. N. Y. July 30, 1820.

born in Christ, this is the first communication made you, and intended forazine, since my settlement upon Holland Purchase; it may be easily to describe this country, its inhabitants, and the revivals of religion among them.

Holland Purchase comprehends the whole of Genesee County, not far from the mouth of Allegany, the whole of Seneca, Cattaraugus, and Niagara, and a strip one mile wide along Niagara. This tract of country is very well watered by creeks and is generally flat, and the rivers are numerous. The climate is mild, and the soil is fertile. The water is excellent for drinking, and the country is generally flat, and border upon rivers.

Upon these moist and level people have turns of the fever.

But where large tracts are people enjoy health.

Present white inhabitants upon Holland Purchase, are from the districts of New-England (a few families.) The sale of these lands was commenced in December, 1810, and now about 80,000 are settled upon them. These people generally, are informed, active, industrious, and have a strong attachment to their country.

Having flown together from the mountains, or more, like streams from the mountains, it must be expected that they would hold tenacious of the same sentiments that their parties held from whence they came. From the best information I have received, it appears, that their attachment to religion are not so numerous in New-England. For God has graciously pleased to hear the prayers of the thousands for the inhabitants of this wilderness, and has come down upon them. His Spirit has descended upon multitudes, and enabled them to give in one Lord, one faith, and one baptism.

There are now two Baptist Associations on the west side of the Genesee County, one on Holland Purchase, containing one hundred churches, embracing one hundred communicants, and the Gene-

see Association has fifteen churches, and 779 communicants. Beside these churches, there are now a considerable number recently formed, who have not joined either Association. Upon the other side of the river is the Ontario Association, containing forty-four churches, and 2803 communicants. *God has appeared in his glory in building up Zion.*

A brief account of some revivals in this region, may be refreshing to many of your readers. In 1818 a work began in Sparta, under the preaching of Dr. Jesse Braman, who labours abundantly in new settlements, and has been greatly favoured of God. Two churches are formed in that town, and the last account I obtained from them, they had one hundred and eight members. Dansville, Union, and Alfred, received many mercy drops from the cloud that hung over these western skies. Two churches have been formed in these towns. Before the shower reached Richmond, only one Baptist professor was known in the town. A number have been brought to love Jesus, and own him before men. A church has been formed here. These towns lie along, or near the Genesee river. Brother Jesse Brown came over, having heard the Macedonian cry, and has been a fellow worker with brother Braman in this glorious time of ingathering and establishing churches. This part of the wilderness seemed all alive for one year. The woods rung with the songs of young converts, and backsliders wept among the trees; while old established saints who had been waiting for the salvation of the Lord, looked up towards heaven, being ready to depart and be with Jesus.

The waters of the Genesee and less rivers were often frequented, and Brown and Braman prayed, preached, and baptized about two hundred, who had gladly received the word. In Perry a church has been formed.—In Lienda a work began in 1819, and last winter a church was formed. Also one in Bloomfield, of nineteen members; it has since had some additions. In Warsaw, six miles south from the Academy, a work has been progressing about five months, in which time forty-four have been baptized, and nineteen have been added by letter. In Bethany, eight miles north of the Acad-

emy, a work commenced last winter, and has been gradual. We supply this place with preaching from the Institution, and our young brethren have been owned of God. A large Society has been gathered, and the dews of grace have gently descended upon them. I have baptized nineteen. These, and nine by letter, were acknowledged as a church, the seventh of last month. A few have been quickened in Shelden, in Pembroke, and in Pomfret; but over Aurora, the thunder of God's power was mighty; souls trembled, and by grace were enabled to fly to Jesus for salvation, and lay hold upon the hope presented in the gospel. Fifty-five in a few months, were added to the Baptist church in that town. Among this number, were men of the first standing in society, and much respected in the State.

In North-East and Portland, two churches have been constituted, and received into the Holland Purchase Association in June last. Clarence has received some tokens of distinguishing favour, and one of our young preachers has gone over to speak unto them in the name of our Master. Orangeville begins to revive, and Gainsville has been much moved, and numbers have made a profession of religion. A few begin to see, and feel, and love the doctrine of grace, that lays sinners low before the feet of Jesus, and makes them willing to be saved agreeably to God's purpose. It is an unspeakable favour to have the heart established by grace. Who can ever praise God enough for the revelation of this plan! Yes, and to have our hard hearts softened under its purifying influences, and fitted for heaven.

Here permit me to relate one anecdote. In one of my excursions to preach to a people who live off from our large roads; I had received directions from an aged gentleman which path to take through the woods to arrive at my appointment in the easiest and most expeditious manner. After leaving him, I saw another gentleman of excellent abilities, and one whom I highly esteemed. I asked counsel of him concerning the path; he assured me that he was well acquainted with that piece of woods, and the path which I had been directed to take was very bad, and he very much doubted the possibility of my passing through that way.—He pointed out another, which he considered good. Being upon an excellent beast, I passed into the woods, with speed, believing that if any one had gone through, I might attempt it without dismay. I had not proceeded far, before my horse sunk amid

the snow and mud, and no track could be found to give me the least encouragement. The day was spent to afford me light enough to enable me to return to the first path to accomplish my purposes. In this manner, I saw a man at some distance whom I advanced, and hailed. He informed me of a third path, and finally found, and after some difficulty and many unpleasant sensations of fatigue, I got through, and found a congregation waiting for my arrival, endeavoured to make the best of my wandering about the wilderness, and proceeded to preach. After meeting, in a skirt of the same woods, I was required to call and see a sick man. I entered the house, the old gentleman raised his hands towards heaven and spake nearly as follows: "I am glad that you have found the way to my house to see a monument of grace. I lived in this world seventy-three years, and am only two weeks old. Two years ago, the Lord Jesus (if I am not deceived) had mercy upon my poor soul, and poured joy and gladness into my heart. I am a wonder to myself and others, how have I lived so many years without hearing prayers, and sermons, and among revivals, and yet never knew the love of Jesus until lately. I was in sin; but now I see, and feel differently. Yes, I hope I am born again, all of grace, free grace! O wonderful grace indeed! I certainly never did anything to merit this grace. Am I mistaken? Is this a delusion? I am willing to die and be with Jesus. I hope you will receive me. I hope to be saved, all sin alone through his merits. My hope is in no other." After trying to pray with him, he said, "Do not see me again soon, and let me hear you preach a sermon before I go hence, as I have complied with his request, and text in Luke ii. 29, 30. *Lord lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.*"

When I left that house, I felt renewed obligations to be humble and thankful for all God's mercies; especially for the trials of that day, these trials, and their sanctified issues, I was again in imagination among our missionary brethren, passing through deserts, up to our horse's sides in paths; then fording rivers, and beating the gospel trumpet, and congregating multitudes of glad souls from smoky dens.

O may Jesus ever keep me from inclination to indulge in selfish wishes, and wish to be a good soldier of the cross.

to endure hardness to the
ace.

wide spread region, and room
thousands to labour for the
souls. O may the Lord send
o range these deserts, and I
vacations, to be a compan-
and know by happy experi-
sufferings of those who have
ray before me. The Lord is
a number in this country, who
wish to enter the work of the
rd are now studying to obtain
ry information, that they may
eful in Zion.

rich under my care has been
ived, and twenty have been
and twenty added by letter,
licensed to preach since my
with them. The second Bap-
in this town have enjoyed
g time, and have settled a
ong them, who is much es-
d useful. More than one
udents have entered the In-
nce its commencement in No-
t. Fourteen of these are pro-
dura.

re can say, that *the wilder-
ness as the rose*, and we hope
*blossom abundantly, and re-
joice with joy and singing. Re-
vive Lord Jesus, come quickly.*
ectionate servant in Christ,

JOSHUA BRADLEY.

OF A LETTER FROM REV.
ES G. SOMMERS, TO ONE OF
DITORS, DATED

Troy, January 25, 1821.

first Lord's day in April I vis-
itist church in Pittstown, as
appointment; but I am un-
scribe my feelings when I be-
e flourishing and large church
a state bordering on extinc-
ing become acquainted with
id progress of this church, it
me pleasure to describe the
nes through which they have
ing the space of about forty
t this would exceed the limits
le. You may read, at least, a
history in the well known ad-
igio peperit divitias, et filia de-
trem." The day alluded to was
union sabbath, and where for-
ppy Pastor dispensed the sacred
a pious throng, I was called
ster to a few dejected and
les. One pew accommodat-
the whole. Thanks to our

ascended Redeemer,—that number has
of late greatly increased. "A little one
shall become a thousand, and a small one
a strong nation." The services of the af-
ternoon being ended, I visited the fami-
ly of one of the members, accompanied
by a beloved brother from the church in
Troy; and here, light began to dawn up-
on the benighted inhabitants of Pitts-
town. It was observed by the profes-
sors present, that they had never enjoy-
ed a more impressive interview. A part
of the time was spent in prayer for a re-
vival of religion in Pittstown, and a spe-
cial blessing upon that particular family.
Let it be recorded to the praise of our
gracious God, that two of the children
are among the recent converts. In the
evening I preached to a solemn and at-
tentive audience, from Amos iv. 12.
"Prepare to meet thy God, O Israel." I
do not remember ever to have enjoyed
a greater sense of the divine presence,
nor have I ever witnessed more aston-
ishing indications of the out-pouring of
the Holy Spirit. Like the waking Pa-
triarch we could exclaim, "How dread-
ful is this place! this is none other than
the house of God, and this is the gate of
heaven." By request of the church, I
promised to preach for them on the first
sabbath in the ensuing month, when to
our great joy and astonishment, eight
persons presented themselves before the
church, and in the most satisfactory
manner related, "what God had done
for their souls." They were baptized in
the presence of a large and solemn con-
course of spectators, and while believers
were praising and blessing God, many
in the congregation wept aloud. The
scene in the meeting house, when the
candidates were publicly welcomed to
the affections and fellowship of the
church, it is not in my power adequat-
ly to depict. Never had I spent so hap-
py a sabbath before, nor do I anticipate
a greater degree of substantial joy, while
I tread amongst the thorns and briars of
the world. From that time I have sup-
plied the pulpit in Pittstown, on the first
Lord's day in each month, during the
summer, and have enjoyed the pleasure
of receiving seventy nine persons into
the fellowship of that church, many of
whom are heads of families, in the most
respectable circles of society. Three
have been received by Rev. Francis
Wayland, of Saratoga, making the whole
number added, eighty-two.

Among the instances of conversion
during this revival, there have been some
remarkable cases. The following may
serve as an exemplification of divine
power and sovereign mercy. Two young
men retired after public worship in com-

pany with several of their youthful associates, to an adjacent grove, where Mr. E. proposed to preach a sermon. Having entertained the company with his profane attempt at mocking sacred things, he proceeded in due form, and with the utmost gravity to shake hands with his auditors, employing at the same time such remarks as it would be proper for a minister or other serious person to use, at parting with those for whose eternal welfare he felt a deep concern.

He spoke to Mr. G. as follows—"My young friend, I hope the Lord Jesus will have mercy upon you, and when I see you again I hope you will be a converted man." This sentence proved to be singularly prophetic of the pleasure of God concerning this young man. The next time they met, Mr. G. declared to his impious young companion what great things God had done for his soul, in translating him from the power of darkness, into the kingdom of his dear Son. Mr. E. returned home with the most pungent convictions for sin, exclaiming in the language of the publican, "God be merciful to me a sinner," and in about six weeks I had the happiness to baptize them both, in company with several others. The work is still progressing. Many little children, and some more advanced in life, appear to be solemnly impressed with the importance of the religion of Jesus Christ.

I have just returned from Cattskill, where the Lord has poured out his Spirit in a copious manner. Nine persons related their experience, and by the particular request of the church, I baptized six of them, in the presence of a large assembly. Amongst the candidates, there were three children; but they are believers in our glorious Redeemer. Mr. —, called to see me on a sabbath morning. He has been a *critical* and influential deist for many years, but God has had mercy on him. He said, O! that I could obliterate the impressions which by my example and arguments I have made on the minds of many in this place; but I will pray that they may believe the sacred book of God, and truly acknowledge that Jesus Christ is Lord to the praise and glory of God the Father. About fifty have made a public profession in this place. The reformation has extended to Cooksackie, where sixty-one persons have united themselves to the reformed church, under the care of the Rev. Mr. Livingston. Great solemnity is visible among the people at Athens and Kinderhook, where I have been informed that there are numerous instances of hopeful conversion.

Affectionately yours,

CHARLES G. SOMMERS.

Obituary.

MISS CATA MERWICK.

MISS MERWICK was the daughter of James and Esther Merwick, of Butternuts, N. Y. She was born October 24, 1796. From childhood she was mild and amiable in her deportment, possessing an unusual equanimity of mind.

In her diary, 14th of August, 1815, she thus writes "Two years have elapsed since the Lord saw fit, as I trust, to change my heart. When I was but a child, the thoughts of death used to trouble me much. I had many loud calls to prepare to meet my judge; but I remained hard and impenitent, pursuing the road to destruction, bent on my sinful ways, notwithstanding all the calls and invitations of the glorious gospel: and had not God saved me by his all-conquering grace, I must have been forever *miserable*."

Her convictions were deep and pungent. She had an awful sense of her vileness and depravity. She continued in this situation until the day of her deliverance by grace. Respecting which, she gives the following account. August the 14th, 1813, "I was in a room by my self, thinking over my situation, and all at once I felt a strange alteration in my mind. I cast myself at the feet of Jesus, and said, "not my will but thine be done."

October 27, 1813, she was baptized, and united with the fourth Baptist church in Butternuts. Perhaps we cannot give a better description of her character, and the pious breathings of her soul, than by making some extracts from letters written to her female correspondents.

29, 1816. Miss P—, with pleasure down to inform you that my letters meet with yours this evening, and I shall meet daily at the throne of mercy for sinners that perish in their sins. I hope this may be the case while I live. I desire your prayers for me, that I may hold out to the end; for I have no strength without my blessed friend. There is enough in Jesus to pardon such as I am, notwithstanding I have pierced his wounds afresh. It is of great consolation to me, to see his kingdom falling, and the kingdom of our blessed Lord built up. I had comforted yesterday while we sat at our heavenly Father's table, I did not forget you, although absent. I desire to join heart and hand with my companions, to praise the blessed Jesus who has wrought such glorious things for us. I hope he will still carry on his work. God's presence is as great in this neighbourhood as in any other. I long to see you and know how you are along; as you are travelling the good way, my heart cries, push on, my dear soul. The Lord is on your side, you need not fear what man can do.

I can heartily bid you God-speed, hoping that we, with all our friends, may hold out faithful and true. I trust we shall ere long meet, where parting shall be no more. I feel as though I did not deserve among the children of God, yet worthiness enough in Christ to be in a clean white robe, and to sit at God's right hand. As she wrote as follows. Sister, our glass is running, our money is flying apace, and how soon it will be said of us, "they are gone!" We are not. Then how it becomes dear to us as dear children, looking for the promised hope and glorious appearance of the Son of man. I long to be conformed to the blessed image of our Lord and Saviour Jesus Christ, who came to the world to save sinners, of whom I am chief. I see more and more the fruitfulness of my own wickedness, and I am tired of living "at this rate." Do pray for me who am one of God's children, if I may myself. I have no righteousness to plead; there is nothing but that which flowed from the crucified Christ, that can atone for the sins of such as I am. I feel more out of myself, and I long to be clothed with all self righteousness, which is an abomination in the sight of God.

I am resolved to try to God whatever becomes of me. I enjoy that comfort which I

once thought was not for such a wretch as I am. Unbelief, that most cruel spear, is piercing my soul afresh: but I have to mourn my backwardness in doing my duty, which I owe to my Maker. I desire to devote myself to the Lord who died that we might live; the time is far spent, do let me entreat you to pray earnestly for the prosperity of Zion.

The following is an extract from a letter written by the Rev. Mr. Thorp, (a Presbyterian, who was intimately acquainted with the subject of this memoir) to her parents and family after her decease. "It is not a small consolation that her life, though short had been well employed, and that she was, in an eminent degree, prepared for a happy exchange. That she was thus prepared, I think there can be no doubt; if so she is now enjoying that holiness and bliss for which she appeared so evidently to long and pant while living. Earth did not appear to be her home, she had no interest here but the cause of Christ, and the advancement of which was the only object for which for a long time past she appeared desirous to continue in this world. Her work is done, and we may confidently hope that she has taken her joyful flight to the bosom of her God and Redeemer. Though she is dead, may she yet speak with efficiency and power to the living. May the sweet remembrance of her amiable disposition, her ardent piety, her zeal for the cause of Christ, her fervent prayers, her heavenly conversation, and the peace, composure, and serenity she manifested when leaving the world, be to each of you a source of consolation, and excite you to gratitude and praise. And may these likewise be kept in lively remembrance by her surviving brothers and sisters, for whose salvation she has laboured and prayed so much.—Will they not be persuaded to follow her pious example, that their last end may be like hers."

It may be truly said of her, that she was a person of rare and ardent piety, which shed a sweet grace on all her conduct. The christian religion was the theme on which she dwelt with great delight; she was not easily drawn aside from duty; she had a strong confidence in God, and rarely doubted her interest in the Saviour of sinners. Few have been blessed with so much divine consolation and clear anticipation of future blessedness. While in health she appeared familiar with death, and frequently expressed desires to depart and be with Christ, which was strikingly manifested when she came to feel the chilling hand of death. She was a person of excellent and refined feeling, which was happily displayed in all the social circles in which she moved. Few

persons of her age have filled such a distinguished station in the family; for while exhibiting submission as a child, and equality as a sister, yet in care, tenderness, and affection, she filled the kind offices of a mother. Although she was so well qualified to be useful in life, yet she was not secure from death. She was taken with an inflammation May 2, 1820, which put a period to her life in eight days. During her painful illness, she manifested not only reconciliation to the will of God, but rejoiced in his government. She said to her mother, "I must die, I am willing to die, do be willing that I should die." A few minutes before her death, she gave her farewell to the family, which was closed with these words, "I can leave you with as much composure, as though I were to meet you to-morrow. Blessed are the dead who die in the Lord."

MR. EDWARD SIMMONS.

"We are but several parts,
Of the same broken bread;
One body hath its several limbs,
But JESUS is the head."

EDWARD SIMMONS, a man of colour, member of the first African Baptist Church, of Philadelphia, whereof his brother, Henry Simmons, is pastor, after a few days of extreme illness, departed this life on the 2d of July inst. aged 27 years.

Walking in humble life, and of pressed African race, but few acquainted with his worth, strict and evangelical walk as a Christ-follower—but JEROMAN, who of "on having made all nations," early him to a saving knowledge of him and Redeemer. As was his obedience to the cross of Christ, so was his tranquil death; from the time of his being ill to the closing scene of him he was never heard to murmur. All of his relations and many of the pious members of the church, at or sitting by his bed side, bore witness to the following, among of his expressions, which, notwithstanding his bodily agonies, dropt from him: "Well, thanks be to God, my fully resigned; I am, through grace, to depart.—All glory to Jesus: him, praise him, Hallelujah." In giving out his hand and clasping that brother's, in order to bid him farewell he audibly exclaimed, "Ride on, Jesus, victoriously: cut thy world in righteousness." He then sunk gave up the ghost, falling softly and sweetly asleep in Jesus.

A funeral sermon was preached on occasion Lord's day afternoon, July by the Rev. Dr. Rogers of Philadelphia. Numerous and sympathizing congregations of coloured people, at their meeting in 13th street, between Race and

[Rel. &c.]

Ordinations, &c.

MEETING HOUSE OPENED.

Thursday, July 5, a meeting house was opened in Litchfield, Maine, belonging to the Baptists in that place. Rev. Mr. Houghton, of Readfield, introduced the services, by a short address, and reading select portions of scripture; after which he offered the dedicatory prayer; an appropriate sermon was then delivered by Rev. Daniel Chessman, of Hallowell, to a solemn and listening audience. The services were interspersed and enlivened by singing psalms, accompanied with instrumental music.

June 14, 1821.—Ordained at Brandon, Vt. Mr. Isaac Meriam, lately of the Theological Institution, Philadelphia. Elder Clarke Kendrick preached on the occasion; elder Isaac Sawyer offered up the consecrating prayer; elder Abel Woods gave the charge to the candidate; elder Dana the right hand of fellowship; elder Thomas Ravlin made the concluding prayer. The assembly was large, solemn, and attentive.

On Wednesday last, at the First Baptist Meeting-House in Boston, Francis

Wayland, jr. late of New-York, ordained to the pastoral care of the Baptist Church. The exercises commenced, agreeably to appointment eleven o'clock, A. M. Introductory prayer by Rev. William Gammon Medfield. Sermon by Rev. Daniel Ordination prayer by Rev. Francis land, pastor of the Baptist church at Hallowell, and father of the date. Charge by Rev. Thomas B. D. D. Right Hand of Fellowship. Rev. Lucius Bolles, of Salem, concluding prayer by Rev. Joseph ton, of Newton. The exercises conducted to the great satisfaction of numerous audience, and the on the occasion was performed with much order and effect, and was highly acceptable.—The sermon was ed on 1 Cor. xvi. 10. Now if Tim come, see that he may be with you out fear: for he worketh the will of the Lord, as I also do. It was two years in February last since the ordination of a pastor in this church taken place. Several have been in

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NEW SERIES.

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Biography.

MEMOIR OF REV. JAMES DAVIS.

"I was born, (says Mr. D.) in Hopkinton, N.H. Nov. 6, 1772. When about 8 years old, my mind was seriously impressed. I recollect that at certain times I was much affected with preaching. I was afraid to sleep at night. I knew that I was a sinner, and that I was liable to die in sleep and lose my soul. I then concluded that when advanced in life I would read and pray and become religious. My awful depravity and stupidity prevented my realizing what it was to be religious, or that the shafts of death were flying thick in every direction.

After this, I became thoughtless and unconcerned, and continued to live as though I was accountable to none, till about nineteen years old, being remarkably fond of childish vanities and youthful amusements. The winter before I entertained a hope that I had obtained the pearl of great price, I was more than ever captivated with scenes of carnal diversion.

In the town where I resided there was no settled minister. In Dunbarton, the town adjacent, the work of the Lord began powerfully to prevail. Young people went there to attend meetings from Hopkinton where I then lived.

a number of them were powerfully awakened and returned in great distress. I began to think that it would be best for me to attend to the concerns of the soul, and to change my mode of life. I had no idea of the depravity of my heart, of my condemned state, or that it was necessary to be born again in order to salvation. I turned my attention to the Bible, and frequented religious meetings. I soon began to be anxious about myself, and saw that I was in an evil case. So astonishingly great was the pride of my heart, that I endeavored all in my power to disguise my feelings, and to keep from the view of all, by whom I was surrounded, the state of my mind.

When desirous of hearing religious conversation, I would, if possible, get out of the sight of those, who might be conversing together on heavenly and divine things, that I might listen to the observations which were made. One afternoon I went to attend a lecture preached by Rev. Samuel Wood. When the people came out of the meeting house they collected in a circle round him. He began to propose questions to one and another who were under concern of mind.

When he came near where I stood, the idea was impressed upon my mind, that if he conversed with me particularly, people would say I was going to become religious, and so I should become a subject of ridicule. I left the circle and went off. There was an appointment for religious exercises I think to commence an hour before sun-set, about half a mile north of the meeting house. I set out for the place where worship was to be attended; and when I was within about forty rods of the house, I met a company of thoughtless, rude young people. I was so afraid that they would think and say that I was becoming religious, that I joined them and went back. But I could not live in their company, any more than I could in the fire. All my past life came in review before my mind. I had an awful sense of my guilt and danger, and that I was exposed to hell and ruin. I went home, took my Bible and retired to my chamber, and spent the night in attempting to read and pray. I believe that from this time for three months while I continued in great distress, the idea was powerfully impressed upon my mind that I deserved to be damned, that it would be perfectly just in God to cast me down to dwell where darkness and horror reign. Life appeared to be exceedingly short; it seemed as though there was but a step between me and everlasting wo. The world had now lost all its charms; a gloom was cast over all the objects and scenes in the natural world. I felt as though I would not move my hand to obtain all the property which could be possessed or enjoyed here. The idea was impressed upon my mind that I must pray, or go to hell. After I had attempted this exercise, being convinced that I had not

prayed in faith, but that I had been mocking God, I felt more criminal, and consequently more concerned than before I made the attempt. And still it was thundered in my ears that I must pray, or be damned forever.—Thus I was constrained to attempt this exercise again and again; till at length I felt as though I wanted to be the whole of my time upon my knees at prayer. Night after night I never had my clothes off, or went to bed. My appetite for food was taken away. It was a time when fruit of different kinds was very plenty. I had no taste or relish for any kind of fruit any more than I had for the stones in the streets. I became incapable of attending to any kind of business; and still I had a great unwillingness that any one should know what was the occasion of my distress.

One Lord's-day I attended worship, when the sacrament was administered at evening. A number of us tarried, who did not belong to the church. It was almost sun-set when the people left the meeting-house. While numbers were conversing upon the green before the house, I had such an awful sense of my guilt and danger, that I could not refrain from weeping, if from crying out aloud. I was in a flood of tears. People then saw, for the first time, what a situation I was in. The minister came and conversed with me, and gave me good instructions. After which, kneeling upon the ground, he prayed with and for me. He then observed that I must retire home—that I was in the hand of God—that I must repent or perish—believe, or be damned. Never after this, that I recollect, did I feel as though I cared what people either said or thought of me. The idea was strongly impressed upon my mind that I should be miserable forever.

I should soon be in hell. I was emaciated almost to a skeleton. People were greatly distressed about me, and were sure that I should die. As I obtained relief, the thought from time to time arose in my mind, possibly God may have mercy upon me. I was laying out different ways in which I might be converted if I were converted. Sometimes I used to think that I should see a light, a voice from heaven. I attempted to commit some wickedness, that I might feel concern and power of conviction.

About noon, I took up upon sacramental exercises and retired into a room by myself, sat down, and began to pray. In a moment, quick as a flash, my burden and distress were removed! The book appeared to be full of God—full of different from any thing I had known before. The glory of God seemed to be shining around me—in the heavens, on the earth. I saw people in the field, who were workers of religion. I won that they could refrain from raising God aloud. I felt that every body felt just as I did.

If they did not, I was sure that I could convince them. I felt no inclination to shrink, when people were around to get refreshment.

I went into the orchard, and continued more than two hours, joyful and happy, being constrained to praise God. I had lost sight of self. It was not a question in my mind whether I should live or die.

My future was to be attended to in the afternoon at the meeting-house. I set off to go, just as I was, without shifting any of my garments.

As I passed along I observed a young man of my acquaintance. I asked him if he

did not feel thus. He said no, he felt just as he had always felt. I was perfectly astonished—could not again open my mouth. I hastened along—took my seat in the house of God. About the middle of the exercises I opened the book in which I was reading when my mind was first relieved, to see if it would appear to me as it had done. It did not appear just so. At the close of the meeting, I felt greatly afflicted and grieved to see how stupid people were. I could not refrain from tears—was constrained to weep abundantly. The people as they went out of the meeting-house stopped upon the green. I had a sister then under concern. The first thing I knew, I was talking to her and others, urging the importance of becoming religious—of having an interest in Christ. I continued three days and three nights joyful and happy as I could be in this world, before I had the most distant idea that what I had experienced was a change of heart, or that I was in a safe state. I was constrained to rejoice, that the Lord God omnipotent reigned—that all intelligences were in his hands and at his disposal. When I came to compare my feelings and exercises with what I found in the Bible, I began to take encouragement to hope that I was truly converted.

After my mind was relieved, my bodily health seemed to be recruited at once and my strength to be restored. I was surrounded with the agreeables of this world, and might have reflected on engaging prospects before me; but I longed exceedingly to die and be with Christ. I felt greatly concerned for sinners—was constrained to talk to every one I saw. For six months I enjoyed a heaven upon earth. I scarcely knew what it was to experience doubts or fears, clouds or mists of

darkness. I used to attend a great many meetings,—to go to a distance. I got but little sleep, but generally felt well. Having related to one of the church members what I thought the Lord had wrought in me by his grace, he observed, if you have experienced what you now relate, you have important duties to do, and suggested the propriety of my going forward to put myself under the watch and care of the church. About that time numbers were going forward to relate their religious experience, with a view of publickly espousing the cause of Christ. As I neglected to improve that opportunity, my spiritual comfort and resolution were less, till one Lord's day in the meeting-house at the close of public worship, I opened my mouth and declared what the Lord had done for my soul. When the time for the sacrament to be administered arrived, there were forty one besides myself, forty two in all, who were received into the church. The holy ordinance of the supper was blest as a means of great good to me. My soul was filled with peace and joy. It was truly an interesting season. I could say with David, a day in thy courts is better than a thousand. God gave me great and very earnest desires for the salvation of immortal souls. Nothing I so much longed for as to be useful in the world. I felt concerned for my fellow creatures whenever I saw them, and was constrained to speak to them when walking the streets, and to urge the importance of being reconciled to God. In some instances when I began to converse with an individual in the road, others would come along, and people would leave their houses, till a very considerable number would be collected. Some young persons, at the distance of fourteen or fifteen miles,

with whom I had been associated, lay with peculiar weight on my mind. I set out and travelled about half the distance and then hired a horse and proceeded forward. When I arrived at the place of destination, many young persons were present. They arose—I conversed with them on the great things of religion—they were much affected and desired me to pray with them. Some of the number experienced no peace or comfort till they hopefully found themselves believing. My mind was exercised about preaching the gospel. A candidate travelling the pulpit sent for me to come to his lodgings,—I conversed with me relative to the subject—encouraged me to go forward—presented me with a book I should first need to read and observed, if I went to obtain education, it should be at a gratuity; otherwise I should return it, or pay him for it.

It will be perceived by the preceding account of the views and opinions of Mr. Davis as given by himself. We have no particular knowledge of the inner course which he pursued, the advice he received from above mentioned young men. We believe, however, that he entered upon a course of studies, preparatory to his admission as a student in Dartmouth College. He was graduated from the respectable Institution in 1804, by whom, and where, he was approved to preach, we do not know. In 1804, he was called to the work of an Evangelist by the congregational mission forming "the Association of the Western District of Vermont." From a document presented by the scribe of the Association, it appears, I highly esteemed for his

y and ministerial labours. stated in this testimonial. The Association being in l personally acquainted r. Davis, and particularly is past faithful and useful in a number of towns in icinity, after some natural es, unanimously concurred ur his request, and voted eed to the usual examina- And having obtained good tion with respect to his : standing in the visible , and approbation to the f the ministry ; his exper- l acquaintance with true —his religious sentiments iterary and theological im- ents, and his call in prov- to the work of an Evange- ey unanimously voted to d to his ordination." A- ly to their vote he was or- the same day.

Davis remained in connex- h the Congregationalists year 1816, when he saw his duty to be immersed ofession of faith. Having ed to the ordinance of agreeably to the usage of c times, at his request he lained to the work of an list on the 14th of No- , 1816, at Lyme, in Con- . See Mag. for 1817, p. 38. this period he laboured us places with unwearied Besides preaching, he us- is influence in procuring r Missionary and Educa- poses And while he ex- others to acts of benevo- he set the example him- : is much to the credit of that notwithstanding his ry means were very lim- t he assisted several pious nen in obtaining literary zes—and devoted much of : and property in promo- cause of Foreign Missions. months before his death : as follows to one of the

Editors. "More than fifteen years ago I paid over \$100 for the use of a young man of the Baptist denomination, who was looking forward to the ministry, (to assist) in the improvement of his mind. I have paid into the hands of the treasurer of the Connecticut Auxiliary Society to aid the Baptist Board of Foreign Missions, \$300. I have collected for the Seminary under the care of the Board about \$500 : and to Deacon Loring, for the assistance of young men called to the ministry, \$56.53 I really believe I have been instrumental in the hands of God of bringing into different churches of the Baptist denomination, eight hundred members. But Paul called himself a fool for boasting. God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Mr. D. was peculiarly abstemious in his manner of living : frequently depriving himself of his regular meals, and sleep. He spent much time in fasting and prayer. He seemed unusually devoted to God. His health appeared to be gradually declining for several months before his death. He continued, however, to ride from place to place until within a few days of his death. Four or five weeks before his last confinement, he called on an old acquaintance, where it was observed, that he appeared to lament a want of that freedom of access to the throne of grace, which he had been usually favoured with for many years. He seemed desirous of the prayers of all the people of God. But on his return to the same place a few days after, he appeared to enjoy the divine presence in a comfortable degree. On being asked by his pious friend, how those doctrines of the gospel which he used to preach, now appeared to him ? he replied, "God's

truths; I have lived by them, and I can die by them. They will stand when heaven and earth shall pass away. O what should I now do, were it not for the Lord Jesus Christ?" He then, with much emotion, with his hands lifted up, and his eyes flowing with tears, exclaimed, "*Thanks be to God for his unspeakable gift.*"

At parting he said to the family in a most affecting manner, "see that none of you appear at the judgment, on the left hand." This worthy friend accompanying him some distance while riding, he thus addressed him, "Do you feel prepared to be carried home a corpse!" And then reaching out his hand to take leave of his friend, he said, "Tell all the dear people of God in your region, to live near to God, then they will live comfortably, and die joyfully."

About three weeks, before his death, Mr. D. arrived at Mrs. Howe's, at Abington, but in an extremely weak, emaciated condition. He was received and treated by this dear family, with much christian affection and kindness. Mrs. H. appeared so far from considering it a burden to take care of this devoted servant of the Lord, that she said, that she would not on any account have been deprived of the privilege of having him die at her house. The efficacy of divine grace was most clearly displayed in the death of this good man. During his short confinement, he appeared to possess an entire resignation to the will of God, and to enjoy an unshaken confidence in the merits of the Saviour.

Being desirous of once more commemorating the dying love of Christ, at his particular request, the Rev. Mr. Torrey of Hanson, with a number of other brethren, met on Lord's day evening, 13th of May, at Mrs. Howe's for this purpose. Of this inter-

esting communion Mr. T. gives the following account.

"It was a precious a The remembrance of it can never be erased from my mind. I beheld a saint, a minister of the gospel, face the king of glory with composure—to see one, after having borne the pains and heat of the day, to depart and be with Christ no uninteresting sight. This scene did the last sickness of Rev. James Davis present seemed to have a deep sense of the depravity of the heart, and hoped for salvation only through the mercy of God in Christ. After I entered the room, he said to me, "Brother T——, you never lament on your death, that you have been too faithful in warning sinners of their danger. You will never lament that you have been too much engaged in prayer for their salvation." After speaking of the consolation derived from that gospel he laboured to preach to the sinners, he said, "I never in my life had such a sense of the wretched condition of sinners as I now have.—I never was sensible of the awful error of Unitarians!"

The communion season was a time of refreshing to him, and trust, to each of the brethren present. After he had received the bread, he appeared engaged in prayer and meditation for a short time, and then read the 95th Hymn, 2nd B. Dr. Watts in a very impressive manner. The fourth and fifth verses especially he read with peculiar emphasis. The request we sung at the close of the thirteenth Hymn, third verse, "How sweet and awful is the place, &c." It was indeed a holy place in Christ Jesus.

On the 28th of May he calmly resigned his spirit in

his God and Saviour. sday, the 31st, his re-entombed in the fam- near the house where

prayer was offered up use before the corpse ved, and after the inter- procession moved to the tional meeting house, solemn and appropriate was delivered by Dr. in compliance with the f his friend deceased.

nory of the just is blessed.

above we add the fol- tract, as being highly e of the general char- [r. Davis.

OF A LETTER FROM THE CONANT, TO DR. SAWIN.

Pembroke, Aug. 23, 1821.

er in the Lord,

: request, I state the fol- concerning the life of es Davis.

rst that I ever heard of was by my brother nant, who was at that ching as a candidate in gregational society at

As near as I can recol- observed, that he was a ous singular man, and preached in a singular

The first of his preach- place, he told his hear- Lord was coming into : he believed by his d that they might op- f they dared, but the old work : He wished yer meeting to be ap- n the morning ; and as s one about to address ie of grace, he request- o pray particularly for ; people, that they might orted. A revival soon ed in the place ; a con- number shared in it.

One time as he was on his way to Assonet, he stepped into a house and gazed about for a considerable time, which excited the attention of those present. At last he remarked thus, to the family. " You have a very nice house, it is almost too good to pray in, is it not ? There never was any prayer in it, was there ? " and then bid them good bye : the family began to think what the stranger meant ; they recollected also that there never had been a prayer in their house. This appeared to be the means of their awakening ; they sent for him to come and attend a meeting at their house, and it soon became a house of prayer.

The second time that I saw Mr. D. was in the town of Sandwich, where I was then teaching a school. His first sermon there was from these words, *Prepare to meet thy God.*

A number received impressions at this meeting, that abide to this day ; a great revival soon commenced, which spread into Barnstable and Falmouth. The years following, 1810 and 1811, I attended a great number of meetings with him, on the Cape and on Martha's Vineyard. There were greater revivals of religion in those places at this time than had ever been known in them before. Mr. Davis was a great instrument in the hand of God in effecting this work. When he went into a place, he would preach if asked ; and before he pronounced the blessing, he would ask if any one wished for him to appoint a prayer-meeting at their house, the next morning at the rising of the sun ; if any opened their doors, he would give out the appointment. These morning prayer-meetings were often very solemn and interesting ; sometimes they would continue the greater part of the forenoon. By the time these

morning prayer-meetings came to a close, some one would wish him to appoint a meeting at their house, to preach in the evening. After this manner, meetings have continued for weeks together, where there has been any considerable attention to religion in a place.

I do not know that I ever saw a more devotional man. I have lodged with him a number of nights, when he has spent most of the night in prayer; for hours I have known him to stand with his face toward the wall of the room, in the posture of secret prayer.

A lawyer once slept with him, who said in the morning, he was unwilling to lay with such a man, for he believed he had been praying for him all night. The lawyer, however, soon after obtained a hope in the pardoning mercy of God. Mr. Davis spent several nights at a physician's house in Barnstable. The physician told me that he believed Mr. Davis spent whole nights in prayer, for when they went up to make his bed, they perceived that no person had slept in it.

I visited him in his last sickness, and after shaking hands with me as usual, he made a little pause, and then took hold of my hand again and said, "dear broth-

er Conant, I am glad to see I have got almost home, but not sorry that I have preached the gospel, that I have seen the righteous and wicked have encountered difficulties in the cause of Christ; nor sacrifices that I have made for God." He told me in the midst of his sickness he was in despair but he believed that his prayer had been answered: he had been desirous to have the Lord's supper administered to him, for he had often found in that ordinance he had obtained a blessing. He observed and mentioned to you that he was desirous of having the Lord's supper administered to him, but did not know how it could be obtained, until you pointed out to him. He said, ever after brother Conant was there and administered the ordinance, he had enjoyed his mind much better, and he was now willing to go to heaven. He said, "Have you no fear of death?" He replied, "I say that I have any at all." He asked him what was the principal source of his comfort, and he said that the Lord's reign would do all his pleasure. He thought I never saw any child appear to enjoy more of the Lord's presence in his last sickness than brother Davis.

Religious Communications.

ON THE DANGER OF DISSIMULATION IN RELIGION.

It is well observed by one of the greatest christian Poets, that the world is all "Title Page." Its promises infinitely exceed its contents, and the brilliancy of its display results in the gloom of disappointment. In the beautiful allegorical moral of Cebes

the pupil of Socrates, is a representation of the view entertained even by the highest of human deceit. That problematic picture shews the trance into life closely guarded by a female form, denoted Deceit. No sooner is a

d into the circle, than he
 as a copious dose from the
 of this vigilant spy, and
 derives the elements of all
 oral pollution and excess
 ch so many rush with un-
 rapidity. A heart prone
 emble is the fruitful source
 guilt and misery. The
 ions which we too readily
 e upon ourselves and oth-
 rially give rise to that im-
 ncy of heart, than which
 g is more deplorable. We
 r account with finding the
 filled with false images
 empty shadows hunting
 . Here we expect to en-
 r many who fill their bor-
 part without compunction,
 de in all the smoothness of
 ty over this transient scene.
 ere is one place to which
 ve a right to look for dis-
 shed exceptions to this law
 ire's treachery and defec-
 There is one society with-
 ose sacred enclosure we
 be surprised ever to hear
 ice of dissimulation. There
 class of people in which
 ould confidently expect to
 he strenuous asserters of
 city, and godly sincerity.
 here, however, we often
 o lament the want of that
 transparent deportment,
 christianity requires, and
 the honesty demanded in
 o transact the interests of
 ty, would authorize us to
 l. We do not now speak
 n and deliberate hypocrisy,
 the grosser forms of de-
 n, but we chiefly intend
 odification of these vices,
 may comport with general
 ess of principle, but is not
 ent with integrity of con-

en therefore we make men-
 dissimulation, we mean all
 xcess of religious appear-
 n the conduct, beyond the
 g state of the heart.

III.

37

There should ever be a corres-
 pondence betwixt the actions of
 our christian life, and the springs
 of those actions. If the tree is
 to be known by its fruits, then
 the fruits should form the most
 certain index to the quality of
 the tree; and if our appearances
 should be better than our reali-
 ties, we are deceived ourselves,
 and impose a like mistake upon
 others. Were we as exact in
 the regulation of our hearts
 which have God for their ob-
 server, as we are in directing our
 conduct which has men for ob-
 servers, a different conversation
 would be exhibited to God and
 men. Our behaviour would as-
 sume an easy and spontaneous
 complexion, and all constraint
 and servility would be banished.
 In such a case we should never
 be driven to the painful effort of
 making up by affectation, that
 which was wanting in grace; we
 should not incur the risk of build-
 ing a house without a foundation,
 or of establishing a name for pie-
 ty, without the principle. Dis-
 simulation, when once admitted,
 has an imperceptible growth. It
 is a habit which receives strength
 from every exercise, and grows
 rapidly with moderate indul-
 gence. However small in its
 early operations, it soon spreads
 itself far and wide, and though
 timid in its first approaches, may
 speedily acquire a boldness al-
 arming to conscience and truth.
 It is a cheap and easy method of
 attaining a temporary credit for
 religion; and such is the weak-
 ness of nature, that the suffrages
 of men, and especially of those
 whom we deem competent judg-
 es, may have a surprising influ-
 ence in reconciling us to a state
 which we must secretly know is
 radically bad. It is an accommo-
 dating mode of escaping censure
 and animadversion; for whatever
 may be the declension of our
 heart from the doctrines of right-

eousness, yet if we can save ourselves the public scandal of a visible departure from the right way, by continuing to deal with uniform diligence and success in external sanctity, we shall be the less liable to contract any discontent with our hearts' backsliding. Another cause of the evil in question, may be traced to the erroneous views which many form of divine subjects. They recognize the solemnities attached to holy things, are sensible that these solemnities are abhorrent from all levity and indifference, and that those who engage in observing them should possess a gravity of demeanor, and a vehemence of zeal, suited to the vital interest of such subjects. Their discernment is acute enough to perceive that the shadow of remissness hanging over such momentous themes would be unseemly and reprehensible. When, therefore, their feelings happen not to be in accordance with their spiritual circumstances, they are apt to exert a mechanical energy, to make their services decorous, and to express, not what they really feel, but what they know the proprieties of their profession involve. Others entertain mistaken notions as to the efficacy of bodily exercise. They persuade themselves that certain doleful inflections of the voice, a plaintive cadence and mournful articulation, are considerable parts of religion. Their manner is accordingly regulated by these considerations, and a stranger to their customary mode would be apt to suppose, from the lugubrious echo which resounds from them, that their hearts were under an affecting influence of the truths which they utter, whilst it was only their habit of performing a solemn duty. Probably some may regard it as a part of the oratorical art in their address-

es to others, to assume an air of much earnestness and zeal. They consider the maxim of the Poet, lawful

"Si vis me flere dolendum est primum ipsi tibi."

And though not deeply engaged in the subject before them, they think it proper to convey to others a very different impression. Hence they often give loose reins to their extravagance. They drive furiously on in defiance of decency and sense. They rush against all order and prudence, and seem willing to set the world in a blaze by the fires of their impetuous rhetoric. Should they succeed in producing the intended conflagration, it will not be without its uses. As the fires kindled by the foolish temerity of Apollo's offspring, were of service to give light to the world in the absence of the sun, so this strange fire may afford its measure of light in the absence of reason and religion; but as the combustion of towns, cities, rivers, mountains, and the earth itself, was a very serious expense at which to procure light, so it must be a very costly method to cast a religious excitement over a multitude at the expense of sincerity and truth.

There is a dissimulation which is merely professional. An office, whether civil or religious, must have its distinct requirements. It attaches to itself a circle of appropriate duties, and includes many decencies, which, though not essential to the existence of the office, yet make up the chief ornament of its execution. The most sacred and important of all offices is the ministerial function. This contains a weight and gravity, under the influence of which, the most exemplary must feel an inward dread of their insufficiency. The incumbents of such an office are aware, that an unremitting effort is required to

fill the parts of their sacred province, and that the minor obliquities which would be tolerated in others, would render them insupportable and disgusting. When called upon, therefore, to discharge their trust in any of its details, they at once conceive the propriety of pitching the tone of their ministrations as high as the official standard. From this they unavoidably contract a habit of artificial severity, pathos, or affection; and whatever may be their variations of feeling, they contrive to officiate in a uniform strain of solemnity. Is there not reason to fear that too many ministers err upon this point? How often have we heard from these creatures of spurious vehemence a dry vociferation, clamour without affection, and denunciations without sympathy!

Without any departure from correct discrimination, we may advert to a dissimulation which is constitutional. The style of a performance often receives its character from the physical structure of the mind. With some there is a natural warmth and energy which pervade all their acts. Whatever they do, they do with all their might. Ardent and enterprising, bold and decided in their determinations, they disdain all the tardy steps of irresolute projectors. They usually act under the first impression, and press with unabating zeal towards their object. Others, of a disposition more pliable, yield with a ready flexibility to all the tender passions, and melt into the softness of an amiable sensibility. May not the mode of public performance be much influenced by these constitutional peculiarities? And may not the subjects of these physical diversities of disposition fall into the mistake of regarding their natural vehemence as the zeal required by the gospel, and may

not those who have a soft and tender conformation of spirit, be often deceived into the idea, that theirs is the genuine affection of the gospel, when, probably, they have been only following some original impulse of nature?

The disposition in question is sometimes found to be occasional. It operates only at certain times, and upon particular occasions. Thus have we often remarked, when some have been required to engage in performing the duty of prayer, that they have suddenly changed their whole manner, and have assumed an air of stiffness and affectation, a thing of which could be perceived in their ordinary conversation. They have appeared to think that in addressing God, they should lay aside the simplicity of their character, and form for themselves a mode of utterance, full of an artificial sanctity; as if he could be more pleased with duplicity than with sincerity, and had enjoined them whenever they came to appear before Him, to bring, at least, a strenuous form of external piety, and to make up, by the vehemence of bodily gesture, that which is wanting in the temper of the heart. There is nothing more repulsive in the services of religion, than this sanctimonious, whining formality of duty. It will be obvious to any one, upon a little reflection, that a native language is easy and artless, and flows with a clear and unconstrained delivery, whilst in one who has acquired it by application, there will always be a visible awkwardness and reserve. The child who is much accustomed to think upon the inheritance to be received from his father, will acquire a natural and unaffected method in speaking of his expected possessions, however splendid they may be; but a stranger to the expectation of such opulence, in speaking of a probable

accession to wealth and distinction, would employ a turgid, swollen strain, suitable to the uncertainty of his claims, and the remoteness of his origin. A petition dictated by true filial affection, will be free from the mechanical constraint which we here condemn. It will naturally assume a decent and solemn air, and will flow out in the effusions of an honest heart. It will reject all those elaborate forms of imaginary devotion, which art has devised to confer a specious character upon a lukewarm religion, and will cultivate expressions suited to the worship of a prayer-hearing God.

Nor let it surprise us to be informed, that there is a conscientious dissimulation. Too many give currency to the very error which we are now combating, upon sincere scruples of conscience. They think that their borrowed manner savours of solemnity, and that it would be a deviation from propriety, to perform a public service of religion in a way that is natural and unaffected. Hence they even contend for their factitious gravity, and adduce arguments to justify to themselves and others, the assumption of a peculiar manner in every religious performance. From this we derive another proof that we may be conscientious in error as well as in truth, and that no sincerity in supporting error will excuse its retention, in defiance of the clearest light, and most convincing evidence.

But perhaps some will think, that the small shades of infirmity which we have marked, are of a character so unavoidable, as to be venial, and that our distinctions and censures are too minute and severe. A little attention to the magnitude of the evils against which it is our desire to awaken caution, will speedily relieve us from the sus-

picion of needless refinement particularly: For the specious errors which we expose, draws off the heart from God, and the lively satisfaction of communion with him. No one find it easy to keep any semblance of piety by the public address of an external; let him be occasionally afflicted not with the stupendous of which faith exhibits, but with dexterous contrivances of superficial seriousness, and soon will he sink into the vision of substituting the skeleton of his frames and images in place of the sanctifying influences of the divine Spirit. Self-complacency gradually insinuates itself into his heart, acquires a growing security, indifference, the rigorous part of self-examination is suffered to fall into desuetude, and by a easy descent, he glides down an apathy of soul, as disastrous to his own interest, as it is afflictive to the cause of piety.

It is important to have a rect standard, when we attempt to judge the merits of a Christian. The profession of religion is a declaration made to the world that we are inwardly moved by the Spirit of God, to renounce sin and folly, and to devote our lives to the worship of God. The merits of this profession can only be known by its visible fruits; but should these results be adulterated with the mixture of an affected sanctity, who can ever have confidence in a judgment formed upon a standard so fluctuating and fallacious? What to have one thing in the heart and another on the tongue to create an excess in appearances above principles? If our inward habits were obliged to come the certain criterion of our inward frame, with what should we be impelled to relate all the movements of

! With what vigilance every emotion be observed with what a strenuous resistance should we oppose every cry to evil! What an abnegation should we impose the solicitations of the world! But so long as this does not exist, our passions may pursue their gay career, pride may inflate, envy rankle, ambition may excite, covetousness may disquiet, but a tranquil exterior may all the asperities of this world be ruffled by a thousand deceptions foreign to the spirit of god-

it be remembered, that all the devil is progressive. That is now scarcely perceptible will soon grow into a magnificently alarming. The art of dissimulation will soon take the darker hue of hypocrisy. The deception which originates in the manner of duty, will extend itself to the substance, a callous state of heart wounds the conscience, becoming tender and susceptible, will lie on beds of roses and in the quiescence of an appearing death will promise a serene calm, and an impenetrable gloom will obscure the brighter visions of hope. Let the reader of these remarks see his own heart, and inquire whether or not he has fallen into the errors which have been exhibited.

Φιλόλος.

STATION ON THE ORDINATION OF DEACONS.

Editors,

IN our Lord Jesus Christ we are led captive, and received gifts and graces, which have been freely bestowed on the

church from time to time, are thus enumerated by Paul, 1 Cor. xii. 28, "And God hath set some in the church, first apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues.

To ascertain the distinction between these offices in the christian church, and the precise nature, extent, and benefits of each, cannot be considered by any judicious christian as an object of minor importance: For the harmony, peace and prosperity of a church of Christ, essentially depend upon every member's knowing distinctly his his own place; moving regularly in his own sphere, and acting well his own part.

I am inclined to believe that the "helps" mentioned in the passage just quoted, are deacons. It is certain that their office is very *helpful* to both pastor and church. On the manner of inducting them into their office, a diversity of opinion exists in the christian world, and even in our own denomination. Some of our brethren are of opinion, that nothing more is requisite, than for a church to make a selection of suitable men for the office; and others are fully of the opinion that these men should not only be selected by the church, but that they should receive ordination by the ministers of the gospel. And as there is a diversity of sentiments, so of practice among us.

It seems desirable that a uniformity of sentiment and practice on this subject should prevail in our churches professing to be "of the same faith and order." Especially is it important, that our views and conduct on church building should resemble the pattern given us in the New Testament. "To the law and to the testimony; if they agree not

with these, it is because there is no light in them."

In this Dissertation I shall endeavour to prove from the New Testament, that those who are to sustain the office of Deacons in a Church of Christ, ought to be solemnly ordained to their work by the ministers of Christ.

Before I proceed, however, to adduce arguments in support of this position, it may not be improper to make a few observations on the qualifications and work of deacons; as it is conceived that one reason which has induced many to neglect their ordination is, they have not a sufficiently exalted opinion of their character and work. Their qualifications are as particularly pointed out by Paul in his epistles to Timothy, as are those of a bishop. These qualifications are described both negatively and positively.

1. Negatively. They must not be double-tongued. To be double tongued is to be false and deceptive in conversation. This is a bad quality in any one, and it is peculiarly so in a deacon, whose office is intermedial between the pastor and the church, and who, if he were possessed of such a mind, might say one thing to the pastor and another to the church, and thus produce jealousy, dissension, and discord.

They must not be given to much wine. Intemperance, or an inordinate use of ardent spirits, is disgraceful in any man, more so in a christian, and most of all in an officer of the church of Christ. It impairs the faculties, destroys the health, allures to a compliance with temptations, and utterly unfits for usefulness, all its votaries.

They must not be greedy of filthy lucre. There would be several disadvantages attending a greediness of filthy lucre in those who sustain the sacred office of

deacon. If a deacon were greedy of filthy lucre, instead of devising means to advance the prosperity, and promote the felicity of the church, he would be perpetually occupied in projecting schemes of personal emolument. If a deacon were greedy of filthy lucre, he would not be willing to devote that time which is necessary suitably to discharge the duties of his office. If a deacon were greedy of filthy lucre, he would have strong inducements to embezzle the property of the church, or through covetousness to make merchandise of it, and convert the profits to his own use. These are the negative qualifications; let us now attend to those which are,

2. Of a positive kind. They must be men full of the Holy Ghost and of wisdom. I do not mean that they must possess the miraculous influences and gifts of the Holy Ghost, though these were necessary in the apostolic age when Christianity was to be established, and required in the first command given to the church in relation to the selection of candidates for the office, but I mean that they must be men of piety, and full of the ordinary influences and gifts of the Spirit; and they need much of that wisdom which is from above, to give a profitable direction to their efforts. They must hold the mystery of the faith in a pure conscience. It becomes them cordially to embrace, and constantly to maintain the doctrine of the gospel. And while they earnestly "contend for the faith once delivered to the saints," they should do it in such a manner, as to preserve "a conscience void of offence towards God and their fellow men." They must also be grave and of honest report. Their speech must be weighty and profitable; and such must be their demeanour in the world, as to have, like

top, "a good report of at are without."

, they must be the husband of one wife. This does it indispensably necessitate a deacon should be a man; but that if married should have but one wife. It was in common practice the days of the apostles. simply a prohibition of cotice.

more. Deacons must in children and their own well. They should maintain family government, reprove those committed to their from vice; teaching them principles of religion; and applying those principles in life and conversation.

we now consider' the which they are to perform. , in a word, define the deacons to be the managers of the temporal concerns of the church. The Greek word applied to those sustaining office of deacon, signifies

Those who were first d to this office, were appointed to serve the tables of Grecian widows, who had neglected in the daily minor service.

Deacons are the stewards of the property of the church, and receive that suitable provision, for the tables of the rich and of the poor. But this is not all; their principal business, the special object of their appointment, it is considered to be their duty, when called, to assist the pastor in his ministrations to the sick. "Is any sick among you? says James, let him call for the elders of the church, and let them pray over him, and let them anoint him with oil in the name of the Lord: and his sickness shall be eased, and his soul shall be made whole." Deacons would do this more readily, they would relieve

their pastors in many instances, and be more abundantly useful in the church of God. Nor can any one suppose that officers whose characters are so fully delineated, whose peculiar qualifications are so distinctly marked, and whose work is so important, are too inferior to be invested with their office by ordination?

We will now proceed to the direct evidence in favour of the position assumed.

1. The first evidence which I shall adduce in favour of my position, is, the account of the first appointment of deacons. Acts vi. 1—6. inclusive. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayers and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles, and when they had prayed, they laid their hands on them."

Here it is obvious that the church made the selection, and the apostles ordained them. They did not lay their hands on them to communicate the Holy Ghost; for persons were selected for the office who were already "full of the Holy Ghost." It must, there-

fore, have been to set them apart to their office. To this evidence several objections have been made, which I will now mention, and endeavour to answer.

1. 'The persons mentioned in the 6th of Acts, whom the disciples were to select, and the apostles to appoint or ordain, are not called *deacons*.' To this I reply, that but two kinds of officers appear to have existed in the church in apostolic days, viz. bishops and deacons. Hence Paul addresses the church at Philippi thus: "Paul and Timothy, the servants of Jesus Christ, all the saints in Christ Jesus which are at Philippi, with the *bishops and deacons*." Hence the qualifications of no other offices are pointed out in the New-Testament. If there were other officers in the christian church, why are they not mentioned? Why have we no account of their qualifications? Why is not their work specified?

2. 'Those who were ordained by the Apostles possessed qualifications which none at this day do possess.' This in some respects I readily admit. But I ask, does not this objection militate with equal force against the ordination of ministers? Are all apostles? Are all workers of miracles? And if they are not, why ordain them? If the ordination of deacons be rejected on the ground of their not possessing miraculous gifts, I see not any reason why the ordination of ministers ought not, by parity of reason, to be rejected.

3. 'Philip, who was one of those seven, preached and baptized, and this is evidence, that they had a higher office than that of mere deacons.' It is true that Philip both preached and baptized, and it is equally true that he only of the seven is called an *Evangelist*. Acts xxi. 8. "And the next day we that were of

Paul's company departed came unto Cæsarea; entered into the house of P. Evangelist, (which was the seven,) and abode with him. He performed these acts before, not by virtue of his ship, but by virtue of his office as an Evangelist, to which he had attained, (which office he used the office of a deacon well,) he had attained.

The 2nd evidence which I bring forward in support of my position is, Paul and Barnabas fulfilling the work assigned by the Holy Ghost, to ordain elders in every city. It is all probable that they were a plurality of ministers in every church; but that they were not a bishop and deacons.

Paul in his 1st Epistle to the Romans v. 17, says, "Let the one who rule well be accounted with double honour, especially that labour in the word and doctrine." Here an objection is made between them, are called by the same name. Some are preachers, and some are not; and those who are not, in my apprehension, are not.

If I have succeeded in showing that those who are to succeed in the office of deacons in the church, ought to be so ordained to their work by the apostles of Christ, it is easier that many of our churches are negligent of duty in ordaining them. When this question has been discussed in Associations, or in moral circles, it has generally been acknowledged to be scriptural to have these officers ordained. Then, ye know these things are ye if ye do them. Many brethren who are to succeed in this sacred office, be regularly ordained into it, feel its responsibility and by using "the office of a deacon well, purchase to themselves a good degree, and great blessing in the faith which is in Christ."

Missionary Intelligence.

ENGLISH BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING

public services connected with the Annual Meeting of the Missionary Society, were commenced by a sermon at Great-street Chapel, on Wednesday morning, June 20, by the Rev. T. S. Crisp, one of the tutors of the Bristol Academy.

On Thursday morning, a considerable number of friends of the Mission assembled at East-meet Meeting, for the purpose of uniting in prayer on its

much interesting intelligence, particularly in reference to the progress of the translation, which had recently arrived, it was found necessary to abbreviate the Report considerably, inasmuch as the meeting might not be attracted to an inconvenient

The parts which were occupied nearly an hour in delivery, and were received with great attention.

A statement of accounts was afterwards read by William Burls, the Treasurer, by which it appeared that the income of the Society had been upwards of £10,000, being considerably more than in any previous year of its existence, but that the expenditure had exceeded 17,000*l.* leaving a balance of about 3,500*l.* in the Society.

The first Resolution was moved by the Rev T. S. Crisp, in the following terms:

Resolved, that the Report be printed and circulated, and that I express a feeling that it is the wish of the whole assembly, meeting as this is a meeting of sympathy; a sympathy of love to the same object,

and animated by the same desires. Our object is to spread the light of the gospel of Jesus Christ, of which the Saviour himself is the source and the glory, and our desire is, that the diffusion of that gospel may be as wide as those wants which its blessings alone can supply; and those evils which its power alone can overcome. In hearing the details brought forward this morning, we are all ready to say, let the Report which has been given be circulated, and in all those by whom it is read may it excite fresh and growing ardour; gratitude for the past, and this united with hope that the future may exceed all that has been done in the past!

But there is a still more important topic, in the motion in my hand than the printing and circulating the Report—I mean the absolute necessity of the influence of the Holy Spirit—that while we should be thankful for what has been done, we should long to see more and more of the outpouring of the Holy Spirit; and while animated by feelings which the past excites, we should be anxious that the future may open to our view a scene much more verdant and fruitful. We ought to derive gratitude to God from the appearances of our own Society, and of other Societies, whose exertions call on us for still greater zeal. But is this gratitude—is this zeal enough? No, we would say, we desire to obtain more of that of which we can never have enough. We look beyond the circle of Missionary labours, and we see extensive regions over which the dark-

ness of moral death is yet brooding, and through which Satan is yet exerting all his baneful influence, and stretching over it his iron sceptre. What are we then to hope for, to give success to our labours, but a more abundant effusion of that Spirit, whose quickening influence gives vitality to our exertions, and must give vitality to those souls for whose welfare we are labouring; and if nothing else should arise from our meeting; if it should be seen in our minds, and through our Societies in general, that there is a more strong and growing conviction that we stand in need of Divine influence to prosper our best endeavours, and that till that Spirit which first moved over the waters is seen to go abroad, and produce spiritual life in the chaos of the moral world, our exertions will be vain, our meeting will prove a blessing to ourselves and the world. The Christian world will never present a more interesting feature, and never have a greater pledge of success, than when this ardent desire for Divine influence from above is seen in the greatest force. We are thankful that God has promised to give success to the measures we make use of: but we are to use our efforts. To say we are to do nothing, would be practical Antinomianism. Instead of drawing from the gracious promises of God an argument for indolence, we would draw a motive for diligence; for how great is the pleasure to reflect, that we are workers together with him, and become fellow-labourers with God!"

The motion was seconded by the Rev. J. HUGHES, of Batterssea, who spoke to the following effect:

"If I have evinced any reluctance to speak on this occasion, most assuredly that reluctance has not been produced by indis-

position to appreciate or and excellent cause. If I mistaken, the state of which such a Report, as we now heard, either finds or deduces, furnishes at least a test of character. To I such a Report with aver to betray the infidel—to I it without distinct and deductions, and those for the most of the most delightful kind show that the temper of our piety approaches at the state of ancient Christians in Laodicea:—but to I such a Report with the merits of this motion in me is to receive it with some evidence that we ourselves thrown our hearts into the cause of Christianity. I I should offer no wrong blessed Saviour, whom I confess to serve, if I pronounce the Prince of Missionary, who came down to this earth of ours, to give those glad tidings which, ever the heart receives become its salvation and life;—a Missionary, whose of charity were so large they are never to be confined any limits upon earth; purposes of his Mission extensive, that they will not be completed till Jew and Gentile, Barbarian and Scythian, bond free, shall be brought to knowledge of the Lord. Was each Apostle but a Missionary, sent forth by the authority of Immanuel, who commanded them to go forth into the world, and preach his gospel to every creature? And if that antichristian state of corruption had not succeeded the glory of the primitive Church, should we have found, as Missionaries have expressed it, in the pious and striking manner in which every church the seeds of the Kingdom of a Missionary

g can be more expansive vine grace; it never en- e heart of an individual, nspires the man with the sentiments for the salva- his fellow-creatures in the nd West, and North and it breathes the divinest ents of Christian charity, anied with the most anx- easures that the glorious irtual kingdom of our ay comprehend every in l, every family, every of every nation under l. In later days it should hat the Spirit, for whose ed and augmented influ- e are directed to pray by otion, has been poured he lethargy of good men en shaken off, and where u now find a Christian of feelings, who does not aim nd, both in our own coun- d to the remotest parts of rth, the knowledge of the as it is in Jesus? As far as tions of the scriptures are ned, I cannot but allude to dness with which they are d by the British and For- ible Society. Your Re- as mentioned that we have ed from them in the last or rather in the last few s, the sum of £2000; and ay, that it was voted with ial unanimity, on the part Committee of that Society, convinced me that they nd move, and have their in an atmosphere of Chris- tholicism. I hope I shall : considered as taking too a liberty in stating, that at arate interviews which I had with the Bishop of m, he has expressed in the ecided manner, the admi, with which he views the dings of this Society. I n this as an additional mo- an additional motive were

wanted, for extending our Chris- tian charity through the whole nation."

After expressing his astonish- ment at what had been accom- plished in the work of transla- tions, Mr. H. proceeded.—"Only think what was the state of this Empire twenty five or thirty years ago, when it was first thought necessary to send pious Missionaries from hence, to the natives of that country, who were bowing before the bloody idols of superstition! They were obliged to go from hence to some other power to obtain a passage to that country; but now, how changed is the scene! No longer have we to go to some north- ern power to beg them to sup- ply a vessel by which these ex- cellent men may be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to pro- claim the knowledge of the Re- deemer and promote the salva- tion of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, en- lightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God, that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me, that the spir- it of these meetings is improv- ed: we have said in effect by our conduct, Away with empty

compliments ; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity ; and the language already suggested seems to be our motto. Not unto us, O Lord, not unto us, but to thy name give glory !”

Rev. JOHN CAMPBELL of King'sland moved the second Resolution, expressing respect for Mr. Ward, and gratitude for the restoration of his health. “I look, Sir, upon this good man as the means of effecting, under God, together with his cotemporaries, a new era in the East Indies. Previous to these brethren going to India you might have advertised for twenty years for ten christians residing in India, and without success ; but now I suppose there is not in any part of the world, so great a proportion of the rich population living and acting and contributing so much to the glory of God, and for the benefit of the souls of men. I look upon all this as arising from these Missionaries ; you are the John the Baptist to India, and this is acknowledged by all there. It has been the custom for many years for gentlemen in India to come to the Cape of Good Hope for the purpose of bracing their nerves, to be able to bear years longer of residence in India. Almost the whole who come are men of the highest rank in India ; and I am happy to say they are all friendly to religion, and many of them feel anxious to attend where the gospel of Jesus Christ is preached, and to contribute to many excellent institutions in Southern Africa for doing good. I was pleased to hear from your report of the kind treatment shown to your Missionary at St.

Helena, especially by that lent clergyman and his whom I visited. I must mention, that the ship, one of which I was, came from and had touched at St. Helena water and provisions. W service on board morning evening, and there was person on board from India had a Bible ; not a servant had a Bible ; nay, there was not a sailor on board but brought Testament or Bible to the during public worship. In one sense, it is dangerous religion becomes fashionable but it is a proof of the value when it becomes so generally esteemed. Perhaps you will it strange for me to notice apostle's admonition respecting provoking one another to and to good works ; but in sense I do think that your society is a very provoking one. While I have been sitting I have felt quite provoked ; was to love you, because I given you so much zeal and much success, and that you a spur to drive on others same cause. I recollect great pleasure that I had considerable hand in assisting dear brethren, Mr. Fuller and Sutcliffe, in their visit to burgh some years ago. It I was never away from the they got 900 pounds in days ; and on many other sions this society and other experienced the liberality countrymen in the North.” Campbell concluded by referring to the statement, from which appeared that a large sum owing by the Society.

Rev. Dr. COLLIER, on moving the motion, observed, “I was glad of the opportunity testifying the very regard he had always borne denomination, independent those exertions which the

in this cause. If, he con-
 , the Missionary spirit had
 othing in the foreign world,
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 Infidelity has said, You
 ut a few Missionaries to e-
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 les to be good, how can
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 without other agency?
 he fact is, we have other
 ; we do not expect to do
 elves, and this agency has
 ecognized, and I trust shall
 e and more recognized in
 eedings of this day. You
 : to calculate upon physio-
 gny; you are not to cal-
 upon human agency to
 nt the difficulties which
 ise; because all these are
 g before the Omnipotent
 , which promises that
 mountain shall be made
 nd every valley shall be
 . This is the motto we
 ite on the banners of all
 ssionary Societies, and it
 ain for the kings of the
 nd the rulers to set them-
 against it; for if they
 s ill disposed as many of
 re friendly to this cause,
 d be in vain for them to
 et us break their bands
 t away their cords from
 be that sitteth in the
 ; shall laugh them to
 These are the principles
 ch you are proceeding,
 ven has set its own broad
 unction upon them. Your

Missionaries have gone forth to
 turn men from darkness to light,
 and from the power of Satan to
 God; they have gone for this
 purpose, and God has crowned
 their labours with such success that
 they may defy all opposition. In
 seconding the motion I beg leave
 to say, that my whole heart goes
 with every word and syllable of
 it."

SEVENTH ANNIVERSARY OF THE BAP-
 TIST IRISH SOCIETY.

THE seventh Anniversary of the
 Baptist Irish Society was held on
 Friday, the 22nd of June, at the
 city of London Tavern. Upwards
 of 460 persons breakfasted at the
 Tavern, and were seated in the
 large room before seven o'clock.
 When the chair was taken by
 William Burls, Esq. the Treas-
 urer, the doors were thrown
 open, and the room was soon
 filled and crowded in every part.
 The proceedings of the Meeting,
 which continued until half-past
 eleven o'clock, were so gratify-
 ing, that no uneasiness was ex-
 pressed, and the attention appear-
 ed as strong even at the close of
 the Meeting as when the proceed-
 ings commenced. After the Rev.
 Mr. Pritchard had prayed, the
 Report was read by the Secre-
 tary; the following Resolutions
 were then proposed, and carried
 with the most perfect unanimity;
 and the Meeting concluded by
 singing the 117th Psalm. "*From
 all that dwell below the skies,*" &c.

The Report of the Committee
 commenced with a brief retro-
 spect of the progress of the So-
 ciety during the past seven years.
 It stated that the first person em-
 ployed was "Mr. William More,
 whose labours and travels, as a
 reader and expounder of the Irish
 Scriptures, had been most exten-
 sively useful among his country

men; the very commencement of which was hailed by them with inexpressible delight. In one of the earliest communications of Mr. Moore, he mentioned the pleasure expressed by a very old man, living on an unfrequented mountain, on hearing the Irish Scriptures read. With a kind of ecstasy, he exclaimed in Irish, *'The candle is now lighted, and I hope it will never be put out; we were a long time in darkness.'* It is with gratitude to God, the Father of lights, from whom every good gift, and every perfect gift cometh, that the Committee now report, that the candle lighted up by this Society for the use of the Aborigines of Ireland has not been put out, but its feeble light has been preserved unextinguished, amidst storms and tempests.—Placed, not under a bushel, by a timid and accommodating policy: but upon a table, by a frank and full avowal of the doctrines of the reformation.

Thousands of those who had been sitting in darkness and the shadow of death, have entered within the circle of the Society's labours, and many, it is hoped, have been called out of the darkness of popery into the marvellous light of the unadulterated gospel of Jesus Christ."

Some extracts introduced from a pamphlet published in Ireland by a Roman Catholic priest, for the purpose of exciting that communion to promote education, fully proved the necessity for such institutions as those which are supported by the Protestants of this country. He says, "It is true the Irish are taught to read and write when the parents can pay a teacher: this, however, *hundreds of thousands of them, have been at all times unable to do, and from the alarming increase of poverty, the number of these is of late years multiplied.*"

REV. GEORGE MARSDEN, the Treasurers of the W. Missionary Society. "I pleasure, Sir, in rising to my humble testimony to the importance of this institution; I confess I had not the small expectation of doing so when I entered the room. But I could not forbear, when your worthy secretary put the resolution in my hand, to come forward and say a few words to express my sense of the importance of those labours you are seeking to accomplish, and of the great benefits which will flow from your labours. Some time ago, I travelled through a part of Ireland, and through a part of it where popery presented its most frowning aspect; a fact, that in Ireland wears a darker hue than in any parts of Europe; and I am to find that your Society directed its labours to the province of Connaught, one of the most remote in the island. I heard some very affecting statements which prove the necessity of preaching the gospel, and of visiting schools, and of using every means for the enlightenment of that country. At Carrickfergus, friends introduced me to a man of deep piety, a member of our Society who is training up young men for preaching the gospel. He desired me to converse with a young man, and to know him how he had been brought to the knowledge of the truth. From him I learned that there was a Catholic, a whole family were Catholic, and that he had been trained by them for a priest. I received a good education, understood Latin and Greek, some other languages to some degree; but he knew not the word of God. A family were about to leave the place where they resided, brought

his father's house a large Bible, to remain there as only, till they had an opportunity of removing it; the Bible was carried up stairs and deposited, till one day the father said to the youth, "Hence up stairs and bring down the Bible." The young man replied, "I had rather not, father." The father said, "I pray excuse me," answered he. The father still urged it, and the youth still refused; till at length the father said, "I command you to bring down the Bible." He said, "Now," said the father, "must read it." With much reluctance he read a little that day, he read the next day again, and so on till at length he read that passage in the Epistle to the Thessalonians, *forbid us to read the Bible*. He started at the words, "Father," exclaimed he, "is really the word of God?" the youth replied, "Yes," replied the father, "I believe it is." "Then," said the lad, "we are wrong." He now began to have an opportunity to read the Bible for himself, and the next day, instead of going to mass, he went to the protestant place of worship, and on the following day he went again. On the succeeding morning the father said to him, "Henry, where were you yesterday?" He replied, "I was at the protestant Chapel." The father's rage rose: "What," said he, "and do you mean to go to the protestant Chapel?" "Yes," answered he, "for that book you commanded me to read has opened my eyes to see the errors of our religion." The father took up a stick, with some weapon attached to it, a kind of dagger. With this he struck at his son. The dagger entered his forehead, the mark is still there, and he believes will be there as long as he lives. The blood flowed out; but the heart of the

father was not softened. The mother joined with the father, and they began both to lay on their child in the most unmerciful manner. He however got away from them, and escaped to his chamber, and locked and bolted the door. They followed him, and tried to open the door, but could not, as he had fastened it; and the next morning the floor was nearly covered with the blood which had flowed from his forehead. He went down stairs; but his father, and a youth who was in the house, both fell upon him. He then escaped into a small parlour, and finding that his life was in danger, he threw up the sash, and without hat or coat got away to the house of a protestant in the village. I asked him why he had shewn so much reluctance to read the Bible? "I will tell you," answered he. "A little before, the priest came to our house, and found a Bible laying on the table. Sending one of the children for an axe, he deliberately hewed the Bible in pieces, and ordered them to take the pieces and bury them in the dunghill. He then directed them to come to the chapel the next Sabbath. He had got the floor covered with new gravel, and he commanded them to kneel in it with their bare knees, and go round the chapel fifteen times, till their knees streamed with blood. 'This,' said Henry, 'was the reason of my being so much afraid to read the Bible.'—But I am glad that your institution is teaching children without fear to read the Bible; and it will I trust be the power of God to their salvation. I am glad you combine the three methods of instruction;—the teaching of the children to read; the reading of the Scriptures;—and the circulation of Tracts."

Rev. J. WILSON, Superintendent of the Society's Schools ;—
 “ Mr. Chairman, Ladies and Gentlemen. I know not whether I shall be able to trust my feelings to enter on the subject, which engages my attention ; but if God shall enable me to command them, I shall be able to say something that will interest the meeting ; not because I say it, but because of the importance of the facts themselves. I have been highly interested since my arrival in my beloved country by the Societies which have this week held their annual meetings ; they began very properly at home, and I confess when I heard of the operations of the “ Home Society,” I felt at *home*, and they served to expand my ideas of the necessity of sending the gospel to different parts of the world.—Previously to my leaving my native country, four years since, I attended the anniversaries of several Societies for several years ; and though I have ever felt much for India, I have felt more for my native country. The moral malady is the same, and the disease of sin produces similar effects wherever it prevails. It prevails in India, but perhaps no where to a greater extent than in our sister island. Allusion has been made by the speakers who have preceded me to the dawn of the day ; it is the dawn of the day after a long and dreary and dreadful night in Ireland ; but though it is but the dawn of day, the eye of faith can discover some gleams of the rising sun on the mountain tops, though the plains and valleys are yet full of darkness, and are indeed the habitations of cruelty. The demon of discord yet holds his seat, and has his fastnesses in that *unhappy* country in one respect ; but in others I call it that *happy* country ; because there the foundation has been laid, and the super-

structure must be raised, by which Ireland shall be led to rejoice in Jesus Christ as the only Saviour of mankind. The picture drawn in the report by a Roman Catholic clergyman is awfully correct, and would be confirmed by every individual who has travelled in that country. There are such awful and degrading superstitions as are calculated to pierce the heart of every one who has never before beheld such scenes. I have seen those self-devoted victims. I have witnessed the penances which they inflict upon themselves, and the pilgrimages which they perform. I have seen persons going from place to place on their bare knees, till their strength has been so exhausted, that they have gone to the whiskey-house to intoxicate themselves, in order thereby to stupify their feelings ; for devout as they appear in these services, no sooner are they ended, than you will find many of them intoxicated. The servant of a gentleman of my acquaintance was sentenced to perform penance, not for sabbath-breaking, not for stealing, not for murder, but for attending family prayer ; and he was sentenced to such a severe penance, as to be confined to his bed for several days, unable to attend to his daily occupations. I went to one of the stations where they were assembled for performing penance. A poor woman was there who had come to do penance. A friend of mine who understood the Irish language, was with me. He went to the woman and asked her what she was going to do. She replied, “ To do penance,” adding that I had come to make game of her. No, said my friend, he is desirous of preventing you from performing penance. I then approached the woman, and understanding the import of what she said, I endeavoured to per-

her to the contrary.
into a flood of tears,

"How can I tell? I cannot read the scriptures for myself; the priest tells me to do this; the minister comes and tells me to do it; how can I tell what

On another occasion, at a great number of persons were greatly distressed by penances which they had undertaken, and one poor woman, a peasant, who being rather old, and having been compelled to travel over the gravelly roads, had lost so much strength, and was so exhausted, as to be obliged to place both hands on each leg, in order to enable her to perform the penance enjoined upon her. Such are some of the penances to which they

The means adopted by the Society are calculated to remove these miseries. The preaching of the gospel, the opening of schools, and the reading of the scriptures, are the means by which we endeavour to accomplish that object; but in immediate reference is had to the word of God, and we know what he has said, "Thou hast magnified thy word above all thy

to say a few words of those interesting persons often mentioned in the Review, the Irish readers. One of the most important of this Society's operations is the points of view. These have been brought up in the manners of the peasants themselves; they are in general converted persons, and desirous of acquiring an increasing knowledge of the truth which they explain to their fellow-creatures. These are auxiliaries, in the present state of Ireland, form an important part of the operations; who, by read-

ing the scriptures on the Sabbath-day to the people, prevent them from breaking the Sabbath. After they have attended in the morning at a place of worship, they collect a number of them together, and read the scriptures to them on the Sabbath-evenings.

When the reader comes to such a passage as this, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" the tears are seen to flow down the cheeks of those to whom these glad tidings have been so long unknown, and there is a general exclamation among them, "We never heard this before; our priest never told us of this. He tells us of penances or pilgrimages, to take away our sins: but here we read that God sent his Son to do it." I do not like to specify numbers when speaking of the effects of the divine influence, but there have been several persons brought to the knowledge of the truth as it is in Jesus. One of these died last year; and there have been four persons at least within my own knowledge who have died in the faith of Jesus Christ. The poor man being taken ill one morning last year soon after breakfast, began to have some apprehensions that he should not live long, and expressed a wish to see one of the readers of the Irish Testament. They went into the field together; and he told the reader the state of his mind. The reader anxiously inquired for further particulars, to ascertain whether they were the real convictions of sin; and being convinced that they were so, he directed him to the Lamb of God who taketh away the sin of the world. The man died that same day, but not before he was able to say, clasping his hands together, "I bless God, I die in peace."

If there had been no other proof of the benefit of these exertions but this, it would I think prove that they have not been in vain. Another pleasing circumstance is the effect of divine truth on the minds of these persons. As soon as they have received the truth, they are like the woman of Samaria, who said, *Come, see a man who told me all things that I ever did: Is not this the Christ?* or like those persons mentioned in the close of the first of John, who, when made acquainted with Christ, were desirous of bringing others to him. This spirit considerably prevails among the members of the established Church; and there has been a great increase of pious and devoted clergymen in it within a few years, and the most strenuous efforts are making by them. I saw such a scene in Dublin last April as I never saw in my own country. I saw half as many people again in a room as there are in this, and yet thousands could not gain admission, and many noble persons were present; for there are many of that description there, devoted to the service of God, as well as here.

BAPTIST HOME MISSIONARY SOCIETY.

The Anniversary of this Society was held at the City of London Tavern on Tuesday evening, the 19th of June, 1821, BENJAMIN SHAW, Esq. in the chair.

The Report stated that this Society has now *Eight* Missionaries, stationed in the counties of Derby, Devon, Hereford, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to the work, and under the direction of the Committee. There are also upwards of *Sixty* Ministers and occasional

Preachers of the Gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in about three hundred stations, situated in *Twenty-three* different counties in England, and *Five* in the principality of Wales, besides those which have lately been established on the adjacent Islands of Jersey, and Scilly. Connected with these stations are *Seventy* Sunday Schools for Children, and *Ten* for Adults, containing an aggregate number of at least *Four Thousand* Children.

Rev. Dr. RURRO. Mr. Chairman, I rise not to detain you, or this vast assembly, many minutes. The Report, this very interesting Report, is before you; and I am persuaded there can be but one opinion concerning it,—that it is a report of very great importance. You are by the motion in my hand requested to receive it; and I am sure there is no one who has heard it, and who possesses any benevolence towards mankind, or any concern for their immortal interest, that can help receiving it. But what we feel concerned about is, that it should be received aright. I am sure as an individual I shall join in receiving it with gratitude to my christian brother Edwards, and others who have been associated with him in helping forward this good work; for gratitude is due to our brethren, to those who have held up their hands, and to all who have assisted by their contributions. But you know whither these ideas ought to conduct our minds. They ought to excite gratitude to that great Being in whose presence we now are. And oh, what ambition should inspire our hearts, that each of us may be able to add, “whose I am, and whom I serve.” One of my brethren, a beloved

at my right hand, has just me, "Sir, if you begin to you know so much of missionary business both at home and abroad, that you will hold on to it." Now I shall be far from doing so, though he is one of the best of all prophets that I am acquainted with. It is true I feel much for the cause; for I happened to be one of the first, if not the very first, at being engaged in the work of Missions; all the ground in the West of England I have seen in the operation of evangelizing, and I could detail the circumstances with great pleasure; but I forbear; for I move the adoption of the measure, and I wish some of our brethren to enter on this

But if I should be here at quarter-past eight o'clock, there should be no speaker before you, I will entertain you half an hour. I will move now only move that the motion be received.

Dr. NEWMAN. Mr. Chair—Ladies and Gentlemen, I have no doubt that there are many of our worthy friends from the country who would most willingly and effectually have seconded this motion; and I do not know it has fallen to my lot to do so. Indeed I cannot think of a person present who would second the motion just for I am willing to think

all of one mind and of one heart respecting the great object of the Society. Certainly, my friends, if what you have heard be true (and there can be no question as to the truth of the statements) it is high time to have more Bibles, more Tracts, more Schools, more Preachers, more Societies; or at least more ample funds, and more exertions were made to support them. If it be true,

for instance, that a large and populous county is even now, as it respects the greater part of its population, in deplorable darkness, it is high time that we should exert ourselves, and see if it be in the power of our hands to promote its illumination. There is no doubt very much land that remains to be possessed; and if all the facts could be brought and laid before us, they would unquestionably be appalling. If we knew precisely and accurately the state of our country at this moment, it would fill us with fear and trembling. But we are met on this occasion to give thanks to God, the great Father of lights, for what has been done already, and for the prospect of what will be done in years to come. I was thinking recently of the great benefits this country has derived during the last three hundred years from the Reformation. I would not detain you; but I would just advert to this circumstance, that we are under great obligations, under Divine Providence, to those illustrious men who laboured hard, and suffered for a long course of years, and that we are now entering into their labours. If I might name some of our own countrymen, whose names should be held in everlasting remembrance, I would name a Wickliffe, a Tyndale, a Cranmer, a Latimer, and a Knox. These are men, to be in alliance with whom in any way must be a high honour indeed; to be treading in their steps, and imitating their great example. They laboured, and laboured hard, and suffered much, to introduce what we now enjoy. Permit me to call your attention to the city of Cambridge in 1529, before the commencement of the Reformation in this country. There was Latimer, who was characterized by his plain, rough, blunt manner,

joined with a great deal of fervour; concerning whom Dr. Bates observes, that a rough piece of iron red-hot will pierce deeper into a piece of wood than a fine-polished spike that is cold. It was to be expected that Satan would raise great opposition to this work; accordingly there was a Dr. Buckenham of the order of Black Friars, who set himself in opposition to Latimer. Latimer having pleaded most strenuously that the people of England should have the word of God in their own language,—this Dr. Buckenham violently opposed, bringing five arguments out of the scriptures, and four out of the fathers, to show the impropriety of the people having the scriptures in their own hands. We have not all these arguments; Fox has not preserved them; but I can give you a specimen of them. If, said the friar, the Bible were printed in English, the most dreadful consequences would ensue. If a ploughman were to read such words as these, *No man that putteth his hand to the plough and looketh back is fit for the kingdom of heaven*, he would be terrified; he would cast his plough under the hedge, and we should all be ruined. So if a baker should read, *A little leaven leaveneth the whole lump*, he would leave out the leaven, and would give us very bad bread, or none at all, and in that way we should be ruined. Another who should read, *If thine eye offend thee, pluck it out, and cast it from thee*, would pull out his eyes, and we should have a nation of blind beggars. Latimer having given notice that he would answer the friar, the greatest attention was excited; all the heads of houses, and the most reputable inhabitants of Cambridge, were assembled; and the friar sat

facing the pulpit. Latimer tended that the people of England were not so foolish as the friar had represented. "The events (said he) let the argument be made; it will be enough to bring forward objection when they are guilty of such egregious blunders." He pleaded, however, that there was no danger to be apprehended that the figurative language of scripture was perfectly intelligible, and that such figures of speech employed were common to all nations. "The people (said he) put them on their own houses, and you see them every where. And (continuing) looking towards the friar, the painter should draw a fox issuing out of a friar's cowl, the people of England would suppose that a fox was a meant; they would know that the fox was only intended to be a badge of the friar, a symbol of craftiness, cruelty, and subtlety in these men, who must be of that we may have the word of God in plain English."—In the force of these arguments, accompanied as they were by the power of God, so strong an impression was made that the friar dared to look at Latimer. We are now enjoying the benefit of these labours. The ignorance which the friar prognosticated never did, and never will. Let the people have the word (and if preachers are necessary to explain the word of God, let there be preachers too,) that man in his own language have the knowledge of that manifestation of mercy to which we are so much indebted. But get myself: I must conclude according to the motion which Rippon has made.

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AMERICAN BAPTIST MISSION.

EXTRACT OF A LETTER FROM DR.
STAUGHTON TO ONE OF THE ED-
ITORS.

Philadelphia, Oct. 1, 1821.

My dear Brother,

You will be gratified to hear that we have lately sent 4 wagon loads of Missionaries to the Valley Towns. They consisted of

Rev. Thomas Roberts, late of the Great Valley, with wife and family.

Isaac Cleaver, blacksmith and farmer, with wife and family.

Evan Jones, teacher, with do.

John Farier, farmer and weaver.

Elizabeth Jones, }
Mary Lewis, and } teachers.
Ann Cleaver, }

The children that accompany are

Samuel Cleaver, \AA . 17, farmer.

Phineas Cleaver, 15 do.

John Cleaver, 12

Thomas Roberts, jun. 15, has studied medicine considerably.

John Roberts, 11

Elizabeth Roberts, 13

Catherine Cleaver, 12

Nine others are under the age of 11—in all 25. The brothers and sisters for piety, industry, zeal, &c. appear to be precisely of the right stamp.

They were set apart to their work on Thursday evening last—I have heard of their passing through Wilmington—They left us last Friday morning.

A brother and sister of the name of Clyde set out to assist brother Mc. Coy, 4 weeks ago.

Yours, &c. W. STAUGHTON.

We here take pleasure in informing our readers that the greatest facility in future will be afforded for conveying garments and other articles to our Baptist Mission stations among the Indians. Agreeably to a resolution of the "Boston Baptist Association," notice is hereby giv-

en, that Mr. Jonathan Carleton of Boston is appointed an Agent to receive and forward all packages of clothing, &c. which benevolent societies or individuals may forward, for the Western Mission under the care of the Baptist Board of the General Convention for the United States; which packages may be directed to the care of Mr. Carleton, No. 6, Bray's Wharf.

HAMILTON BAPTIST MISSION SOCIETY.

We think our readers will have much pleasure in learning the exertions which are making by the above Society in favour of the Oneida Indians.

THE ONEIDA INDIANS appear highly gratified with the School, which the Hamilton Mission Society has established in their nation, and are anxious that the Society should do something to aid them in the knowledge of husbandry, and mechanical arts.

The nation appointed four of their number, to represent them at a meeting of the Board of the Hamilton Baptist Mission Society, held at Nelson in May last, and make known their requests on this subject

They requested the Board to furnish the nation with a good Farmer, to superintend all their agricultural concerns, and instruct their young men how to cultivate the soil. That he should also keep a boarding house near the School, to accommodate those children that live remote. They asked for a Carpenter, and a Blacksmith, to do their work, and instruct a number of their young men in these useful arts. They requested that provision might be made, for the instruction of their young women, in spinning, weaving, knitting, and the essential branches of housewifery. "They were tired of following deer—they had rath-

or raise calves and sheep, and live like white people."

The Board were highly gratified with this communication, and agreed to meet the Nation, in Council, on the subject, the 27th of June, at the Oneida Castle. At the time appointed they met the chief men of the nation, and held a conference with them on the subject; and after mature deliberation, entered into the following agreement: namely, to furnish the nation with a Carpenter, and a Blacksmith to do their work, on condition of their being paid by the Indians; that each shall take two Indian apprentices, who shall be fed and clothed at the expense of the Mission Society;—that the Society shall build a Blacksmith's shop, on the Indians' land, which shall be the property of the Indian apprentices, on condition of their good behaviour, when they shall have acquired the trade. It was

thought advisable to do present, any arrangements to procure them a farmer.

The interview was interesting and grateful to the feeble benevolence, to discover desires in these sons of the to forsake their savage and to be led into the enjoyment of civilization. At the close of the interview, the Indians sung a hymn in their language; after which, a dress was made to the thanksgiving.

The Board then visited the Indian School, which they found a prosperous state. The children have made good progress in learning to read, write, and spell the English language. A short address was made to them and interpreted by one of the number; they appeared attentive. The opportunity was closed by prayer.

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Religious Intelligence.

RUSSIA.

EXTRACT OF A LETTER FROM JOHN VENNING, ESQ. TO THE REV. DR. BALDWIN.

St Petersburg, 26th July, 1821.

Dr. Thomas Baldwin, Sir,

My esteemed friend, Capt. Stickney, has expressed a desire that I should address you relative to the progress that is taking place in this country for the promotion of every thing that is good and praiseworthy; but it is not possible in the limits of this sheet, to hand you more than an outline of the exertions making throughout the Empire under the sanction of the pious Monarch, Alexander, for the circulation of the *blessed Scriptures*, translations of *the Word of God* into the various

heathen languages, and missionaries now established at Verny, Selingsinsk, others at Verkh, the Caucasus, Astrachan, &c. I have now here, a Most Excellent Prince assisting in the translation of the Holy Scriptures into his own language; he has destroyed his idols, and now rejoicingly found the pearl of great price.

We have also here a Most Excellent Prince educated in Scotland on the point of his departure from his native land as a missionary. We have also a monthly publication circulated by the Synod, the edification of the clergy. Drs. Paterson and Henderson now visiting the interior of the immense empire, for the establishment of Bible Societies, intend visiting Persia, to

ute among that people the Word of truth in their own language.—The Petersburg Bible Society possess the Holy Scriptures in 41 different languages, and we have our annual meeting in a few days.

A Prison Society has been formed in this town, since which the Scriptures are daily read to all the prisoners. Capt. Leach of the Maine has taken in charge for the Hon. William Gray, some interesting documents and prints concerning the founder of our prison establishment, who was greatly indebted to your admirable Philadelphian establishments.

I remain, Sir, respectfully,

Your obedient servant,

JOHN VENNING.

(?) The above letter receives a very interesting and ample illustration in a statement made by Drs Henderson and Paterson to the Secretary of the British and Foreign Bible Society.

FROM THE REV. DRS. HENDERSON
AND PATERSON.

St Petersburg, Sept. 29, 1819.

We now sit down to give you some account of our annual meeting, which took place on the 27th inst. and was held, as usual, in the Tauridian Palace. The large hall in which we formerly met, having been found far too small to contain the friends of the Bible Society, arrangements were made for holding the meeting in one twice, if not thrice as large.

The committee met at ten o'clock to transact business, which was numerously attended. An account was laid before them of the distribution of the second edition of the Russian gospels, consisting of 10,000 copies; large as this edition was, some of the committees did not get more than one third of what they had required; and, even if the 10,000 copies now printing were all ready, they would not satisfy the demands. The Mongolian gospels of St.

Matthew and St. John were presented, and afforded much satisfaction. This work is beautifully printed, with a bold type, and according to the national taste of the people for whom it is designed. That the gospels will be thankfully received by them, we have the best reason to believe. It is undertaken at their own request, and partly at their own expense, and is translated by their own countrymen sent hither for this express purpose. The gospel of St. John in the Calmuck was also laid before the Committee, which afforded not less pleasure. Having long ago received St. Matthew, such was the eagerness of the people to know what John contained, that Mr. Schmidt was obliged to send them a copy in manuscript, which has been read by them with the deepest interest. One man in particular has cast his *Burchens* to the moles and the bats, and now worships Jesus Christ as the true Burchen. Others are following his example. Copies in both these languages have been sent to Selinginsk and to Sarepta. The committee were not less gratified by a copy of the 8th and 9th editions of the Slavonian Bible, printed by the machines, from which there was a clear saving to the society of 5,600 rubles in less than seven months.

From the committee room we went into the great hall, which was nearly full. As soon as the members of the committee had taken their seats, a choir in the lofty gallery struck up a song of praise: the effect was grand. Our excellent president then delivered a speech, which was listened to with the deepest attention, and prepared the minds of the audience for the intelligence about to be communicated.

Our secretary, Mr. Papof, then read the Report, which, to say the least, was not inferior in in-

terest to any of our former reports.

The following abstract will enable you to judge for yourself. In the course of the preceding year five new auxiliaries have been formed, and a vast number of Bible associations; so that at present there are no fewer auxiliary societies and associations in Russia than 173. Our income was 389,890 rubles; and the expenditure 361,008 rubles. From the commencement of the society we have received 1,361,499 rubles; and expended 1,244,362 rubles. We have printed the Scriptures, or are now printing them, in the following 14 languages, in which they had formerly been printed, viz. Slavonian, German, French, Finnish, Armenian, Georgian, Polish, Dorpat-Esthonian, Reval-Esthonian, Lettish, Modern Greek, Moldavian, Tartar, Ancient Greek. New translations of the Scriptures have been printed, or are now printing, in the following 12 languages and dialects, viz. Samogitian, Persian, Nogai Tartar, Calmuck, Turkish Armenian, Modern Russ, Orenburg-Tartar, Mongolian, Karelian, Tschuwashian, Tscheremissian, and the Tartar-Hebrew, spoken in the interior of Asia. New translations are now going on in the Mordwaschian, Ostiakian, Wogulian, Samojedien, Tungusian, Tschapoginian, and a dialect of the Tartar spoken in Siberia—seven in all. This makes the number of languages, in which the Scriptures have been published, or are publishing by the Russian Bible Society in the short space of six years, THIRTY-THREE.

The editions published, or now in the press, amount to 79; making 371,600 copies of the whole or part of the Scriptures. Last year we printed 77,000 copies, and nearly as many have been printed this year already, beside

45000 which are in the press. We have also ordered copies of the Scriptures from foreign countries, and distributed them in 13 different languages, which makes, in all, 46 different languages and dialects in which the society here has promoted the circulation and translation of the word of God. This single fact speaks more than volumes in behalf of the activity and zeal of the Russian Bible Society. It marks, at once, the extent of the field which it has to cultivate; and yet, if copies were ready printed, and extensively circulated in all these languages, a great part of this field would still lie waste.

There yet remain many languages in Russia of which we have scarcely thought, and the names of which are scarcely known. But, limited as its means are, the Russian Bible Society does not confine its exertions to the extensive empire of Russia, but extends them to all the surrounding nations. It afforded no small gratification, therefore, to the meeting, to be informed of Dr. Henderson's appointment to assist in this great work in the south, and Dr. Pinkerton's journey and success in Greece and Turkey. It is impossible to describe the effect this statement had on the minds of all present. The countenance of the pious Metropolitan Michael glowed with holy joy, and seemed to say, "What hath the Lord wrought?" while all around caught the sacred flame.

We had an individual present of almost all the nations and tribes for which we are preparing the Scriptures. Opposite our worthy president sat a Georgian prince, a little to the left of whom stood the two Buriat noblemen, who evidently rejoiced in hearing that the same sacred book in which they have found the pearl of great price,

preparing for people of all and of all languages. On hand of the Prince sat the solitans of the Russian, ic, Uniate, and Moldavian es, and a Russian Arch- besides a number of of different orders and at confessions. On the at a group of Missionaries, we hope soon to see at ifferent stations, preparing us of the Scriptures in va-languages, aiding in their tion, and calling the atten- Mahomedans and Heath- the life-giving truths they . It was peculiarly grat-o observe so many milita- of the highest rank, whose have been enrolled in the of warlike fame, rejoicing in the bloodless conquests gospel of peace.

[*Rep. Am. Bib. Soc.*

*seventh Annual Report of
Executive Committee of the
s. Bap. Education Society.*

the execution of their of-
luty, your Committee have
a heedful attention to all
lications made to them for
ce within the last year,
plied the funds entrusted
ir disposal in aid of fifteen
ates for the ministry. The
s from whence the funds
erived will be perceived by
count of the Treasurer.
ough gratefully sensible of
ightened and well directed
of the churches, societies
ividuals who have suppli-
means, we feel that it is a
ource of lamentation that
orts have been no more ex-
and equal. The accounts
current year exhibit a de-
y of income to meet the
ds made upon us ;* but it

is easy to perceive that were all the members of the churches in this Association to do something towards this great object according to the ability which God has given them, the result would be an ample supply of means for existing calls. Your Committee, in consideration of the importance of giving to men whom the Lord has called to preach his gospel every aid in their power, have resolved not to withhold assistance from any who exhibit the necessary testimonials and qualifications, on account of a present deficiency of funds, but place them in a course of instruction, and rely upon the blessing of God on their exertions to supply the deficiency. Hitherto, christian benevolence has met these exigences, and our engagements have been fulfilled. But before any adequate supply of ministerial labour will be enjoyed, much more must in some way be done. The number of churches in our extensive country which have no pastors and can obtain none, is great; and beside these, there is an immense population in our southern and western States, who wait to be collected together and organized by some preachers, and who would gladly receive our brethren, if they could be had. To furnish the requisite number, our dependence is not exclusively or principally on education Societies. They must do what they can, and we freely announce that we are ready to do more than we are now doing, provided it should please God to send to us the proper subjects. Besides these, we confidently expect every pious parent who has the means, will give to his pious sons who may be called to the ministry every literary advantage, which will serve to increase their future usefulness. But our high dependance

the Treasurer's statement, it appeared that the expenses of the last exceeded the income about 30 dollars.

must be on God. It is morally certain that without him we can do nothing. He must raise up the men, and give them their physical and gracious qualifications, and incline their hearts to enter into the work. The thought of sending forth men to watch over, feed and defend his flock whom he has not chosen, is utterly abhorrent. And when we look on the vastly extensive fields, that every where invite the hand of cultivation, and which from the absolute want of labourers, are now a moral waste, it is questionable whether we have been sufficiently impressed with the duty of perseveringly beseeching the Lord of the harvest, to send forth more labourers. Such entreaties have in time past been preferred and heard, and they must be again repeated and answered, if the desert is to be converted into a fruitful field. Only let those who now enjoy all the advantages and comforts of a stated ministry, and are accustomed with their children to hallow the Lord's day, become suitably affected with the spiritual privations of them who hear no messages from the truth of God, and to whom all days are alike; only let them generally combine their prayers and charities together, and soon may we hope that the command of Christ will be fulfilled, at least in this country, and his gospel be dispensed to every creature.

LUCIUS BOLLES, Sec.

*Amount received by the Treasurer of the
Massachusetts Baptist Education Soc.
from Nov 1, 1820, to Nov 1, 1821.*

| | | |
|-----------|--|--------|
| 1821. | | |
| Feb. 27. | By Dr. Baldwin, a legacy of Mrs. Lydia Sparhawk late of Boston, | 500,00 |
| | Interest on the above, 2 months | 5,00 |
| March 7. | " Aux. Bap. Education Soc. of Young Men of Boston, by E. Parsons, Treas. | 209,56 |
| April 10. | Dr. Baldwin, interest on Mrs. Hoffman's legacy, | 3,75 |
| | " Female friend in Exeter, by F. Ellis, pr. Dr. Baldwin, | 10,00 |
| May 14. | " The late Mr. Stephen R. Page, donation, | 10,00 |
| 31. | " Lynn Bap. Ed. Soc. by Mr. Nelson, | 11,25 |
| Aug. 7. | " Legacy of Rev. James Davis, by Dr. Daniel Davis, Executor, | 61,00 |
| Sept. 20. | " Second Bap. Church and Soc. Boston, 102,15 | |
| | " Third Bap. Church and Soc. Boston, | 55,00 |
| | " Salem Bap. Church and Soc. | 62,00 |
| | " Haverhill Bap. Church and Soc. collect. | 7,00 |
| | " Cambridge Bap. Church and Soc. | 67,20 |

| | | |
|-----------|---|----------------|
| Sept. 20. | By Newton Bap. Church and Soc. | 5,00 |
| | " Roxbury Bap. Church and Soc. | 5,00 |
| | " Rowley Bap. Church and Soc. collect. | 5,00 |
| | " South Reading Bap. Ch. & Soc. do. | 2,00 |
| | " Newburyport Bap. Ch. & Soc. do. | 4,00 |
| | " Salem Bap. Fem. Ed. Soc. | 60,00 |
| | " Fem. Ed. Soc. Newton and vicinity, | 17,00 |
| | " Bap. Fem. Ed. Soc. Chelmsford, | 6,00 |
| | " Female . out Soc. Rowley, | 2,00 |
| | " Marblehead Fem. Ed. Soc. | 5,00 |
| | " Boston Female Education Society, | 70,00 |
| | " Danvers Fem. Charitable Society, | 7,00 |
| | " Haverhill Fem. Education Society, | 81,00 |
| | " Newburyport Bap. Benevolent Soc. | 7,00 |
| | " do. Fem. Bap. Benev. Soc. | 14,00 |
| | " Female friend, Newburyport, | 1,00 |
| | " Sec. of a departed Female by G. Keely, | 10,00 |
| | " Benjamin Kent, | 5,00 |
| | " Mission Box at Columbian Museum, by Mrs. Baldwin, | 1,00 |
| | " Salem Juvenile Education Society, | 11,00 |
| | " Unknown donors, rec. at the Assoc. | 9,38 |
| | Total | 1500,00 |

**DOMESTIC AND FOR. MISS. SOC. OF
PLYMOUTH COUNTY & VICINITY.**

THIS Society, which has been heretofore denominated "The United Society of Plymouth County and Vicinities, (Mass.) Auxiliary to the Baptist Board of Foreign Missions for the United States," held its a. venth annual meeting in the Academy in Middleborough, on Wednesday, June 18th, 1821, at nine o'clock, A. M. In order to meet the different views of the friends of Missions among us, the Constitution was so revised and amended as to embrace both Domestic and Foreign Missions. The Constitution also provides, that "all subscriptions, donations, or legacies to this Society, specifically designated for any benevolent purpose, shall be appropriated to that particular object." The management of its concerns is vested in a Board of Directors consisting of a President, Vice President, Secretary, Treasurer, and five Trustees.

The following persons were chosen officers of the Society for the year ensuing, viz.

Elder Samuel Glover, *President.*

" Ebenezer Briggs, *Vice Pres.*

" Joseph Torrey, jr. *Secretary.*

Levi Peirce, Esq. *Treas.*

*The Treasurer has received the following
sums during the last year.*

| | |
|---|-------|
| From the 4th Bap. Church and Soc. Middleboro' | 85,50 |
| " Fem. Cent. Soc. Middleboro' per Mrs. Peirce, | 15,13 |
| " Seven Members, do. | 9,00 |
| " Friends in Marshfield, | 5,50 |
| " Fem. Friends, do. | 5,00 |
| " Fem. Cent. Soc. for translations, Marshfield, | 13,87 |
| " Bap. Church and Soc. in Danvers, | 9,01 |
| " Fem. Missionary Soc. do. | 5,88 |
| " Fem. Missionary Soc. in Kingston, | 12,00 |
| " An Assoc. of young Ladies, do. | 4,50 |
| " Collection at the monthly prayer meeting, | 7,00 |
| " Baptist Church and Society, | 5,04 |
| " Bap. Soc. in Pembroke and Hanson, | 2,46 |
| " Fem. Cent. Soc. do. | 22,54 |
| " Several friends by Dr. Lovell, | 7,00 |
| " Baptist Church in Taunton, | 2,40 |
| " Female Cent. Society in Norton, | 14,58 |
| " Eld. Stephen S. Nelson, | 1,00 |
| " Collection at the Annual Meeting, | 7,00 |

176,01

TRACT OF A LETTER FROM REV. J. WILSON TO THE EDITORS.

r giving up myself and family
 yer to God, I set out for Lake
 n the 24th of February, 1819,
 avelled as far as the county of
 aque in the State of New-York,
 ing occasionally on my way
 r. I commenced my missiona-
 ours under the patronage of the
 Baptist Missionary Society on
 st of April. From that time
 g special took place more than
 re to hear the "Word." till Ju-
 en a reformation commenced in
 wn of Elicot, where the Rev.
 Davis was preaching, one quar-
 the time; but there was no
 there of any denomination.

ng requested to preach in that
 I went and preached at four
 k in the afternoon, from Ezekiel
 ih and 19th verses. The power
 Lord caused sinners to bow,
 I that I can say, is, that a sense
 text appeared to be upon us. I
 ned again in the evening, and
 he next morning at sunrise.

the 30th of August following, a
 t church was constituted there,
 e members; and the Lord aude
 t church, so that, at the time
 I left that place, it consisted of
 y-eight members. As I jour-
 , I came into the town of Port-
 where there was no Baptist
 h, within 7 miles eastward, and
 les westward, on the Ohio road,
 the shore of lake Erie. Feeling
 impressed, for the welfare of the
 s in this place, in their destitute
 nstances, I called at a house to
 re if there were not some mem-
 of Baptist churches in their vicini-
 I found several women there, on
 t, and among them four or five
 st professors. I asked them how
 lived, without any church-privi-
 : they seemed to be much affect-
 From them I learned that there
 eleven professors in the place.

ter obtaining leave of the family,
 ointed a meeting there on the
 ath following, and at that time
 nd four males and seven females
 ich to constitute a church: And
 re not despise the day of small
 s. I felt in some measure an af-
 fative answer of this question in
 scriptures, "Can God furnish
 le in the wilderness?" A coun-
 s called, and on the 20th of Sep-
 er a church was constituted. On
 ame day, one woman came for-
 ward and wished to be baptized. *She*
good evidence of her love to

God, and we went into the woods, to a
 stream of water, and I baptized her;
 the first person that was ever baptiz-
 ed in that town. At that time I could
 not but think of John's "baptizing in
 the wilderness." A reformation soon
 commenced, and when I left that part
 of the country, there were fifty-eight
 members in that church.

I had it in contemplation to return
 to Vermont in October, but I lamed
 my horse so, that he was unable to
 perform the journey. My feelings at
 this time were acute. In my dis-
 tressed circumstances, I went to May-
 ville, where there appeared to be a
 little attention, but no church of any
 denomination. I engaged to preach
 with them four Sabbaths. In the
 course of that time I took cold,
 which caused a gathering in my
 head, from which, I suffered much.
 On the 26th of December, I baptized
 one person; on the next day one
 more, and then went to Portland to
 visit the little church there. I was
 here confined to the house for four-
 teen days, in which time I preached
 12 Sermons, to this dear little church;
 and for four weeks I preached, sitting
 in my chair.

I then returned to the court-house
 in Mayville; the reformation continu-
 ed, and on the 6th of February, 1820,
 eleven persons came forward to be
 baptized, and among them, one entire
 household, consisting of five persons.
 Although I had not, for six weeks,
 been able to sit up all day, yet, the
 Lord supported me. The next day
 a council was called, and a church
 constituted of 21 members; 19 of
 whom, had been recently baptized,—
 4 on that same day. At the time when
 I left that place, the church consisted
 of 28 members. At this time, I began
 to see, that God's determinations and
 mine were very different.

The scarcity of money determined
 me to take in grain, at the current
 price, as a donation from the people;
 and to credit the same to the Socie-
 ties, under whose patronage I was
 then labouring, which I did to the
 amount of 130 dollars. This fell fifty
 per cent in price, before I could dis-
 pose of it. Although I lost much in
 it, it was in a good cause.

I am of opinion, that a Missionary,
 stationed in one of these counties,
 might obtain a great part of his sup-
 port in this way, if his family were
 with him, to consume it, otherwise,
 he could do but little with it.

The county of Chataque contains eight towns, about twelve miles square, and twelve Baptist churches. There was but one Meeting house in the county, and that did not, perhaps, cost more than four or five hundred dollars. I was never on a more excellent field for Missionary labours. If proper attention were paid to that region, with a blessing from God, churches might be formed, in the very centre of those towns, with ease.

O! how I long for the welfare of the little churches, in the western country. I could wish to spend the rest of my days, in preaching among the destitute; but the will of the Lord be done.

That the Lord would send the Gospel to the ends of the earth, is the desire of this poor, and unprofitable servant,

J. WILSON.

[The following was addressed to one of the Editors for insertion in the Magazine.]

BAPTIST CHURCH IN NEWPORT, N.H.

Dear Sir,

As the annals of particular churches are frequently read with interest and satisfaction, I am induced to present to the public a concise, historical sketch of the First Baptist Church in this place.

In May, 1779, a small number of the followers of Christ were embodied and organized into a church, by the assistance of the Rev. Bial Ledoyt, from Connecticut, and Rev. Job Seamans, from Attleboro', Mass. and recognized as the Baptist Church of Newport and Croydon. It was, however, soon after known only by its present name, Newport church. Nothing special occurred for more than ten years. The paucity of preachers of their own denomination, the small number of members, and the pressure of the times, forbade their enjoying the stated ministration of the word and gospel ordinances.

In 1791, the above named Elder Ledoyt commenced preaching with them, and on the 12th of October, the same year, was installed as their pastor. Elder Seamans preached on the occasion, from Acts xx. 20.

In 1793, the Lord poured out his Spirit, and much refreshed this small and drooping vine. During this year 44 united with the church, a great

proportion of whom have since to "the land of silence and of rest." From this period a general revival prevailed throughout the town, till 1803, when nine came to the help of the Lord again, mighty, and were baptized on profession of faith.

In 1805, their worthy pastor received a dismission, which, after calling a council, was reluctantly accepted. He removed back to Woonsocket, Conn. where he laboured till when, at an advanced age, he was removed from the vineyard, that he "eat the fruit of his doings." I have been greatly instrumental in the building and prosperity of this church from its formation. His faithful preaching, his wise instructive salutary counsels, his ardent and fervent piety and exemplary life long be remembered with veneration and gratitude. Though dead, he speaketh.

Soon after his dismission, the Rev. Thomas Brown, formerly of Boston, N. J. was engaged to preach to the people. For a considerable time he gave good satisfaction. His labours were attended with success. In 1809 seven were baptized and added to the people of the church. But the special influences of the Holy Spirit were more powerful in and their effects more abundant and visible. At this time a general revival of religion prevailed throughout the town. In old and young were manifested the wonderful works of God. Sixty-six were baptized and united to the Baptist church. In the following year, were added 12 more. The whole number was now 189.

A woful scene of darkness and impiety succeeded. For improper conduct, the Rev. Mr. Brown was highly censured, and soon after removed to preach in the place. The church was left without a leader, in a state of lamentation and sorrow while endeavouring faithfully to maintain the discipline of the gospel. The brethren were called to wade through floods of trial and vexation.

In 1815, the Rev. Elisha Hussey, A. M. formerly a Federal minister in Pomfret, Vt. was invited to remove and preach to this church. He accepted the invitation, and in December the same year was ordained to the work of the ministry, among the Baptists. He still resides in this place, a worthy member of the church, eminent for piety and holy zeal, by reason of age and bodily infirmities.

prevented from public labours. We expect he will join the church soon.

816, *grievous wolves* entered the church and commenced their ravages. Divisions arose, and, sorrowful factions were created. For more than two years, the church exhibited a melancholy picture. By the Lord and committee every means were tried to bring the difficulty to a close, but all in vain. The breach widened, till the body was threatened with speedy dissolution. At this trying period sympathizing brethren made intercession, with strong words and tears on our behalf, and in-
 "Is there none who can rear up the fallen walls of Jerusalem, and bring her to her primitive beauty?"
 was found, (even after a large number of the members had withdrawn, engaged a heterodox preacher.)

Sept. 1818, a few, resolved to make one more vigorous effort to bring into the visibility of the church, and fast in the Lord. These sought to renew covenant, and celebrate the Lord's supper. They now began to bring their tithes into the house, and the Lord verified his promise. The day following, the Rev. Ebenezer, of Sutton, N. H. whose active, and successful labours in this place will not soon be forgotten, passing through town, was invited to preach on the Sabbath, and administer the ordinance.

He complied, and about 30 members, out of 163, the whole of those belonging to the church, were present at the table of the Lord. A precious season. The commands of the Holy Spirit were in-wardly to each heart, and the voice of the Beloved was heard: "*Rise up, O my fair one, and come away; the winter is past, the rain is laid gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. O my dove, that dwellest in the clefts of the rock, in the recesses of the stairs, let me see thy face, let me hear thy voice; for thy voice is sweet, and thy countenance is like the sun.*" This small body sent a letter of thanks to the Association, by which they were recognized as the church, and justified in their proceed-

8th, Rev. L. Howard of Windham visited the church, baptized a man recently converted, and addressed the Lord's supper. The audience was solemn, and many youths

were deeply affected. A glorious revival commenced, and in less than 60 days, prevailed through the whole town. Mr. James Parsons from Boston, preached with us some months with great success. Afterwards Mr. Bradbury Clay, from Nottingham-West, N. H. laboured a short time. The active and benevolent labours of Elder Howard will long be held in grateful remembrance. He baptized about ninety in this revival. In about ten months the work subsided, but left evident tokens that it was the genuine effect of grace. The subjects of the work universally ascribed both their conviction and conversion to the sovereign mercy of God, through the mediation and intercession of his Son. All consented to the law that it was good, and to grace, that it was free. From Nov. 8, 1818, to Sept. 30, 1819, 110 united with the Baptist church, all of which, except two or three, continue steadfast in the faith, and abounding in the apostles' doctrine.

In June, 1820, the Lord in mercy visited our *Academy* under the care of Mr. W. Shed of Boston. A young student, (who had frequently boasted his steadfastness in the sentiment of Universalism,) without any influence but the teachings of the Divine Spirit, became convinced of the destructive tendency of that doctrine, and confessed his error to his fellow students and others, exhorting them to "flee from the wrath to come." This had the desired effect. Many were convinced of sin and of judgment. The village, which, in the preceding revival had shared but little of the refreshing shower, now exhibited a pleasing spectacle. And here we remark, that the active and unremitting labours of our Preceptor, Mr. Shed, were not a little blest.

Old and young, rich and poor, the rigid moralist, and the abandoned profligate, indiscriminately shared in the forgiving mercy of God. Since the first of Jan. 1820, about 20 have been added to the Baptist church. In June, 1820, the church and society were incorporated by an act of the legislature. During the summer past they have erected a house of worship, 64 feet by 44, well finished with an elegant steeple. In March last the materials were in the forest; in June the building was raised without accident. The Rev. Alva Woods, prayed on the occasion. In 4 months the edifice was completed, and on the 11th inst. was solemnly dedicated to God. Rev. J. Elliott preached the dedicatory sermon.

mon from Haggai ii. 9. The house was crowded in every part, and the audience solemn and attentive; while the speaker clearly illustrated and enforced his subject. The music was well performed, and all the exercises conducted with propriety and harmony.

In July last the Rev. Ira Persons removed to this place, and now preaches with universal acceptance, to an attentive and increasing congregation. Unusual concord and harmony now prevail in the church, and our prospects appear flattering. Thus the fiery trials through which the church has for years led her way, have finally

wrought out for her a far more exceeding and eternal weight of glory. By these, God has eventually purified his church, extended the borders of Zion's realm, shown man his tence and weakness, and glorified his holy name. We wait with pleasure the rising prospects of our Redeemed kingdom. We rejoice to see the star arising which shall soon usher in the latter day glory, when papal superstition, pagan idolatry, and Jewish fidelity shall flee like mists before the noontide effulgence of the Sun of Righteousness. "Prepare ye the way of the Lord, make his paths straight."
B. STO

Donations to the Boston Baptist Foreign Mission Society.

| | | | | | | | |
|-----------|---|---|--------|--|----------|--|-------|
| 1820. | | | | | June 7. | From Female Friend in Milton, | - |
| Nov. 17. | From Bowdoinham Baptist Association, | | | | " | S. Banks, Mission Box, Kingston, | - |
| | by Mr. Calvin Holton, | - | \$5.00 | | " | 2 Mission Boxes, | - |
| 20. | " Rev. Joseph Grafton, | - | 5.00 | | " | Mission Box of Mrs. Jordan, | - |
| | Warren (R. I.) Female Mite Society, | | | | " | Jeremiah Stephens, Eden, Maine, | - |
| | by Mrs. Mary R. Childs, for the | | | | " | Mount Desert Fem. Mite Society, | - |
| | Baptist Mission to the American | | | | 21. | Nathan Alden, Esq. Bridgewater, | - |
| | Indians, | - | 10.00 | | July 5. | From Female Mite Society, Salisbury, | - |
| Dec. 10. | Collection at Dr. Baldwin's Meeting House | | | | " | Female Cent Society, Boston, | - |
| | when Mr. Gammell preached, | - | \$5.10 | | 6. | " Ellsworth and Surry Bap. Female Cent | - |
| 13. | From Des. Jacob Miller, | - | 10.00 | | " | Society, | - |
| 1821. | " the Baptist Female Mite Society in | | | | 12. | Bap. Church, &c. in Hallowell, Mai | - |
| Jan. 4. | Dedham, by Miss Betsey Baker, | - | 10.56 | | Aug. 8. | Danville Association, by Daniel Mason | - |
| 20. | " Rev. Henry Smith, Treasurer of the | | | | Sept. 1. | Fem. Cent Soc. of the 1st Bap. Church | - |
| | York Association, Maine, | - | 62.33 | | " | in Chelmsford, | - |
| Feb. 7. | " James Tolman, | - | 2.00 | | " | Lydia Bourne, Milton, | - |
| | Mr. White, of Mansfield, Mass. | - | 2.00 | | 3. | Rev. Silas Stearns, Mass. box, at Ball | - |
| 16. | " Silas Downer, Lebanon, N. H. | - | 2.00 | | 20. | The Attleborough Fem. Mite Society | - |
| March 20. | From a Friend at New Ipswich, | - | 4.00 | | " | by Mrs. M. A. Cheever, | - |
| April 13. | " 2d Church in Boston, collection at | | | | 27. | Fem. Miss. Soc. Shapleigh, | 6.00 |
| | Vestry for Heathen Youth, | - | 2.10 | | " | do. do. do. Sanford, | 12.00 |
| May 2. | From a Friend in China, Maine, (Burman | | | | " | do. Assis. do. Kennebunk, | 9.26 |
| | Mission), | - | 2.00 | | " | do. Mite soc. in Lyman, | 3.08 |
| | " Rev. Wm. Gammell, | - | 2.00 | | " | York Assoc. Contrl. | 16.00 |
| 10. | " G. L. Freeman, | - | 2.00 | | " | Eden Bap. Cent. soc. for Missionary | - |
| | A. H. Quincy, | - | 1.00 | | " | purposes, | - |
| | Equality Weston, | - | 2.00 | | " | Native of Scotland, by Mr. Sharp, | - |
| | Benjamin True, | - | 2.00 | | Oct. 23. | Lynn Bap. Church and Soc. collected | - |
| | Nathaniel R. Cobb, | - | 2.00 | | " | for Educating Heathen Children, | - |
| | Amos Sumner, | - | 2.00 | | " | Nottingham West, | - |
| | Desa. Ward Jackson, | - | 5.00 | | " | Mrs. Train's Mission Box, to be sent | - |
| | Atherton T. Penniman, | - | 3.00 | | " | to Mr. Judson, Ragoon, | - |
| | Ichabod Macomber, | - | 2.00 | | " | Mrs. Asenath Goodnow, for the Wes | - |
| 22. | " Desa. Aaron Hayden, Eastport, | - | 4.00 | | " | ern Mission, | - |
| | Female Missionary Soc. in Canton, | | | | " | the Mission Box, at the Vestry of the | - |
| | by F. Crane, | - | 10.00 | | " | 1st Meeting House, Roxbury, | - |
| | Mission Box in Vestry of the Bap. | | | | " | Simion K. White, Mansfield, | - |
| | Meeting Ho. in Roxbury, collected | | | | 28. | Col. at Dr. Baldwin's Meeting-Hou | - |
| | at Prayer Meet. by Mr. K. Brooks, | - | 9.00 | | | | |
| -1. | " Mission Box in Charlestown, | - | 1.43 | | | | |

JAMES LORING, Treas.

Obituary.

REV. JACOB BISHOP.

Died on the 22d of Aug. 1821, in an advanced age, in New-Castle county, State of Delaware, the Rev. Jacob Bishop, of East Chester, New-York. Mr. Bishop was a man of colour, belonging to the Baptist Church, and for many years a very popular preacher both in the Baptist and Presbyterian societies, remarkable for his Christian piety, regular conduct, and soundness in the faith. During his short and

painful illness he manifested becoming resignation to the will of God, died triumphing in the cross of CHRIST, in whom, to his last moments, was all his confidence, and joy! His remains were respectfully attended to, and interred in the new burying ground at Welsh-Ton, on which occasion an appropriate solemn discourse was delivered by the minister of that congregation.

DR. JAMES WATT.

of a Letter from Dr. Charles Stuart, dated Edinburgh, March 12, 1821.

James Watt, physician in
v, and one of the pastors of a
church there for many years,
t week, leaving a widow and
id wholly unprovided for. Ill-
and great modesty disqualified
att from obtaining much prac-
ough no man possessed more
tion, or better abilities for it.
nts as a public teacher, and his
t and self-denying labours as
ere as highly esteemed by the
and by others with whom he
in fellowship, in and out of the
hed church, as his character
per were by the world at large.
has been one scene of disin-

terestedness, humility, and christian
conduct. The church did all they
could for him, and would endeavour
to assist his widow, but are unable,
such are the difficulties and losses
they have sustained by the state of
commerce, and by want of employ-
ment.

"I think there are more notices
than one of Dr Watt in the life of
Mr. Fuller. There should have been
many; for to my certain knowledge
he was a man whom Mr. Fuller high-
ly esteemed, and whose publications
have very extensively promoted divine
truth on many subjects besides Bap-
tism." [Eng. Mag.

Ordinations.

12, 1821, Rev. Jos. Maylin (for-
member of the Baptist Church
utta, India) was set apart to
k of the gospel ministry at
Holly, N. J. A sermon was
d. on the occasion by Rev.
E. Welch, from Matt. xxviii.

The usual questions were
d to the candidate by Rev.
Rogers of New Mills; or-

daining prayer by Rev. Mr. Kenard;
and the charge, and right hand of fel-
lowship, by the brother who proposed
the questions. The services were sol-
emn and interesting; and it is devout-
ly hoped that this newly inducted min-
ister, who was brought to a knowl-
edge of the truth, in Asia, may in A-
merica proclaim the tidings of sal-
vation with abundant success.

rd's day evening, 28, ult. Rev
oods, late of the Theological
on at Andover and Professor
the "Columbian College, in
strict of Columbia," was or-
to the work of the gospel min-

services commenced at six
by an excellent anthem, read
Rev. L. Bolles, and performed
hoir, in a very handsome style.
one of grace was then address-
ev. Mr Collier. Rev. Leon-
ods, D. D. Professor of Chris-
ology at Andover, uncle of the
te, delivered a very interesting
founded on 1 Cor. xii

his discourse the danger-
luence of pride, ambition,
y, especially in the ministers
st, was strikingly exhibited;
importance of acting under
ence of that meek and lowly
inculcated by the gospel, was
illustrated. But we pretend
ive an analysis of this excel-
non, as we hope the public
n be gratified in reading it
he press. The ordaining
as offered by the Rev. Abel
father of the candidate,

and pastor of the Baptist church at
Granville, N Y. A spirit of ardent
piety, of strong paternal affection and
solicitude, breathed in every sentence
of this devout effusion, which was ac-
companied by the laying on of the
hands of the Eldership.

The charge was delivered by Rev.
Dr. Baldwin. In doing which, he
delivered a Bible to the Candidate,
and solemnly charged him to take
that as the standard of his life and doc-
trine.

The fellowship of the Council was
happily expressed, and the right hand
affectionately tendered by Rev. Fran-
cis Wayland. Concluding prayer by
Rev. Elisha Williams.

These services were performed in
the Meeting house of the Second Bap-
tist church in Boston, of which the
candidate was a member, and by
whom he had been approbated to the
work of the ministry. The audience
was numerous and respectable; and
notwithstanding many were obliged to
stand in the aisles during the whole
service, they evinced their gratifica-
tion, by their silent, solemn attention.
A collection was taken in the close.
in aid of the Burman Mission.

Poetry.

LINES WRITTEN IN A GRAVE YARD, BY HERBERT KNOWLES,

WHO DIED FEB 17th, 1817, AGED 19 YEARS.

Matt. xvii. 4 *It is good for us to be here.*

- 1 METHINKS it is good to be here ;
If thou wilt, let us build—but for whom ?
Nor Elias nor Moses appear,
But the shadows of eve, that encompass the gloom,
The abode of the dead, and the place of the tomb.
- 2 Shall we build to ambition ? Oh no,
Affrighted he shrinketh away ;
For see, they would pin him below,
To a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.
- 3 To beauty ? Ah no ! she forgets
The charms which she wielded before,
Nor knows the foul worm, that he frets
The skin, that but yesterday, fools could adore,
For the smoothness it held, or the tints that it wore.
- 4 Shall we build to the purple of pride,
The trappings that dizen the proud ?
Alas ! they are all laid aside,
And here's neither dress nor adornment allow'd,
But the long winding sheet and the fringe of the shroud.
- 5 To riches ? Alas ! 'tis in vain,
Who hid, in their turns, have been hid,
The treasures are squandered again,
And here in the grave are all metals forbid
But the tinsel that shone on the dark coffin lid.
- 6 To the pleasures that mirth can afford,
The revel, the laugh and the jeer ?
Ah, here is a plentiful board,
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here.
- 7 Shall we build to affection and love ?
Ah no ! they have withered and died,
Or fled with the spirit above,
Friends, brothers and sisters are laid side by side.
Yet none have saluted, and none have replied.
- 8 Unto sorrow ? The dead cannot grieve,
Not a sigh nor a groan meets thine ear,
Which compassion itself could relieve,
Ah, sweetly they slumber, nor hope, love, nor fear ;
Peace, peace is the watchword, the only one here.
- 9 Unto Death, to whom monarchs must bow ?
Ah no ! for his empire is known,
And here there are trophies enow,
Beneath the cold dead, and around the dark stone.
Are the signs of a sceptre which none may disown.
- 10 The first tabernacle to hope we will build,
And look for the sleepers around us to rise ;
The second to faith, which insures it fulfill'd :
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies.

TO CORRESPONDENTS.

We have received another favour from our highly respected friend Theophilus. We regret that the insertion of & instead of @ in his signature, escaped our notice till several copies of this No. had been printed.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

7.

JANUARY, 1822.

VOL. III.

NEARNESS OF SALVATION A MOTIVE FOR CHRISTIAN ACTIVITY.

While with ceaseless course the sun,
Hasted through the former year,
Many souls their race have run,
Never more to meet us here;
Fixt in an immortal state,
They have done with all below;
We a little longer wait,
But how little none can know.

*at, knowing the time, that now it is high time to awake out of sleep;
our salvation nearer than when we believed."* Rom. xiii. 11.

was said on one occasion
that spake as never man
"the children of this
are in their generation
than the children of light."

it acquaintance with man-
ill convince us of the truth
affecting declaration. The
n of this world pursue the
which they conceive to
ortant with a steadier aim,
armer zeal, and with more
ating perseverance. They
erely intent on acquiring
that perish with the us-
nd yet, with what solici-
ey form their plans, and
what care and diligence
xecute them! No time is
no means are untried, and
rtions withheld, which are
ted to promote their de-
f one expedient fails, they
o another. If they do not
at home, they say, "To-
morrow, we will go in-
III.

to such a city, and continue there
a year, and buy and sell, and get
gain."

The children of light profess
to be seeking those things which
are infinite in their value, and
eternal in their duration. And yet,
alas! how often are they divert-
ed from these pursuits by trifles
light as air! how soon they are
discouraged! how readily they
seize on some excuse to justify
their inactivity and sloth! If we
did not see this strange inconsis-
tency between their professions
and conduct, and if we were not
often conscious of it as it respects
ourselves, we could scarcely
credit the fact. The only way
we can account for it is, that
christians are the subjects of
much remaining depravity. Their
hearts are not wholly sanctified.
They have a law in their members
warring against the law of their

minds and bringing them into captivity to the law of sin. They have appetites and passions which war against the soul, and so far as these gain the ascendancy, they paralyze the spiritual energies of believers, and produce that moral torpor, against which they are so frequently cautioned in the divine word. When they become engrossed with the cares of the world, and allured by the phantoms of prosperity, they seem for a season to forget God. They are all activity in the pursuits of life, but as to religion, a deep sleep seems to have fallen upon them. Christians are sometimes surrounded by objects which have such a chilling influence on the life of religion in the soul, that every spiritual exercise appears to be congealed.

Example has a great influence over the feelings and conduct. And such are the imperfections of the christian character, that we are more prone to imitate those whose attainments are comparatively small, than those who are eminently pious and holy. If we see one christian professor folding his arms and at ease, we are ready to imagine that we may indulge in sloth without much criminality. The five foolish virgins slumbered and slept, and the wise felt the contagious influence, and also slept. Thus it is frequently the case, that instead of taking the word of God as the rule of our conduct, we imitate the example of others, and indulge ourselves in indolence and sleep.

Surrounded by so many temptations to indulgence and sloth, it is important that every alarming, and every animating consideration should be employed to awaken Christians to a sense of their danger. But as the limits usually assigned to communications for the Magazine will not allow us to dwell on the sinfulness—the misery—and guilt of slug-

gishness in religious life, we shall confine our remarks "on the nearness of our salvation," as being powerful motives which christians should arouse from spiritual lethargy. The apostle was urging his hearers to awake out of sleep, "for now is our salvation nearer than when we believed." The passage suggests the important ideas :

The near approach of the objects of hope, should induce us to shake off all our fears, irresolution and sloth ; and to exert ourselves to zeal and activity in the service of Christ. This is a direct appeal to the hope of a life which is admitted to be the most quickening and ennobling principle in the human mind. We are reminded that he has overcome every part of his difficulties, and that he will soon arrive at the enjoyment of heaven.

When the attainment of the object appears distant and uncertain, a person becomes dejected and languid. His exertions were useless, his arms in despair, glad to find repose from his anxious sleep. See that wreck on the ocean—the hourly increasing upon the sail in sight—and nothing but the broad expanse of waters in vain does the command to his men to renewed exertion. They sit down, a sad and listless group, waiting their anchor. But in this state of forlornness and despair, the land is descried. O how are their feelings now ! The first shock producing a transition from despair to hope has subsided, all is languor and zeal. The little remaining is put forth to the utmost. Every command of the superior officer is obeyed to the extent of which nature

en they feel that the vessel and is approaching to the their deliverance, it in new and almost super-strength. Apply this rep- on to the case of the

1. Do his duties appear ous, his trials so great, en so distant, that he be- elax his exertions, to sit despondency, and fold his sleep? Let him hear the : of the apostle: "It time to awake out of or now is our salvation han when we believed." had said, "You have al- rmounted many of the es by the way; you are nearer heaven than when t believed. Take the e of divine truth, look it with an eye of faith, will see the land of im- liss just before you; let, e, a consideration of the you have passed, and the il prospects which are tely before, induce you i every indolent feeling, ulate you to the most and persevering exer- our happiness, and your r for christian wisdom, and zeal, are connected : active and determined o will now pursue."

a passenger has been sea, and hears the cry of nd," he starts from his , and is immediately on r if there be an expecta- eing it, he is up with the ad his eyes are fixed on ter of the horizon where st appear. And shall we ve, drowsy, or in a state sleep, when we are as- at every moment we are nearer and nearer to the ernal rest? No: We shall press toward the mark rize of the high calling n Christ Jesus." Just *the nearness of salvation*

will cause us to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race that is set before us.

A consideration of the little time which is left us to be active for God, should waken us from our sleep.

Our salvation is nearer than when we believed. How near we cannot tell. Perhaps much nearer than we may imagine. Death may have received his commission to make those inroads on our frames which shall speedily bring us to the dust. Since the commencement of the last year, many of our Christian friends have entered into rest, and before the close of this, our bodies may be conveyed to the congregation of the dead. If, then, we are daily approaching nearer the eternal world; if we may very soon take possession of the inheritance prepared for us in heaven, should we not think it high time to awake out of sleep? The little span allotted for us is the only time we shall have on earth to exhibit the influence of grace on our hearts; it is the only opportunity afforded us here, to manifest our love and gratitude to Christ; or to do good to the bodies and souls of our fellow men. The wise man might well say, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." When the apostle cautions the Corinthians against inordinate attachments and worldly cares, he refers to the shortness of life as an argument why we should rise superior to these objects: "But this I say, brethren, the time is short; it remaineth that both they that have wives be as tho' they had none; and they that weep as though they wept not; and they that rejoice as though

they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

Consistency of character requires that from a conviction of the nearness of salvation, we should awake out of sleep. We profess to be Christians, to be dead to the world, and to have our treasure in heaven. It is, therefore, high time that we should act more in accordance with the principles we profess, and the hopes we cherish. As we are the children of light, and not of darkness, we should not sleep as do others, lest the day of the Lord come upon us unawares. We act inconsistently with our Christian profession, when we allow the unpleasant occurrences of the way to distract our minds; when in pursuit of earthly riches we forget our portion in the skies; when we recline on the lap of pleasure; or, like Bunyan's Pilgrim, sleep on the enchanted ground. When some fatal disease finds the Christian immersed in the world, and asleep as to the state of his soul, he awakes as from a dream, acknowledges and laments his inconsistency of character. If, then, any of our Christian readers are thus asleep, "It is high time to awake, for now is our salvation nearer than when we believed."

A regard to personal comfort should cause us to awake out of sleep, seeing our salvation is nearer than when we believed.

Though all who believe in Christ are equally secure, yet all have not the same tranquillity and joy on a bed of death. The state of the mind will in some measure correspond with the previous walk and character of the Christian. If he has made himself, by his contemplations, familiar with death; if he has habitually held intercourse with

Heaven; if he has been long for the glorious appearance of the Lord Jesus; we may expect to see him die, full of heavenly consolation. "Mark the man, and behold the upright; the end of that man is peace."

But if the Christian has had little of death; if he has had little intercourse with Heaven; will he be no wonder if he should be distracted with doubts and fears? What must be the feelings of a professor who is suddenly attacked with some fatal disease, and is conscious that he is in a hidden state; that he has been living in the neglect of duty, indulging a spirit of direct opposition to the meek and lowly righteousness of Jesus Christ! Should he receive the summons of death, journeying on the Sabbath amid scenes of festivity and merriment, how alarmed must he be! What sensations of regret, and guilt must agitate his bosom! There must be searchings of heart, and penitence and humility in the sight of God, before peace and tranquillity are restored to the soul.

What must have been the feelings of the wise and faithful virgins, when, aroused from their sleep by some inauspicious sounds, they heard the cry, "Behold the Bridegroom cometh!" How confused—how terrified—how ashamed they must have been! It was exactly what they would be waiting, as in their appropriate attire, their lamps trimmed and bright, ready to pay their homage, and then join the Marriage train. We may easily see that they would say to each other, "What shall we do? How can we appear in his presence, treating him with so much neglect and disrespect? How can we think that we love or honor him, when found asleep

circumstances?" Such will be self-accusations of the man, if found asleep when the room of the Church makes preach. The grace and of the Redeemer may permit to enter into the marriage of the Lamb; but O such more honourable, how more pleasant to the Christ to be taken by surprise—his lamp gone out—but for the coming of his

Our blessed Saviour has ended to exhort his disciples thus waiting. He entreats them to honour their Lord by keeping and watching for his coming. Luke xii 35—38. your loins be girded about, your lights burning; and ye shall be like unto men that wait for their lord, when he will come from the wedding; that he may come and knocketh, may open to him immediately. Blessed are those servants who find the Lord, when he cometh, and watching: verily I say unto you, that he shall gird himself and make them sit down to supper, and will come forth and bless them. And if he shall find them asleep in the second watch, or in the third watch, and find them so, blessed are those ser-

vants in the world as heaven and hell, there must be an amazing disparity of character in this life, to form the basis of the broad and fearful difference in their future lot; but since the dissimilitude of present character is scarcely perceptible in many cases, the inference is easy, that it is impossible their condition should lie on such opposite extremes hereafter. We are compelled to confess that this reasoning, though grounded upon a false assumption, is yet abundant in plausibility and extensive in mischief. It gives an easy conscience to many, who might otherwise be startled from their deadly slumbers of sin into a life of consideration and piety, and it emboldens others to attack and impugn the very principles of our faith. It frustrates the efforts of the ministry, and repels the force of every argument employed to draw men to the exercise of repentance towards God and faith in our Lord Jesus Christ.

There is a remissness among the avowed advocates of the cause of God, and this supplies unbelievers with an argument; and there is, on the other hand, a captious spirit among unbelievers, by which they are induced to turn every thing to the worst account. We should certainly accomplish an important work could we succeed in reducing within the limits of just definition all the traits of character by which the people of God are known from the world. We might then exhibit a distinction which would put to silence the ignorance of foolish men, and force conviction upon the most skeptical. But it so happens that when we assert the pre-eminence of the righteous, we are obliged to resort to a method of proof, known and appreciated only by themselves; our arguments therefore can hardly be expected

DISCERNING BETWEEN THE RIGHTEOUS AND THE WICKED.

"shall ye return and discern between the righteous and the wicked."
iii. 18.

of the great causes of infidelity is the want of a visible distinction betwixt the world and the church. It is immoral for any one to reason with himself. If the righteous and the wicked must find re-

ces so opposite in the next

ed to reach those who are the most concerned in the controversy, and who are the most inclined to doubt the assertion. For when we affirm that the righteous is more excellent than his neighbour, should his neighbour require this claim to be demonstrated, we should be under the necessity of appealing to that which is peculiar to the life of a righteous man, and which his neighbour could not discern; the demonstration would therefore fail for want of apprehension in the party concerned. Could the properties of the righteous character be justly brought to view, there would be enough to confound the most daring, and to perplex the most subtle; or did the professed disciples of Christ come up to all the exemplary requirements of their profession, their actions would always carry a convincing proof of their claim to distinction. It is an unhappy consideration, however, that flesh and blood do not form a favourable medium for giving forth the virtue of the christian doctrine. However pure its light may be, when it enters the dense medium of our nature, it will nevertheless suffer a serious deflection from its proper course, and will appear dim and uncertain.

This concession, though humbling to our nature, should not restrain us from the endeavour to exhibit the causes of difficulty in distinguishing the righteous from the wicked, and to shew the real ground of their difference both for time and eternity.

The first cause of the difficulty in question, is the facility with which the form of religion may be assumed without the power. The interval betwixt the church and the world can never be so wide as not to be filled by nominal religionists. They, secret-

ly hostile to the spirit are yet willing to appear and therefore put on garments, and go abroad members of the church. In temper and disposition are of the world, in outward of the church; and a money renders suspicious genuine coin with which happen to be collected pretenders cast the shadow of their own scandal upon the sons of Zion. Thus the pretence of successful piety reduces the line of distinction, and the superficial of mere formalists confounds more obvious distinctions of character. And as it is in the case of luxury with dress, you shall enter a conspicuous assembly, and will form your estimate of the splendour and opulence of those who pose it, by the impossibility of their apparel, you are induced to assign the same to some who were scared to an ordinary means of wealth, or peradventure in much poverty. So the external aspect of things is deceptive. Those who are strangers to true riches, and are destitute as it respects the sanctifying grace of God, appear to exceed others in the circumstances of profession. They will run with great speed, seem warmed with a more zealous zeal, will outstrip others in works of charity and benevolence, and will assume all the appearance of a glowing devotedness to the cause of the Saviour. The spurious tenants of Zion will manifest their pretensions in regard to all her services. They shall be seen with a devout deportment in religious institutions, crowding the pews, and bending in their prayers many, their prayers frequent. "T

members of Christ's family, and of the counterfeit qualities in them, usually make an parade of their religion, to obviate the suspicions, and partly to stifle the voice of an offended conscience. Noxious weeds of insidious

having obtained a place the unadulterated grain, come so assimilated to it in appearance, as to make it difficult for the most experienced to draw the line of distinction, so both will grow together to till the harvest.

Another cause of the difficulty is the distinction in question, that the natural qualities of many persons very closely resemble religion. This appearance, though not real, but so parent, is yet so strong and only to deceive others, but those who possess the shining, and they are often inclined to believe, that grace has

led them to that happy possession of temper which is the result of natural constitution.

We see many persons from nature has infused the kindness. Through their deportment runs a strong current of radical benignity, and it is all savour of this engendering. Over their whole exterior nature seems to have been drawn a bold outline of goodness, and virtue sits president over the determinations of their

. In forming a judgment, we might be almost inclined to believe, that they were exempt from the general law of human corruption, and that they had escaped the more taints of moral pollution. The moral edifice which they, though in ruins, possess, is an object of admiration and imitation.

Here you see the remains of a noble arch, and you find fragments of a stately column in one place the firm en-

tablement has braved the ravages of time, and in another antiquity rears a majestic head in an unbroken colonnade. But, whatever beauty and grandeur there may be in the ruins of a splendid structure, it can no longer answer the purpose of the builder, its scattered relics, and mouldering fragments, cannot correspond to the design of the architect, and though it may draw the attention of the passing observer, it will never invite a settled residence. Such is the condition of man.

Though, whilst in ruins he appears majestic, yet confusion and disorder spread a dismal spectacle of misery before his eyes. On his moral character are many remaining vestiges of excellence and dignity, but they are of no use until the desolations of nature are repaired. He may possess a variety of distinguishing properties, but like the declining ruin, every one of these has been perverted from its original design.

Nothing corresponds with the intentions of the great Builder. A total depravity has pervaded his nature, which contains not a solitary apartment for the indwelling of the great proprietor. For, herein do we conceive lies the true doctrine of our entire corruption: not in the extinction of every excellence, for in that case our intellect must have been expunged; but in the abstraction of every faculty from its primitive purpose, in the perversion of every quality from its proper bearing, and in a total unfitness of the whole for fulfilling the intention of the Maker.

Yet such is our want of penetration that we mistake the shapeless mass of nature's ruin for God's true workmanship, and too often imagine that the work of renovation has been applied to the mouldering fabric, when it still lies with disjointed members, and broken proportions.

We would not presume to think that those who have any right experience in religion could lie long under a mistake as to the mere operations of nature and grace. They are capable of discerning the diversity of the two spirits. But those who judge only from the external loveliness of character form an immense group of spectators, and will easily suffer an imposition. They form their judgment upon the mere visible expressions of character, and not upon the exercises of the hidden man of the heart. In their view, that which is humane, generous, placable and affectionate, must be acceptable to God, and must secure his regards to those who cultivate such obliging qualities. The absence of penitence, faith, prayer and charity, forms no obstacle in their account to the general acceptableness of such persons, and they accordingly conclude that if these sons of native goodness are not the favorites of Heaven, then none can lay claim to such distinction. How often have we heard the well meant, but mischievous charity of such declarations! How many are the instances in which those, who had never felt the movings of the divine Spirit, have taken up the groundless imagination that the work of righteousness had been actually performed upon them, and have quietly reposed in their brilliant delusion, because their natural attractions had secured for them the approbation of men. And though in some respects we admire the remark of the great and good Mr. Howe, "That to an unbiassed humble mind, it is much easier to obtain the approbation of God than that of men," yet we must maintain that the approbation of the one and of the other proceeds upon very different grounds. It would be just as rational to subscribe to

the taste and judgment of Mummius in painting and as to solace ourselves in silence of Heaven, because the opinion of men has assigned high place in the scale of virtue. Men are incompetent judges in such cases, and their suffrages cast a dream of felicity on others who are unable to adduce any claim of their own to the life to come.

Religion does not alter the secular relations of man, it leaves him with the same necessities and appetites in a just sense, as those which he has previously possessed. He is capable as ever of feeling and appreciating the motives which give life and activity to the varied and transient scene of life. He can be warmed by the charities common to the human race, he can be exhilarated by the pleasures which properly belong to the present, and can feel the due reward for every temporal satisfaction. Religion affords a single comfort of this life, it does not deny his enjoyment. He is therefore to be found in the walks of life. He builds, he plants, he contrives, and he amuses; he mingles in the throng, and pursues his pleasures with the same perseverance that marks other men. Nor does he act an inconsistent part, since he possesses no warrant from Heaven for the necessary provision for his own household. The poet Shaw has well, though quaintly observed, that it is very proper for the christian "to have his hand full of mud, and his heart full of Heaven." But this concession is not generally with the spirit and design of religion, it belongs to the occasion; it cannot entertain a doubt that the secular avocations of christian life are one cause of the difficulty in distinguishing the character

church from the world. They are seen together in the ways of social and civil life; in the one as well as in the other may be seen the eagerness of desire, the keenness of appetite, the ardour of pursuit and the gloom of disappointment. And when, allured by the attractions of this object, the christian transcends the boundaries which should limit his efforts, and betrays more heat of affection for the subordinate good than is demanded by the warrant under which he acts, his conduct must have a serious influence in reducing the required distinction betwixt the two parties. Every step, which he takes beyond the rule, "of not too much," is an argument of weight in the representations of those who find it to their interest to disallow the idea of any difference between the two characters. Those who do not draw from the word of God in making up their views as to the constituent parts of the christian life, often run into the wildest fancies. They are ready to imagine it a disparagement to a life of piety to eat, and sleep, and partake of the harmless enjoyments of the present life, and seem to presume that a succession of miracles is necessary to justify their extravagant theories of unattainable perfection. This absurd estimate of religious character has given rise to the bodily exertions which have been practised under the name of sanctity, and has led to the unreasonable seclusions from human society which have been thought by many the direct method of ensuring the attainment of heaven.

Conformity to the world adds to the difficulty of discriminating betwixt the parties in question. The principles of attraction and

repulsion apply with much force to the case under consideration. The grosser elements of sin that remain in the believer find affinities in almost every object which society presents, and are drawn with no small effect towards these objects, whilst the spirit of the world meets every thing godly with an antipathy too strong to be repressed. Here then is no reciprocal attraction, but a pure loss without compensation. The world has much that can and will act upon the baser disposition of the christian, whilst the christian in his proper nature has nothing to attract the world. The influence therefore which the one will exert upon the other is quite unequal, and leaves a formidable odds against the christian. Hence it comes to pass that the progress of worldly conformity is insidious, and delusive, and they who drink most deeply into the spirit are least aware of the effect of the poison which they have secretly imbibed. The world has its own religion, its doctrines and theories, its causes and effects, its providences and preordinations, its good and evil, its happiness and misery, its Time and Eternity. These tenets of its own formation, it is ever displaying, and that too with much success. Now since almost any kind of religion appears serious, and it is so much the desire of the believer to discover a gravity in the deportment of men suited to their rational nature and accountable existence, it is not wonderful if he should first begin to think favourably of this secular creed, and after that should even admit parts of it into his own system. From this imprudent effort to blend the maxims of the two schemes, originates the most pernicious kind of conformity to the world. In afflic-

tions it is not unusual for the professor of religion to resort to the scheme of the world, and to remain in the mazes of speculation with second causes until his heart grows callous, and the salutary discipline of woe is in a good measure defeated. In his temporal interests he too often thinks of nothing but going into some city, and remaining there to suit his convenience, buying and selling and getting gain. If God be acknowledged, it is with a coldness and formality which greatly misbecomes the spirit of ardent piety. In this state his heart becomes a chaos. Hot things contend with cold, and soft things with hard, and there is a perpetual strife betwixt things that have weight and those which have not. It is not long, however, before the baser qualities obtain the mastery, and the contest is decided greatly to the disadvantage of the soul. Is it at all wonderful that when the world is drawn into the very bosom of the church, that the necessary distinctions should vanish? Who can discern betwixt him that serveth God and him that serveth him not, where the vague maxims of human policy are made to usurp the place of godliness and humility?

The providence of God often involves the righteous and the wicked in the same temporal calamities. They are frequently swept off together by an indiscriminate desolation, or else made common sharers in some signal catastrophe. God has dealt out to his people so much in promise, and has allowed them so little in possession, that he seems to be at no pains whatever to exempt them from the privations and ills of this life, regarding only the glory to which they are called, and shaping all their

course with a view Hence their afflictions ly greater than those to the common lot of tl Their earthly couch hard and uneasy, that long the more for the u mansions. But the v have no key to the n providence, are apt to the sorrows of the vale signs of the divine di that the men who suffer must be great sinners justice does not interdictive claims. Thus rive at the conclusion can be no dissimilitude ture condition of those the same sufferings in ent life. They overlo that grace is imparted men in the body, and body is dead because o sin has already killed i signed it to the grave must see corruption; the spirit is life becauseousness.

The above hints on of much importance m the two characters to erence has been made cise a circumspection the case. The friend should beware lest by concessions to the w should really diminish site distinctions, and t should take heed lest tl disregard the true g difference, and persevere fastidious criticisms to of their souls. For may be the difficulty i the question now, the coming when, "ye sh and discern betwixt the and the wicked, betwix serveth God, and him veth him not."

Missionary Intelligence.

BIRMAN MISSION.

TEXT OF A LETTER FROM REV. JUDSON TO MR. SHARP.

Rangoon, Jan. 25, 1821.

My dear Sir,
During my stay in Bengal, I received frequent communication from brother Colman; but I believe, a constant correspondent of yours, and you are well acquainted with all his

I hope, that if his inducements to stay in Chittagong are strong, the way will finally be opened for his return to America.

While at Serampore, I endeavored to make some arrangement with Drs. Carey and Marshman, and Mr. Hough, for printing the New Testament in Birman, but I found it not practicable. It would be imprudent and dangerous at present, to attempt printing on a large scale in this country; but I trust, that the Lord will provide.

We have lately ventured to open a school, encouraged by the tolerant spirit of the present government of Rangoon. The baptists have all continued, and there are some encouraging appearances among a few

With best regards,

Very respectfully yours,

A JUDSON, Jun.

TEXT OF A LETTER FROM MRS. JUDSON, TO MRS. KENDALL,* OF NEW ENGLAND.

Rangoon, March 5, 1821.

My dear Mrs. Kendall,
My late voyage to Bengal was very beneficial, though my disposition (an affection of the liver) was aggravated. It is not probable that I should now be living had not been for the beneficial

effects of the sea air and the medical advice obtained. Nothing could have been more contrary to our inclinations than leaving the Mission in such a feeble state. But he who is wise in ordering all our steps, has overruled it for good, and caused his grace to shine more conspicuous in enabling all the disciples to stand firm in the midst of difficulty without the aid of a teacher. It was Mr. Judson's intention to return immediately on our arrival in Bengal, and leave me under the care of a physician; but no ship sailing for Rangoon, he was detained three months, at the expiration of which we both embarked on board the very first vessel that sailed. Our voyage was tedious and distressing above any that we had ever taken. The brig was so small and so filled with native passengers, that we were unable to obtain the least exercise by walking on deck, and so full of scorpions and centipedes that we never dared to shut our eyes to sleep without completely enclosing ourselves in curtains. In addition to these inconveniences, we had a strong contrary wind, and frequently violent squalls, with the most terrific thunder and lightning we had ever witnessed. We were six weeks in making a passage which is generally made in 10 or 15 days.

On our near approach to Rangoon, you cannot imagine our anxiety to learn the fate of our beloved converts. It was nearly six months since we had left them, and during that interval had never heard a word from them. Of the ten, who had been baptized, we expected to hear that some had apostatized, some grown cold, and some perhaps had suffered martyrdom. As the

Mrs. K. deceased several weeks before the letter arrived.

vessel sailed up the river, with what anxiety did we look through the spy-glass to discover who of the disciples were waiting our arrival on the wharf, considering this as some criterion by which we could determine their adherence to the Christian religion! And what was our joy when we discovered the principal ones looking with as much eagerness toward the vessel as we did toward the shore. In the evening we found ourselves surrounded by all the converts (excepting one, who was in the country, and had not heard of our arrival,) and once more united with them in praising our heavenly Father for our safe arrival, and for the grace which had been given to enable them thus far to persevere.

We found the country in a state of distress, occasioned by raising troops preparatory to war with the Siamese. All our converts, with the exception of those who were unmarried, had shared largely in the general trouble. Some of them had been obliged to pay a hundred, some seventy-five, and some fifty tickals.* They were all dispersed, some adhering to one man in power, and some to another, in order to prevent further extortions. But all to a man remained steadfast in their adherence to the religion of Christ, and still continued to give evidence of being true Christians. Those we had left as inquirers again collected around us, and some of them gave considerable evidence of having been born again: thus after an absence of six months, we found ourselves almost in the same situation as when we left, and the prospect before us equally encouraging. One Birman has been added to the church since our arrival, whose conversion strikingly displays the sovereignty of God. He is a native of like where his

parents still live; he came to Rangoon two years ago, and attached himself to a teacher in order to understand the Burman system of religion more perfectly, and to find some way of escape from hell. He followed the instructions of the teacher, accompanied him to the pagodas, made offerings when he bid him, and did every thing which he considered meritorious. At the expiration of one year, he found himself as far from a state of ease and safety as when he commenced the useless routine. While his mind was in this state of perplexity, he heard one of his neighbours telling another, that a foreign teacher had commenced preaching, that he told about an eternal God, that he had come to this country for no other purpose than that of instructing the Birman in this new religion, that he gave tracts to all who wished them and lived in a white zayat on the pagoda road. Hearing this he immediately resolved on visiting this strange teacher. The next morning before sunrise when Moung Nan went to open the zayat, to his great surprise he saw a stranger waiting in the porch, who immediately inquired if that was the residence of the foreign teacher. He said nothing of his object in coming, but appeared all attention while Mr. Judson was conversing with the multitude who then thronged the zayat. He had continued his visit its three or four days, a silent listener to all that was said, before Mr. J. conversed with him personally. He then took him to the Mission house, inquired particularly into the state of his mind, and, to his great surprise and joy, found that he had obtained clear views of himself as lost, ruined sinner, and felt the way of salvation, by Christ was altogether suitable for a person in his situation. He felt de

* A tickal is about half a dollar.

embracing the Christian religion, and requested to be baptized. On further inquiry, Mr. Jones was under an engagement to go to sea, and expected to return in a few days. Thus circumscribed, the brethren were obliged to administer the ordinance of baptism, as they had had opportunity of knowing any further of him than what had been seen in so short a time. Very before he sailed, he obtained permission of his captain

to reappear once more, his appearance was really solemn and interesting, and desirous to be released from his engagement to go to sea, it was now too late. Mr. Jones shed him with tracts and sermons of scripture, and after a short time, and committing him to the care of the natives, he departed with him, feeling that whether he should ever see him again in this world, it was now too late. Six weeks ago, just a year and a half from his departure, we had the pleasure of seeing him again up the Mission stairs. On talking with him, we were enabled to find that he had made advances in the divine life, by other means of grace, the gospel of Matthew, and tracts. The religion of Jesus beautifully appeared through rusticity, and shewed its divine origin. He was then baptized, and joyfully received by every member, into the church. Thus, my dear

we see that the work of the same, whether effected in the heart of an enlightened, or in a nominal Christian, or in an uncivilized, ignorant man. In both cases, the effect of grace are the same, the humiliating knowledge of self is obtained, the same riches of God are made, the benevolent feelings are produced and the same animating of a blissful eternity, are

entertained. When we hear these Firmian Christians conversing on the wonders of redeeming love, and exhorting one another to put on the whole armour of God, that they may be enabled to persevere; when we hear them praying to the eternal God, expressing the same desires, and feelings which exist in the heart of every child of God; we can hardly believe that they are the same beings whom we once knew to be stupid, ignorant idolaters, and who cared for none of these things. When we compare our present situation with what it was two years ago, it appears as if a miracle had been wrought to effect the mighty change. Then all was darkness, without a ray of light; it was indeed a valley of dry bones, so exceedingly dry, that a faith stronger than the prophet's, seemed necessary, to believe that they would live. Yet, difficult as it appeared, and weak as was our faith, we have heard a little noise among the dry bones, we have seen some of them covered with flesh, and actually stand up, not indeed an army, but a phalanx, we trust, to the revivification of the whole valley. Cease not, my dear Christian friends, to pray for the conversion of the whole empire, for He who has effected so great a change in the hearts of a few individuals, can as easily effect it in the hearts of thousands.

Along-Nau, the first convert, is as firm as a rock, and as strong in his attachment to us as ever. He enters into the feelings of Christians in sending the gospel among the heathens, and says, he hopes the time will come when Firmian Christians will be sufficiently numerous to support a teacher, so that the money now expended here may be used in sending a missionary where the gospel has not been yet preached. Weong-bhwa-ba is a very growing Christian

tian. He is solemn and spiritual in his conversation, improves every opportunity in communicating truth to others, and is constant in reading the scriptures, and in secret prayer. Mah Men-la, the only female who has been baptized, is a great acquisition to our little circle. She is above fifty years old, a very judicious, sensible and decidedly pious woman. She, her sisters and acquaintances, besides attending worship on the Sabbath, visit me every Wednesday, for the purpose of reading the scriptures and religious conversation. We had built a school-house, and she had just begun to make exertions to get a few scholars, when she was taken ill. We hope, however, she will soon recover, and become the first Christian instructress among the Birmans. The teacher Mounng Shwa-gnong, is an invaluable assistant in the translation of the scriptures. He is one of the most indefatigable persons in the world; he sits with Mr. J. from 9 in the morning, till 5 at night, in which time they get through only 10 or 12 verses, as he will not let a sentence pass, unless the meaning is conspicuous. How great is the mercy of God, and what a token of his watchful care over this mission in raising up a man of his talents and influence to assist in perfecting the translation of the word of God! The present Viceroy and his lady are our particular friends. Her ladyship is much devoted to the religion of Gaudama, but possesses a very tolerant spirit. I have lately had two or three opportunities of holding long conversations on religious subjects in her presence, to which she listened with the greatest attention. At one time after having conversed for an hour, the subject being the character of God, and the way of salvation, I

remarked, Your highness will be tired in hearing our conversation, I will take my leave. No, stay, said she, I like to hear you converse, and am diligently considering what you have been saying. She possesses naturally an amiable disposition, and is very strong in her attachments. O, that the grace of God may reach her heart, and cause her to become a mother to this little church.

You see, my dear Mrs. Kendall, from this date, (April 9th,) how long a time I have been in writing this letter. And I can now only add a closing line, as I hear a vessel leaves town to-day for Bengal, the last which will sail this season. For several days past I have been confined with a strong fever which has much reduced my strength, and rendered me incapable of doing any thing. During my confinement, I have been exceedingly interested in reading the Baptist Magazine, Recorder, and other interesting publications which Dr. Baldwin and our friend Ward, now in Calcutta, have been so kind as to send us. What wonders God is performing in America, and what interesting missions are established in different parts of the world! Who can doubt that the millennial glory is at hand, and that the time is rapidly advancing when the whole world will be filled with the knowledge of the Lord? Mr. Ward is about leaving Calcutta for America. I have requested him to call on you. He is one of our best friends, and a very interesting young man. Remember me affectionately to Mrs. C—— and Mrs. B——. They are both in my debt for letters. Mr. Judson joins in affectionate regards to Dea. K. and yourself. Write every opportunity to

Your sincerely affectionate

NANCY H. JUDSON.

S OF LETTERS FROM REV.
PERSON TO REV. G. H. HUGH
AT SERAMPORE.

Rangoon, Jan. 22, 1821.

Dear Sir,

The most important point of
importance that I have to com-
municate is, that on account of
my passage. Mr. Lausago
is for Ava, about a month
before my arrival. So far, there-
fore, our plans depended on
him; with him, they are de-

I have written to him by
conveyance, informing
my return, and begging
endeavour to remove the
unpleasant impressions con-
firmed, made on the mind of
the superior, by the old Portu-
guese. Ignatius has been
set up, probably at the insti-
gation of his friend, Moung Shwa-
out whether he will stay
in the place of the old pa-
ter, return to Rangoon, is not
known.

A serious attempt has been
made to destroy Moung-Shwa-
out the most distinguished of
the natives. All the priests and
of his village were engaged.
But Mya-day-men, ut-
terly expelled the very first accu-
sation thus dispelled the fears
of the disciples, and gave good
hope, that toleration will be
during his administration;
how long this will continue,
I cannot divine."

As the war is prosecuted the
things will become intol-

But notwithstanding all
these evils, we had the most
successful assembly at worship yes-
terday that I can recollect—ten
—five hopeful inquirers,
(able people) and others
amount of about twenty-
five in all, exhibited a spec-
tacle which would have seemed,
as Lausago, a perfect miracle."
I hope that the way will
be opened for you to re-

turn to Rangoon." "It will be
impossible for me to send any
thing to print by this conveyance.
Till within a few days I have not
been able to procure a teacher of
any kind. I have now engaged
Moung-Shwa-guon to assist in
revising Acts; but he is so par-
ticular and thorough, that we get
on very slowly—not more than
ten verses a day, though he is
with me from 9 A. M. till sunset.
When it is done, however, it will
be sterling. I shall positively
send the first part of Acts, that is
the 12 first chapters, by the very
first conveyance after it is done.
The revised tract is well receiv-
ed every where. I found 260 in
the two parcels which you for-
warded last July, which with
those I took myself make 1260
received of the 5000."

On the 20th of March, 1821,
Brother J. again writes, "I am
just recovering of the cholera
morbus, and can write a short let-
ter only, and to no other one but
yourself."

"The state of the country is
becoming more and more unset-
tled daily. We are endeavour-
ing to have nothing on hand but
what we can dispense with, at
short notice. The fate of Acts
is very unfortunate. The teach-
er has been involved in govern-
ment difficulties nearly a month,
and I have been entirely depriv-
ed of his assistance. I expect
him, however, as soon as my re-
turning strength allows me to re-
sume study. I shall have oppor-
tunities of sending the copy to
Bengal direct, or via Madras, next
month. I send you the catechism
revised.—I want 1000 copies to
be charged to the Board.—Let
the whole edition be sent to me.
Lausago is on the way down. I
hoped he would arrive before the
ship sailed, so that I might write
you something more definite.
Ignatius has arrived under escort
of a royal boat. He is to return

and live at Ava, on account of his medical skill."

The last letter of April 8th, 1821, here follows.

My dear Brother Hough,

"I fully intended to send the translation of Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher from half past 8 in the morning (except dinner time) till 5 at night for some time past. The revision was completed yesterday. But I cannot possibly transcribe it in time for the present opportunity, but it shall positively be sent by the next, and will most probably be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"Lausago will not leave Ava this two months. He has not replied to my letters. No further news of war; but nothing to be expected till after the rains. May-Noo's son called in just now and told us that Moung-Shwa-Tha had made a great effort to supplant the present vice-roy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this is true, it is most propitious to the mission. I think we are in no fear of persecution during the administration of the present vice-roy. But all things are fluctuating in this country."

EXTRACT OF A LETTER FROM MRS. COLMAN TO HER FRIEND MRS. S. IN BOSTON.

Chittagong, Oct. 10, 1820.

My dear Mrs. S.

"You advert in a very feeling manner to the difficulties of a missionary life; but perhaps they

are of a different nature from what our friends usually suppose. In regard to temporal things we have never suffered. Through the liberality of our kind patrons, we have had every thing necessary to a comfortable subsistence. But our principal trial has arisen from the ignorance and superstition which we have witnessed in the heathen, and our incapacity to use any means for their conversion. You know, my dear Mrs. S. that if we meet with an irreligious character in our own country, and a sense of his exposedness to ruin excites compassion, we can at once communicate to him our feelings; and he is able not only to understand our language, but many of the sentiments we convey are already, in some degree at least, familiar to him. But, alas! how differently are we situated in respect to the heathen! We see them wholly given to idolatry, and at times tenderly compassionate their case. It is not sufficient merely to tell them that their religion is false, and the religion of Christ is true. They want reasons for our assertions, and these reasons cannot be given in a few broken sentences. What can be done? We have no readiness of expression in a language which they can understand, and are under the painful necessity of witnessing their spiritual miseries without being able to do any more than silently to recommend them to him who is "the light of the Gentiles." It is our earnest desire that we may soon become familiar with the language, in order to be more prepared for usefulness among them than we have hitherto been. My own progress is very slow. Mr. C. is much before me, notwithstanding that he has been considerably hindered in his studies by sickness.

You are undoubtedly acquainted before this with the object of

ving Rangoon; but whether Colman will be able to accomplish it, is still a matter of

From the circumstance, however, that we have been able to mount some considerable parties in getting here, and that on arrival we have remained untroubled by government, encouraged to hope that it will not be in vain. We thereto deemed it most expedient to pursue our endeavours at the same time, to conciliate the favour of

information received previously leaving Rangoon, we find that a considerable number of Arrakanese were settled on the part of Chittagong where we now reside; we find, however, that they live forty or fifty miles distant, and are only occasionally on business. In the rainy season they leave their villages. We arrived at the commencement of the year, and consequently have had no opportunity of seeing but few of them. The principal Arrakanese convert has been twice visited by us. We were highly pleased with his humble deportment and pious conversation. He told us that about one hundred Arrakanese had been baptized, and that they had a great need of instruction. We had Mr. C. in the warmest manner to settle in his village.

"We have no teacher, and if you come among us, you would be greatly rewarded. We would spend all their earnings for you." Since they have a strong desire to be converted, and as the field among them is so inviting, we are very glad that a missionary station has been formed in one of their

But what will be the result of our visit here, time only can tell. At present we

have many difficulties to encounter, which, to us, *distrustful* creatures, appear quite formidable."

FROM THE SAME TO THE SAME.

Chittagong, April 10, 1821.

"Although it is only a short period since I forwarded you a letter, yet I am inclined to commence another, which shall be finished at intervals of leisure.

Soon after the date of my last letter, Mr. Colman was taken very unwell, and severely threatened with a return of his old complaint. We feared that nothing but a voyage to sea would prevent it, and had strong thoughts of adopting this measure. A gentleman of this place, who was then preparing for his departure to Bombay, offered us a gratuitous passage in a new ship of his own. But as many circumstances urged the necessity of our remaining here, we were induced to relinquish the idea of a voyage, hoping that the cold season which had then commenced would have a favourable influence. I am happy to say that we were not disappointed. The cool, bracing air, together with relaxation from study, regular exercise, and a suitable diet, soon, by the divine blessing, nearly restored his usual health. When he had so far recovered as to render it prudent, he prosecuted a journey, which he had long intended, to the Arrakanese villages. This also proved very beneficial. Since his return he has been able to attend to his studies without much inconvenience."

April 16. "As it respects the accomplishment of our object in coming to Chittagong, we are at present in the greatest suspense and anxiety. We had escaped so long without hearing any thing from government concerning our

intrusion, that we began fondly to hope that a station in Chittagong for the American Baptist Board was secure. But, alas ! What a dark cloud has now gathered around us ! A few days since the Judge and Magistrate of this district informed Mr. C. that he could not permit us to continue here without special permission from the General Government. This intelligence is severely distressing to us, because we fear it will be in vain to petition for a license to remain here, knowing that a similar request, made some time since by an English Missionary, was refused. The Judge has, ever since our arrival, treated Mr. C. very politely, nor do we think that the request proceeded from any dislike to us. He undoubtedly deemed such a request necessary to the faithful discharge of his official duties. We have now therefore no alternative, but to petition Government for permission to remain in this district, and their answer will clearly discover the course we are to pursue in regard to this place. Although there is so little probability of succeeding, yet if the Lord has any thing for us to do among the Arrakanese, he can easily remove every difficulty, and set before us an open door, which no man can shut. Let us rejoice that the government of the church is in his hands. We feel that we need nothing so much as faith in his promises, and submission to the dispensations of his providence."

June 10. "Since writing the above, our anxiety has been greatly relieved, and our hearts animated, by the favourable result of the petition. The General Government has given us permission to remain in the district of Chittagong. Surely the goodness of God has far exceeded our expectations. O that our gratitude were proportioned to his

mercy ! It is He that has wrought this great salvation for us. The operations of providence never were, I think, more visible, than in the present case. Friends have been unexpectedly raised up, and difficulties, which rose to our view like mountains, have been levelled into plains.

It would be impossible to describe to you, my dear Mrs. S. the delicate and trying situation in which we have been placed since our residence in Chittagong. On our first arrival, we sustained a severe disappointment in finding no Arrakanese here. Although their nearest village is but forty miles distant, yet Mr. C. did not venture to pay them a visit for a long time, fearing that such a step would at once expose our object, and render us liable to be ordered away ; and it was impossible to learn the true state of the Arrakanese, or the possibility of establishing a mission among them, unless he did visit them. Our situation, also, at this place has been very unfavourable for improvement in the language, as we have had no Birmans around us steadily, except our teachers. Beside these trials, we have had another very severe one arising from the opposition of certain respectable men to our object. These various trials, however, may be all summed up in one : the fear of government, and in the removal of this, the others will cease to operate. There is no building in any of the Arrakanese villages in which we can reside. We must therefore have a small bamboo house erected before we can remove from this place. Mr. C. proposes doing this immediately, although he would much prefer having the sanction of the Board in the first place. We hoped long before this period to have received a letter from them, either approving or

is place. The Benjamin-
from Philadelphia, arrived
utta about one month ago,
C. feels much disappoint-
she has brought us no let-
om our honoured patrons.
hope to spend the next dry

among the Arrakanese.
we shall have every facil-
gaining in the language.
is in the Honourable Com-
dominions, more than one
ed thousand Arrakanese,
his number is constantly in-
g by emigrations from the
a territories. After the
has so plainly opened the
for us among these be-
d people, we feel that it
be fleeing from evident
o leave this place. I have
y observed that the near-
rrakanese village is about
miles from us. In this vil-
he Serampore Missionaries
a small building. Two days
ey beyond it, and close on
ontiers of Birmah, there is
er large one containing thir-
ousand inhabitants. In this,
ilding has been erected by
who have one at the former

This is the spot where
. thinks of immediately put-
small building for the Amer-
Board. Should the friends
me approbate his proceed-
much good may be done by
of charity schools. The
anese are in general very
and unable to give their
ren instruction.

e large village which I have
mentioned, is considered by
English at this settlement, to
ry unhealthy, and I suppose
all not be able to remain in
nboo house during the wet
n. Mr. Colman has written
e Board concerning the ex-
ency of building a more com-
ble and permanent house.
ld they advise to this meas-
a missionary would be able
main in it the whole time

after it is completed. Our orig-
inal intention was to rejoin Mr.
and Mrs. Judson in Rangoon
whenever the way should be o-
pen for another person to take
our place here. It would give
us much pleasure could this plan
be completely executed at the
present time. But when it was
projected we knew not the dif-
ficulty of forming an establish-
ment in Chittagong—we did not
suppose it would be absolutely
necessary for a missionary to
have a government license. It
is doubtful whether one could be
obtained for another missionary
under some time. Do pray that
we may be led into the path of
duty, and be made useful.

I fear you will think we take
great liberties in making such fre-
quent requests for the Magazines;
but those who have free access
to these publications, can hardly
conceive our joy upon receiving
them, nor how much we are dis-
appointed when we do not.

Your's affectionately,
ELIZABETH W. COLMAN.

EXTRACT OF A LETTER FROM MR.
J. COLMAN TO MR. SHARP.

Chittagong, June 7, 1821.

Rev. and dear Sir,

MORE than two months have
now elapsed, since the Judge and
Magistrate of Chittagong inform-
ed me that my residence in this
district could not be allowed with-
out special permission from the
Supreme Government. As we
had never entertained the hope
that such permission could be ob-
tained, this information excited
the most painful feelings. We
were ready to conclude, that but
little good would result from the
time and labour spent in this
place, and that it must be left
without accomplishing the object

which brought us hither. But we felt unwilling to relinquish so promising a field without an effort. Although many circumstances induced the belief that an appeal to Government would be unavailing, yet duty appeared to require that it should be made. Accordingly a petition was addressed to the General Government, and after waiting with anxious solicitude for six weeks, we received, on the first of June, to our great joy, a special license to remain in this district. Thus an event, which seemed to threaten the existence of the mission, has been employed, by a gracious God, to give it a degree of permanency, to which, in the ordinary course of things, it would not have attained for many years.

To the Calcutta Missionaries I am under many obligations, for the advice and assistance which they afforded at this critical juncture. They engaged in the business with a truly christian zeal, and by their influence contributed much to its success. I am also greatly indebted to the Judge of this district, for the permission he gave me to use his name in testimony of my conduct during my residence beneath his observation.

The happy termination of this affair, lays open to the American Baptists a pleasing field of usefulness. Here we shall speak the same language, and combat the same erroneous sentiments as though we resided at Rangoon. Indeed the only difference between the two stations is, that at the latter, operations are greatly obstructed by means of the intolerant disposition of the Government, while at the former, this difficulty does not exist. Those who govern British India allow the free exercise of opinion as it respects religious faith. The Arakanese in this district, delivered

from the shackles, which, their former ruler, precluded free inquiry, have already the spirit of investigation, and therefore a favourable opportunity to unfold to their minds the gospel of Jesus, and to present them the proofs of its character. If the Holy Spirit confers his blessing, "the will be taken from the net, and the lawful captive delivered."

Before, however, we can labour to advantage among the Arakanese, a building must be erected at one of their principal villages. That part of the district where we hope to establish a station, is three or four days journey from the English settlement, and contains nothing but native huts. I intend, therefore, as soon as possible, to build a small bamboo house to reside in during the cold season. On the approach of the rains, we will retreat to this place, and remain there when they have ceased. In this manner we shall be under the necessity of continuing our migrations, until the frier of Christ in our native land permits us with a more comfortable permanent habitation. Without it, nothing effectual can be accomplished, and therefore we earnestly request to be favoured in this request. It is true, we shall be separated from all European society, but such a situation will afford greater facilities of acquiring thorough knowledge of the language, and of bending our attention to the benefit of the heathen. We wish to be seen in the midst of them, and receive nothing more than a house to live in, and bread to eat.

Yours, very respectfully

and affectionate

J. COLMAN

DOMESTIC DEPARTMENT OF THE BOARD.

FORT WAYNE MISSION.

OF A LETTER FROM THE
MR. M'COY TO THE COR. SEC.

Fort Wayne, July 13, 1821.

After, we have 30 acres of beautiful
wing, and have a tolera-
pect of vegetables; but I
en forced to hire assist-
cultivating the crop. For
er information of the
relative to the nature of
ness, and our prospects,
ive to submit the follow-
acts from my journal.

Saturday, June 6, 1821.—Re-
formation that Menomine
an preacher, as I choose
m, having told his people
expected to visit them
the probability of my
had excited much interest
them. Their expectations
used pretty high, they
me impatient on account
delay. Some were mad,
I told lies. Menomine
considerable distress on ac-
these things, and every
sent a man to Bertrand's,
g house) to see if I had

On hearing this intelli-
determined, the Lord
to burst through a host
ounding cares, and visit
patient people. Abram
one of our pupils, will
ay me as interpreter.

Effects of this tour are, to
the Indians that I am
roless to be; to look out
site for our mission es-
ent, when we shall wish
this, and to persuade
ns to invite me on to it;
ade them to do something
benefit of their children
contemplated treaty; to
ge them to send their chil-
our school, and to adopt
habits; and, especially,

to talk to them about the way of
life and salvation through our
Lord Jesus Christ.

At Camp, perhaps 25 miles from
home, Thursday, June 7.—Agree-
ably to the resolution of yester-
day, I left instructions for the
family in what related particu-
larly to my business, and at 8
o'clock this morning set out in
company with three natives be-
sides Abram. Swam our horses
across St. Mary's. About 10
o'clock, met a company of Po-
towatomies. Having passed them
about a mile, one came riding
after to tell us some news which
he had forgotten to give us at
our meeting.—

Elks-heart, Friday, June 8.—
Last night it rained on us severe-
ly. We had a small tent over us,
but the rain beat through it so
that it was impossible to keep
our clothes dry. In our wake-
ful hours, the loons, by their
mournful screaming, and the bull-
frogs which formed a kind of bass
to the notes of an hundred other
songsters, entertained us with
their music. It commenced rain-
ing on us this morning just as we
set off, and continued occasionally
all day. At noon we stopped to
eat a little; we had scarcely un-
saddled our horses, when a most
tremendous shower poured down
upon us. I sat uncovered over
my saddle bags, until Abram see-
ing I was getting wet, ran to an
old Indian camp, and brought
thence a piece of bark, which I
held over me, and sheltered my-
self a little. But it was impossi-
ble for us to keep dry. We en-
camped a little before night, in
order to dry our blankets.

Having been a long time in a
poor state of health, and having
just become able to travel, being
still very weak, I feel some un-

easiness on account of my health, but would trust in my constant Friend.

Bertrand, June 9.—Have had another rainy night, but being wearied with the unpleasantness of the preceding day's journey, neither the rain, nor the hundreds of musketos which sung about my ears, could keep me from sleep. Sometime in the morning my Indian friends awoke me, and told me they were ready to eat and start. About one o'clock stopped at this place. Mr. Bertrand is a French trader, who has an Indian family. He received me very kindly, and immediately promised, that if I wished to speak to the chiefs, he would assist me in collecting them. He seems very desirous that I should come and live in these parts, and says the Indians will certainly give me liberty. Abram has gone to a village five miles off to see Soppennypay, the principal Potawatomie chief, and to let him know that I will be there to-morrow to see him.

June 10.—In company with two Indian traders for interpreters, and three others, I visited three chiefs, and held a council with them, and others of their warriors at their village. The first of the ceremony was my handing out my tobacco, that all might take a smoke. I then talked to them on my business, but not to so good advantage as I wished, on account of not having a good interpreter.

Menomine Village, Monday, June 11—Left Bertrand's this morning early, an Indian having the kindness to accompany us almost to this place in order to show us the way. We arrived about one o'clock. Menomine saw us coming, and he and others met us with all the signs of joy and gladness that these poor creatures could express. He had scarcely given me his hand, when

he cried out to his people, who lived in this place in four little bark huts, informing them I had arrived. Men, women and children all swarmed around me, and gave me their hands. Never was more joy expressed by any of my friends at a meeting, than by these people. A messenger was immediately despatched to a neighbouring village to announce my arrival. In the mean time Menomine inquired if I was coming to live among them. Receiving unsatisfying answers, he expressed great concern, and began to intreat me to come and live there. He said the chief and almost all the people of their village wished me to come. He showed me a place which he had looked out for me to live on.

Their little huts being excessively hot, I proposed taking a seat out of doors; the yard was immediately swept, and mats spread for me either to sit or lie upon. We were presently regaled with a bowl of turtle's eggs, next was brought a kettle of sweetened water for us to drink. I was then showed a very large turtle, and asked if I were fond of it. Fearing that I could not eat much of it if they cooked it, I told them I was very fond of corn and beans, which I knew were already over the fire. This we supped with wooden ladles, out of a large wooden bowl, and was quite palatable after we had seasoned it with salt.

Two women presented me with two mocochs of sugar, (a bark box containing about 30 lbs.) for me to take home to my children.

In a short time the chief, and every man, woman, and child assembled at Menomine's. Great and small gave me their hand. I had strange feelings; all were gazing on me with a kind of reverential awe that I was unaccustomed to. Having handed out

acco, all smoked, until the and the heat became suffing, and yet it would have impolite for me to have out of the house at this

ked to them, but was obliged to confine my remarks to narrow limits, for want of an interpreter. They, as well appeared deeply to regret the misfortune. They said bad had endeavoured to dissuade them by saying I would come to see them; that I had only been making a fool of myself; that his preaching was not true, for none of us would believe as he had said; also, he had told the people of other villages that they might drink if they pleased, &c. &c. Menomine said that as I had agreed to visit them when the weather grew to such a height, he would come every day to see how it was; he had at length become uneasy, and had intended to start to Fort Wayne to-day. Nevertheless, he had urged his people to hope that I would fulfil my promise, "as you see, my children," he said, "that he has come."

When they entreated me to come and live among them, and I told them the distance from Fort Wayne was great, they replied, "not very far, you come a short road. Almost all our men have quit drinking whiskey and have quit many other bad practices. Whiskey will be bad among us, and if you do come and live among us, we will say that many will begin to abstain again, and do other bad things."

But if you will come and live here, we will drink no more whiskey. We will send our children to school, and you can come to us; we all want to hear you preach. You can bring with you a good interpreter, so

that you can tell us *all* your mind about religion; we wish to know these things."

They insisted on my staying with them the next day; when I consented, they entreated me to stay two days, and they would send some young men to the woods to hunt me some fresh meat, and if I would tell them when I would return, they would have something good for me to eat; now, they said, they had nothing good.

Menomine delivered one of his kind of sermons. He had but little ceremony in the business. Not rising from his seat, or observing any preliminaries, he commenced his discourse, and spoke with so much warmth that he perspired freely. Abram was astonished at the correctness of his ideas.

A little before night the company broke up. On leaving, all gave me their hands as at meeting.

Menomine told me privately that he had two wives, some people had said that if I knew this I would push him from me. "I tell you," said he, "that you may know it. I did not know that it was wrong; but if you say that it is wrong, I will put one of them away." This I thought was like cutting off a hand, or putting out an eye, because it offended. I wished to have a better interpreter, when I should explain to them the sacred nature of the marriage contract, and for the present replied, that this was a subject of great importance, and I must think before I speak. Abram and I sung and prayed as usual at home.

Tuesday, June 12.—The women in the house where we slept kneeled and prayed, evening and morning; they all spoke at once. Menomine said nothing. I also heard them at family prayer in an

adjoining wigwam. These things so deeply affected me, that it was with difficulty that I could repress my tears, when in their presence. When ali had retired to rest last night, I gave vent to my passions. I wept and prayed, and praised my God for the pleasing wonders of the day.

Menomine showed me a square stick, on which he had made a notch for every sermon he had preached. I then showed him my list of texts, and the number of times I had preached in a year; showing him at the same time, that what I had preached was taken from such and such places in our good book. He immediately began to count, to see if I preached oftener than he did. Finding this to be the case by a considerable difference, he acknowledged his inferiority. He must now look at all my books and papers, must hear me read, notwithstanding he could not understand a word. I explained to him some of the uses of my Almanack. He must also examine my watch. I attempted to write in my journal, but he kept so close to me, and was so inquisitive, that I was forced to defer it. I retired into the brush, and made hasty notes with my pencil, hastened back, and found Menomine had followed me, and was standing gazing after me.

Agreeably to a promise made to the chief yesterday, I visited his village, accompanied by Menomine and others. The chief, to show his loyalty to our government, or rather as an expression of friendship for me, had hoisted the American colours, which were flying near his hut. He had a large kettle of venison and hommony prepared for us by the time we arrived. I was presented with venison, hommony and sugar. A woman presently brought me a choice piece of deer's ribs, and a deer's tongue.

Of these, with the help of my knife, a wooden ladle, and a good appetite, I partook a reasonable meal. After dinner we had a talk. Menomine gave a short lecture, as did also another man, who it seems has become so warm with the spirit of reformation that he also has commenced lecturing.

Abram, by mingling with them in familiar conversation in private, had an opportunity of becoming acquainted with their feelings generally. They declared to him in their private circles, that they were extremely glad I had come to see them; that they wished to hear me preach, for they were afraid Menomine did not know how to preach good. They said Menomine had sometime told them that every body would die in the course of five years. They asked Abram if I said so too in my preaching.

I suppose there are about 120 souls belonging to these two villages. At Menomine's village there are 7 men and 8 women, who are considered sincere reformers. At the chief's village are four men, among whom is the chief himself, and one woman, who also appear to be seriously inquiring for the road to heaven. Shaking hands with men, women and children at the chief's village, we returned to Menomine's.

The weather being excessively hot, and we being obliged to drink water out of a filthy pond, the flies likely to kill our horses, and our situation in every respect being so very unpleasant, Abram, who was already quite sick, insisted on leaving. He said, "we stay here, I'm sure we die; our horses die too; me no want to die here." Menomine called up all his people, of whom I took an affectionate leave, after promising to visit them again when the leaves begin to fall. He walked

half a mile to show us the entreated me to continue hard for him, and not listen reports which I might hear from him, until I had seen him, and then to him about them. He said he would still try to please God, and do right; and then he departed. O compassionate Father, didst not thou expand thy bleeding arms upon Mount Zion, and is there not room for the bleeding bosom for these people! Shall not some seed be sown here! Will not this desert soon be a joy to thee!

The heat is so excessive, and the mosquitoes so numerous, that our men can scarcely travel, and the horses are almost ready to die. Can get no water, except by straining it through a cloth. It has rained on us at every day since we left

At 3 o'clock fell in with a party of Sauks. At sunset we reached a little Potawatomie village on the banks of St. Joseph. So much exhausted that I was scarcely able to walk. I lay out my blankets in the yard, and turned to two men who were sweating for their health. They steamed themselves with stones, they repeated a prayer, which by their countenance I supposed was repeated four times in a minute. Commonly commence this ceremony with a short song. They thought themselves hotly sweated, they came and bathed in the river.

Had not been long here when a large wooden bowl of soup, made of pounded without either butter or salt was set before us. I was hungry and faint, but withal sick. The cookery ap-

peared to be so extremely unclean, that after eating a little, I deemed it prudent to desist, lest I should lose the benefit of what had already cost me so much self-denial.

Wednesday, June 13.—Set out early. Travelled through the rain, the path narrow and the bushes wet. Dined on one biscuit, which was our last, and a little sweetened water. Passed three villages, at one of which we halted and had a talk. From this, a boy is to return home with us, with a view of attending the school. In the afternoon reached the residence of the Burnetts, Abram's relations, who are half-breeds, near the shore of Lake Michigan. Here our situation is quite comfortable for this country. I am so weak that it is painful for me to walk; nevertheless, my health in other respects is better than Abram's.

Lake Michigan, Friday, June 15.—Have been resting two days, and waiting the arrival of James Burnett. He brings intelligence from Topennypay's party. He has visited them since I was there. He attended a feast at which they cooked eight deer.

Perreewash, Saturday, June 17.—Left Burnetts' early, and at the next village took up two boys for whom I agreed yesterday; placed them behind two young Indians, who were riding in company. About 12 o'clock received the boy who was promised to me last Wednesday. The boy was called up by the whistle of his mother, and encouraged to go with me by being told that he would get bread to eat at Fort Wayne. A third Indian, who was travelling in company, took this boy behind him. In the course of an hour, we met a company of drunken Indians, with

whiskey. The men who were carrying our boys had advanced a little ahead, and had stopped with the whiskey party, as if they were waiting for a dram, whilst one of the strangers appeared to be outrageously mad. He at length seized a pistol in the belt of one of our company, and endeavoured to force it away, that with it he might shoot the owner. The latter at length dismounted, and raised a club against the madman, who was pulled away by others of his party. Some heavy scuffling ensued. I was happily disappointed in not seeing any blood shed. I was concerned for my little boys, who were in the midst of them, and kept my eye on them until we got our company under way again. Not one of them offered to trouble me. Travelled through a tremendous rain.

Sunday, June 17.—Regretted that we could not enjoy Sabbath privileges. Taking into consideration provisions, the flies and musketos, &c. &c. I deemed it imprudent to attempt to lay by in this wilderness. Having borrowed a horse, I set my little boys thereon, the three Indians who had carried them turning off to a village we passed. Encamped on Elk's-heart river, where the musketos are so intolerably bad that I can scarcely write.

Monday, June 18.—Met a drove of cattle going through the wilderness to the army at Green Bay. Consented to endeavour to take in to Fort Wayne one of their company who had sickened, one of their party assisting. The sick man was perfectly crazy. I was obliged to peal bark, and tie him securely on the horse. We conveyed him about five miles, when, finding it impossible

to proceed, we left him at Indian hut, by consent of others, who manifested a desire to render all the assistance and comfort which their scanty affords. Left a Frenchman who was travelling with the sick man's companion, in care of the unfortunate one. Encamped near a bad mud crossing which we had to wade over on our horses, and carry the boys over on our shoulders. A violent wind and rain.

Tuesday, June 19.—Resumed our journeying early. Few little creeks full. In the evening, my horse fell with me and drenched me there. This circumstance was immediately followed by a storm of wind and rain. Swam our horses across St. Mary's river, crossing ourselves in a perigee, and more embraced my dear family all in good health.

On the 24th ult. I baptised in this place a Shawanee woman who gave a most pleasing proof of a work of grace on her. On the 8th inst. baptised a female, whose mother was. This latter convert possesses fine English education.

From the same to the same

Fort Wayne, July 21

Rev. and dear Brother,

PARDON me for troubling you so often. Wishing my holy patrons to know on what ground I admit to baptism the natives in these forests, I herewith transmit you a copy of the experience of Wis-ke-ke-la-eh-quah, the Shawnee woman whom I baptised the 24th ult.

* He died two days afterwards.

my last, I have baptized woman whom we hired in the family.

e received your very af-
te favour of the 2d inst.
port has not yet come to
My spirits are greatly re-
and I feel under ad-
obligations to endeavour
se my God, and those
have the honour to serve,
nstructions will always re-
ne attention.

VICE OF WIS-KE-KE-LA-EH-QUA.

en I was small, I lived
y grandmother, who was
ed in the Christian relig-
the Moravians. I was
ld, by my grandmother,
people were wicked, and
sus Christ came into the
o save us.

ny years afterwards, when
a widow, I found much
to procure a living, and
igned to seek it by every
means in my power. I
ith a company to gather
ries; we got very wet,
ged without fire. This
e very sick. My mind
o now much troubled.

company slept except
I was in so much trouble
that I could not sleep.
orning I went to a village,
arcely able to walk. An

who called himself a
t, and whom 'they after-
tilled for witchcraft, gave
e medicine, which made
e. I was at times crazy.
know how long I continu-
is state of distraction, but

I was eight days in great
of mind. I ate nothing.
ike I was in the fire. I
to God to have mercy on
I save me from hell.

ew days before my illness,
ned that I was carried and
was taken into a house

that was white, but it did not look
like white houses do in this world.
There I saw a good man sitting,
before whom I became little as
an infant. He took me in his
arms, and said, 'The person who
is always talking to you in the
world does not wish you well.
He is bad, and is trying to ruin
you. I am he who will do you
good, will save you, and will pro-
tect you always.' I then awoke.

"After being in so much
trouble for eight days, I thought
the same man whom I had seen
in my sleep spoke to me again.
I was now awake, but I could not
see him with my eyes. He said,
'I have promised to take care of
you, and I will do it. I am your
friend and Saviour. I will never
forsake you.' All at once it
seemed that I got out of the fire;
my mind and heart seemed to go
to God. My mind became strong,
so that I understood many things
that I did not know before. I
was happy. I seemed to be look-
ing down on people in this world.
Then I wanted to die, and pray-
ed that I might die. In my sick-
ness and trouble afterwards, I
could still hear the same man
talking to me, and telling me
good things; but I could never
see him with my eyes. I kept
my mind set upon God, and
things above, for about two
years. Then I somewhat forgot
these things. I did not pray so
much as I had done, nor have my
mind so much set upon things
above. In this way I lived many
years.

"About two years ago, I was
troubled because I was not more
holy. My grandmother had told
me when I was a little girl, that
if a person would fast and pray,
four days, God would forgive
their sins and make them happy.
I determined to try what my
grandmother had said. I went
into the woods, and staid there

two days fasting and praying. I returned home, and to my grief, a woman who was there, kept talking a great deal of nonsense. But I determined to be sober, to fast, and to pray; and I thought I did very well until the fourth day just at night, when the time to receive the blessing, as I thought, had almost arrived; then I became wicked and foolish as ever. I found myself just as I was before I began to fast, or a little worse. And I believe that wherever we go, or whatever we do, the devil is with us to keep us from being truly good.

"When I was at your house last summer, and heard you preach and pray, and talk a good deal, I found that you talked just like I had felt. You told me many things which my grandmother had done when I was a little girl; and I determined, if God would help me, to serve him better than I ever had done before. But I had not been very religious for a long time. I had thought too much about this world, and too little about things above; and God sent a judgment on me, as I thought it to be, for my wickedness. I became very sick. My little boy became sick too, and died. I was in much trouble for a few weeks; then I lost my trouble again, and hoped that when I should die I would go where my child is gone. I want to go soon to that place, but I will not pray to die as I once did. I think it is not right; I will try to be willing to live, and willing to die. I know that Christ came into the world and died to save us, and I hope he will save me.

"Some time ago, I made a journey into Ohio among the white people. Some good women there asked me to go to their meeting, which I did. They and their preacher talked to me

about religion, and I would be glad if I were their church, and be a part of your religion; and that rather join your church, your church was designed particularly for the Indians hoped a great many would join it."

I asked her if she felt all times that she was a Christian, and that when she should die would certainly go to heaven.

She immediately burst into a flood of tears, saying, "no body to instruct me in prayers are all in the Indian language; I don't know whether I am a Christian. I have given my whole heart to God, and I can do no more. I want to love him and serve all my life. I know my this world will not be long. I want to die, and go to God. ever he is willing to take me. I don't care for any thing in this world. I want to be a Christian and to live with Christ. I have no pleasure in the company of wicked people. I will please God, and, if you are worthy, I wish to be with you."

The foregoing is the substance of her experience, which I related on my inquiring into particulars. I have endeavoured to detract from, nor to add to the merits of the relation.

At different times I had heard many strange notions which she had formed, and had asked some curious questions which she asked, such as the following: "Will God forgive my sins if I am baptized, as he does not baptize people who have not been baptized, and those who dwell in the same place?"

CHEROKEE MISSION.

VALLEY TOWNS.

*Letter of a letter from the Rev.
r. Posey to the Cor. Sec.*

Valley Towns, N. C. Sept. 27, 1821.

Dear Sir,

Our school is doing very well; the Cherokees are still improving fast, and brother O'Bryant, teacher at Tinsawatee, visits this month. He has 28 Cherokee scholars, and his school is prosperous. I humbly hope the winter will break in this wilderness. I have been enabled cheerfully to overcome the fatigues of my journey, since I understood that dear brethren and sisters were coming on this fall. Our crops are well. We have bricks and one chimney started; and, if possible, to have comfortable buildings for the residence of the brethren. Our plank mill, I think, will cut plank enough, and our grist mill is well on the way. O for a word of thankfulness to the great God of all good, for his loving-kindness to the children of men!

[*ib.*]

INSTRUCTIONS

Board of Managers of the General Convention of the Baptist Denomination in the United States, to their friends, the Rev. Thomas Roberts, Cleaver, Evan Jones, and John R., the first three of whom have wives and families, about to remove the Baptist Mission station in the Valley Towns, Cherokee nation, in the State of Tennessee.

Brethren,

Our Board has discovered with satisfaction your readiness to relinquish the conveniences of home life, that you may be-

come useful to the untaught and roving inhabitants of the forests of our country. The everlasting interests of our fellow-men have an imperious claim on our prayers and our endeavours, whether they be found among the gross and miserable idolaters of the east, or among the benighted aborigines of this western world.

You will find your entrance upon your work considerably softened by the labours of brother Posey, and the previous appropriations of the Board. Convenient habitations, it is expected, will be ready to receive you, and the hand of holy affection extended to bid you a thousand welcomes. The Board is permitted to rejoice in the prosperous condition of the school at the Valley Towns, in the liberal assistance afforded by the national government for the carrying forward of the buildings, and assisting in the support of the native children; in the contributions of clothing and other articles of convenience received from their Christian sisters in Baltimore and New-York; and in the prospects of good which are opening before you; but they desire, deeply and solemnly, to realize the idea that all permanent success must result from the blessing of the Lord. Into his hands they commend you. The prayers of thousands will rise for your prosperity.

Accustomed to offer some general instructions to their missionaries when dismissing them to their respective fields of service, the Board tenders a few words of affectionate advice to you. We pray you to guard against declensions in personal religion. Live near to God, in holy meditation and fervent prayer. Read with attention the sacred writings. We entreat you that ye be not slothful, but followers of them who, through faith and patience,

inherit the promises. And while you study and labour to imitate those graces which shone in ancient prophets and evangelists, familiarize yourselves with the biography of missionaries in these latter times. The studious Elliot, the itinerating Brainerd, were not more distinguished for their general usefulness, than for their heavenly mindedness, their private devotions, and their frequent dedication of all their powers to the glory of the Redeemer, and the salvation of their red brethren.

We beseech you to cultivate a peaceful temper. Consider yourselves and those who may mingle with you in the mission, as one family. You have "one Lord, one faith, one baptism;" endeavour, therefore, to keep the unity of the spirit in the bond of peace. Bear with those infirmities which you may discern in each other, and always remember you are yourselves yet in the flesh. If ever tempted to contend who among you should be greatest, place in the midst of you a little child.

Remember you have solemnly devoted yourselves to the cause of God. Seek not then your own things. Offer to the Indians examples of commutative justice. The commands of God to Moses on this subject have in them an everlasting force. Deut. xvi. 18. "That which is altogether just shalt thou follow." Deut. xxiv. 14. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or a stranger." Covet the possessions of no man. You enter into the wilderness in the character of the self-denying disciples of Jesus: maintain this character even to death. Be each of you ever prepared to rise and say, "Behold here I am; witness against me, before the Lord and before his anointed, whose

ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed." If necessary, may the voice of every Cherokee be like that of Israel to Samuel, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

In your intercourse with the natives, show them examples of temperance. "I sit down at my table," said the pious Joseph Allen, "not to please my appetite, or pamper my flesh, but to maintain a servant of Jesus Christ, that he may be fit for the Lord's work." When Aaron and all the elders of Israel came to eat bread with Moses' father-in-law, they did not forget that they were before God. Let your conversation ever be chaste, and tend to godly edifying. Let not the men you are about to teach excel you in prudence. Remember that a fool uttereth all his mind, but a wise man keepeth it in until afterwards. It is our intention to endeavour to instruct the Cherokees in the useful arts with which yourselves are acquainted; cherish then habits of industry. In the days of Solomon "a man was famous according as he had lifted up axes among the thick trees." In these labours a man may be famous still. In imparting the knowledge you possess, be affable and conciliating. Convince the natives you are their friends, and you need not doubt but that they will show themselves friendly. They have ample sagacity for appreciating the public spirit which is devoted to their welfare.

To their ministering brother, Rev. T. Roberts, the Board conceives it unnecessary to make any peculiar remarks. They persuade themselves that the cross of Christ will continue the burden of his ministry, and they trust that in case the health of their esteemed brother Posey, or

f his family, or in case a on his part to be more ex- uly useful in the ministry : gospel, should induce his ig from the more immediate ns of the Valley Town n, that brother Roberts will oured with the wisdom that ofitable to direct. The l will ever welcome com- ations from you, and be to make every appropri- for your comfort that duty dictate. They trust that will be assisted to train up hildren in the way in which hould go. Domestic gov- nt, conducted with mild- nd decision, with uniformity

and devotion, usually opens be- fore parents and their offspring the consolation of prosperity and peace. The prospects before you are encouraging. The Son of God promises his gracious presence. Indians have already begun to sing his praise. The day assuredly cannot be distant when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the earth shall be full of the knowl- edge of the Lord, as the waters cover the sea.

By order of the Board.

W. STAUGHTON, *Cor. Sec.*

September 26, 1821.

Religious Intelligence.

ST OF A LETTER FROM THE CHURCH IN SUTTON, (N.H.) TO THE SALISBURY ASSOCIATION.

brethren, a rejoice in the general growth r prosperity of the Redeemer's m, and particularly in the tok- divine approbation, which have d the organization of this As- m. Churches have been mul- and enlarged, and general har- and good faith have been pre- among them.

consider ourselves under re- obligations to the God of all for his goodness in continuing ur religious privileges, in re- his work in our souls, and in sinners to repentance.

attention here began in the of July. The husband of the first awakened was by no means fa- le to the Baptist interest. This a query in her mind as to the ty of letting him know her case; eluding he must shortly know that it would be better for her to tell him of it, than that he find it out some other way, in- him herself, and asked him if s willing she should converse r religious acquaintances. To he replied; that she might e with her neighbours, and ie Rev. Messrs A. and S. but e minister by whom her atten-

tion had been awakened, she must not converse, and if he asked her any questions she must give him no an- swer. This restraint, however, was not lasting; for he soon sought the privilege above denied as his *own*, and hers. Since that time he has zeal- ously gone from house to house, en- deavouring to build the faith which he once destroyed.

That there has been a good work of God among us, we are satisfied. Though it has not been extensive, yet we rejoice in it. First—because souls are saved: and the salvation of one soul is a blessing beyond estima- tion. Second—there were among the subjects of the work, those who were obstinate Legalists, zealous Universa- lists, and bold and artful Deists, whose change has strikingly convinced the gainsayers.

One of the young converts convers- ing with a former intimate friend, who denied the existence of any devil, except what exists in the disposition of man, replied, it did not appear so to him; for though the disposition of man was extremely bad, yet it appear- ed there was also a devil; for our Sa- viour was tempted: Man did not tempt him, God could not, nor had he any devilish disposition; therefore,

there must be a devil. Further, said he, our mother Eve was tempted previous to her imbibing a devilish disposition. These reasons were unanswerable. This young convert but a few days previous to the above conversation was in the same belief. And even then, his mind was not so clear as to his evidences of personal religion as he wished. Third—Out of twenty-two who have united with the church, nineteen are heads of families, generally between 25 and 35 years of age. There are more whom we consider as proper subjects of baptism among us, and some anxious minds. We ask an interest in your prayers for the continuance of the good work."

COLUMBIAN COLLEGE IN THE DISTRICT OF COLUMBIA.

THE Trustees of this Institution had the satisfaction, a few months since, of announcing the election of the Rev. Dr. STAUGHTON as President, and Messrs. CHASE and WOODS Professors; and that the College would be opened for the admission of students the second Wednesday in January next. They have recently elected JOSIAH MEIGS, Esq.* Professor of Experimental Philosophy, THOMAS SEWALL, M. D. Professor of Anatomy and Physiology, JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology, RUFUS BANGOCK, A. B. Tutor and Librarian. The Faculty will appoint provisional teachers in the Preparatory School.

On the second Wednesday in January the President, Professors, and Tutor, will be inducted into office. The procession will form at the house of Mr. Professor Chase on College Hill, at 10 o'clock, A. M. and move to the College, when the President, connected with the other solemnities of the occasion, will deliver an address.

From the first of January, applicants for admission to the College may present themselves for examination.

The general course of study will be the same as in the most respectable Colleges and Universities in the United States.

The requisites for admission to the FRESHMAN CLASS will be,—an acquaintance with English Grammar,

common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly, and to translate with facility Caesar's Commentaries, the Works of Virgil, Sallust, the Select Orations of Cicero, the New Testament in Greek, and Græca Minora; and, for an *advanced standing*, the studies of the class up to the time of admittance. No applicant, however, can be admitted without satisfactory credentials of a good moral character; nor, from any other College, without a certificate from the Faculty of the same, of having left it without censure.

Studies of the FRESHMAN CLASS:—English, Latin and Greek languages; Geography, Arithmetic and Algebra; History and Antiquities; and exercises in Reading, Speaking and Composition.

SOPHOMORE CLASS:—Geography, History and Elements of Chronology; Rhetoric and Logic; Logarithms, Geometry, Trigonometry, Mensuration, Surveying, Navigation, Conic Sections, and Euclid's Elements.

JUNIOR CLASS:—Natural Philosophy, Astronomy, Chemistry, Fluxions, Natural History, History of Civil Society, Natural Religion, and Revelation.

SENIOR CLASS:—Natural and Political Law, Metaphysics, Moral Philosophy, and Analogy of Religion to nature.

Through the whole four years attention will be paid to the learned Languages, Criticism, Rhetoric and Oratory.

To the Theological Department students who have previously gone through a collegiate course, and those who have not, may be admitted, bearing satisfactory recommendations and credentials.

To the Preparatory School those may be admitted, who may have designed to enter the Freshman Class, but prove to be not sufficiently prepared, and any who declare it to be their intention to enter, when prepared, some other department of the College.

Resident students also, in some particular instances, may be admitted, with the special permission of the Superintending Committee.

The Medical Department is not yet in operation. It is the intention of the Trustees to organize, as soon as circumstances shall render proper, a Law Department.

* Dr. Meigs, Commissioner of the General Land Office, formerly Professor of Mathematics and Natural Philosophy in Yale College, New Haven, late President of the College at Athens, Georgia, and now President of the Columbian Institute, Washington, generously offers to deliver lectures, gratuitously, in the Columbian College. Dr. Sewall, will also deliver a course of lectures, gratuitously.

orough useful education is the of the College. Good accommodations can now be furnished for at hundred students. The board is believed, will not exceed two a week. Other charges for mps, washing, &c. will be moderate. Students from the neighbourhood will be expected to supply themselves with bedding; those from a distance if they prefer, will be supplied steward at a small charge for use. Tables and chairs will be provided for each room. Students, in cases, may be allowed to board the College, by the special permission of the Superintending Com-

year will be divided into two—the first from the second day in January to the second day in July. The second from the Wednesday in September to Wednesday in December.

Each student will be required to pay ten dollars on admittance; and in addition, in the Classical Department or Preparatory School, to be at the beginning of each term, ten dollars for the first, and twenty for the second.

Constant vigilant attention will be paid to moral habits, as well as to the health and comfort, and literary progress of the students.

Trustees cannot be insensible to the high expectations created by the peculiar advantages of a College located at the seat of the National Government. The recommendation of the University here by the illustrious Jackson and his successors, could not fail to impart great interest to an institution; and the Trustees have experienced a very particular interest in observing the national feeling in favour of this object, as discovered in various notices respecting it in newspapers, and other periodical publications in different parts of the United States.

Following, it is conceived due to the respectability of the Institution which it comes, the kindness prompted it, and the community to introduce here.

Theological Seminary, Andover, Sept. 25th, 1821.

the friends of learning and research beg leave to say, that we have considered the establishment of the Columbian College in the District of Columbia, as an event of great importance, and as likely to be of extensive

sive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen, [Messrs. CHASE and WOODS] who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very judicious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. It is our earnest desire that this infant but promising institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a seminary of learning and piety; and above all, that it may enjoy the favour of Him, whose blessing gives success to every great and good design.

“E. PORTER,
“LEONARD WOODS,
“MOSES STUART.”

It is deemed proper, also, to republish the following letter from the President of the United States to the President of the Board:

Washington, March 24, 1821.

“Sir,

“I avail myself of this mode of assuring you of my earnest desire that the College, which was incorporated by an act of Congress, at the last session, by the title of “The Columbian College in the District of Columbia,” may accomplish all the useful purposes for which it was instituted; and I add, with great satisfaction, that there is good reason to believe that the hopes of those who have so patriotically contributed to advance it to its present stage will not be disappointed.

“Its commencement will be under circumstances very favourable to its success. Its position, on the high ground north of the city, is remarkably healthy. The act of incorporation is well digested, looks to the proper objects, and grants the powers well

adapted to their attainment. The establishment of the institution within the federal district, in the presence of Congress, and of all the departments of the government, will secure to the young men who may be educated in it many important advantages; among which the opportunity which it will afford them of hearing the debates in Congress, and in the Supreme Court, on important subjects, must be obvious to all. With these peculiar advantages, this institution, if it receives hereafter the proper encouragement, CANNOT FAIL TO BE EMINENTLY USEFUL TO THE NATION. Under this impression, I trust that such en-

couragement will not be withheld from it.

"I am, sir, with great respect, your very obedient servant,

"JAMES MONROE."

The Trustees assure the public that nothing in their power to supply shall be wanting to give to the Columbia College that extensive career of usefulness to which, by its happy location, and the propitious circumstances under which it comes into operation, it seems destined.

O. B. BROWN, Pres.

Washington, Dec. 11, 1821.

EXTRACT OF A LETTER, ADDRESSED TO THE CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, FROM A HIGHLY RESPECTED FEMALE FRIEND.

Haverhill, N. H. Oct. 20, 1821,

Rev. and dear Sir,

Forgive me this freedom, if I trouble you with a line on the important subject of your Education Society. It is a matter which has for some time interested my feelings. May this institution be a nursery of piety, and send forth many youths who shall be good soldiers of the cross, and whose devoted hearts shall say, "here am I, Lord, send me where thou pleasest, so that I may honour thy name and win souls to Christ." May they be such as shall determine to know nothing save Jesus Christ, and him crucified; may they be as polished shafts in God's hand in subduing his enemies.

Methinks the names of those worthy gentlemen who are the founders and managers of this Institution will be remembered with gratitude, "and generations, yet unborn, shall rise up and call them blessed." O that the minds of the brethren and sisters of our denomination may be inspired with more zeal to support an institution so important and useful!

Let us for a moment imagine a youth just out of prison; just brought out of the horrible pit and miry clay, and placed on the Rock. He experiences the sweets of religion, but is pained for his fellow-prisoners who are still held in the cruel bondage of sin and satan. His heart pants for

their deliverance—he looks forward to the gospel ministry with trembling. He prays, he weeps, but poverty hangs upon him as a heavy burden—he sees no door open for him to enter upon those studies requisite to the great work, in which his soul longs to spend the remnant of his days.

With considerations like these, can any devout person for a moment withhold what duty bids him give? A case of this kind lately occurred within my knowledge. A young man had experienced a change of heart; his advantages had been very small, yet his mind was impressed with a sense of duty, and the "wo was upon him if he did not preach the gospel." But for want of means to furnish himself in any good degree for the arduous work, a dark cloud seemed to hang over his head. After a scene of trials and discouragements, at length, he was called to attend a pious young man in his last sickness, who, having some knowledge of his situation, gave him an hundred dollars. The young man's heart was melted down with thankfulness to God, and gratitude to his friend. The cloud began now to break.—He received this present as a pledge that the Lord would provide in future. I believe he is preparing and ripening for the solemn and sacred office of an ambassador of Christ.

et for a moment what may be the probable result of the faithful discharge of our duty, and benevolence of this Education Society. We suppose a number from this Institution go forth annually, preaching the precious riches of Christ, begging sinners to be reconciled to God, and that their labours are blessed with success, and glorious results take place; that God selects from out of each revival for the ministry, and thus we may see the blessed effects which flow, till numbers fail us, and we aim, "Of the increase of the Lord's kingdom and reign there

shall be no end, converts shall become like the drops of the morning."

What comfort those lose that take no interest in the precious cause of Christ on earth! What a privilege to cast in our mite, for the support of this glorious cause! We claim no merit in what we do, but in the neglect of duty we shall incur great guilt, and the stones will cry out against us.

Inclosed I send fifty dollars to aid the Education Society in its laudable purposes.

In the mean time I beg leave to subscribe myself your affectionate friend and sister in gospel bonds.

H. P.

Obituary.

ELIAS BOUDINOT, ESQ LL D.

He died this life, at his seat in the city of Burlington, New-Jersey, on the 1st day of October, A. D. 1821, in the eighty-second year of his age. He was born the 26th of October, his remains were committed to the tomb, followed by the concurrence of family connections by the most respectable inhabitants of the city of Burlington.

At the mourning friends, who were present on this occasion, was a deputation from the board of Managers of the American Bible Society, consisting of Messrs. Clark, the Rev. Dr. Messrs. S. Boyd, and Carow. It was borne by General Bloom, William Coxe and Joseph Fine, of Burlington, and by Hollinsey and Andrew Bayard, and Dr. Mease, of Philadelphia. The body was conveyed to St. Andrew's church, where a very appropriate discourse was delivered by the Rev. Mr. Wharton, and the whole ceremony conducted with solemnity, and decorum.

Death has now set his seal on a man pre-eminent for talents, and for extensive usefulness, a regard to public sentiment requires that the annunciation of such a loss should be accompanied with a short retrospect of the life and the leading traits in the character of the illustrious deceased.

Boudinot was born in Philadelphia the 2nd of May, A. D. 1740. He descended from one of those

refugees of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution and to enjoy religious freedom in this favoured land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the bar of New Jersey, Dr Boudinot rose to the first grade in his profession. Early in the Revolutionary War, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the President of this august body. In this capacity he had the honour and happiness of putting his signature to the Treaty of Peace, which forever established his country's independence. On the return of peace, he resumed the practice of the law. It was not long, however, before he was called to a more important station. — On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the house of Representatives of the United States. In this honourable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States,

to fill the office of *Director of the National Mint*, vacated by the death of the celebrated RITTENHOUSE. This trust he executed with exemplary fidelity during the administration of WASHINGTON, of ADAMS, and (in part) of JEFFERSON. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of Biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating and receiving happiness of the purest kind; he sustained, and has left, *such* a character, as will forever endear his memory to his friends, and do honour to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the *Senior* member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interests of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly of the Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of christian benevolence, he has also very liberally endowed various institutions whose objects are to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick and suffering poor.

To those of his fellow citizens, however, who are peculiarly interested in the circulation of the sacred scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and effective zeal*, he displayed in the *BIBLE CAUSE*. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish *The American Bible Society*—his munificent donation to this institution at its *first* organization—his subsequent liberality to aid in the erection of a *Depository*—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen to be its *President*—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his *fellow citizens* in America, and his *fellow Christians* throughout the world.

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the *departing christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the *LORD JESUS CHRIST*—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter—his *only* child—to the care of his surviving friends; with humble resignation he expressed his readiness—his “*desire to depart in peace*” to the bosom of his Father in Heaven; and the last prayer he was heard to articulate, was—“*Lord Jesus, receive my spirit.*”

MISS LOIS W. CHAMBERLAIN.

DIED in New-Salem, (Mass.) on the morning of the 2nd of July, 1831, LOIS W. CHAMBERLAIN, aged 46 years and 5 months. The subject of this notice was really a child of affliction. From early life she was subject to ill health, occasioned by repeated fevers. The last eighteen years of

she was unable to turn herself; and the last ten years, it sat up at all. Wearisome nights of distress were apportioned to her.

It was truly astonishing that such a emaciated frame could endure so much. The most judicious who visited her affirmed that preservation of her life through scenes of distress, was an evindisplay of divine power. Her powers of mind were remarkably preserved—her fortitude and patience unshaken; it was not her practice to murmur at her sufferings—but would often thank the mercies of which she was unworthy partaker.

When she had been confined a few days, she began to realize her situation without Christ and without strength, although possessed of an amiable disposition, she found so much weakness in her nature, that she was sensible of the necessity of an enlargement of heart. She formerly had an idea, that religion was necessary for safety, but not for happiness in the present life. She was now sensible of her mistake, being sensible that if she were in possession of enjoyment the world could bestow, she would still be unhappy without interest in Christ: and even if she could walk the golden streets of Jerusalem, she would be equally miserable while unreconciled to God.

Anxiety continued in a greater degree—many prayers were offered up at her request. A venerable son, (who visited her a few days before her death) had such dependence on God would lift upon her the burden of his reconciled countenance, that he was much encouraged to hope that his requests would be granted. That of scripture, concerning the resurrection, had long lain by the pool, so friendly an arm to relieve him, so ready a consideration, and as Jesus appeared for his deliverance, meditating on that miracle, her faith as more and more confirmed, Christ would manifest his power, and display the riches of his grace, in the salvation of her soul. Many Christians were fervent in their petitions at the throne of Grace, in her behalf, at the time of her glorious deliverance.

When a distressing condition had ravaged her frame, and she lay long in apparently on the verge of eternity; still complaining of the dryness of her heart—that by sin

she had planted her dying pillow with thorns—In this forlorn situation, on Friday evening, June 29, she was strangled with phlegm in such a manner, that it was thought she would not survive the struggle. In this extreme distress, she said, "The Judge of all the earth will do right." He will do right! Soon after, to appearance, her breath was gone; and it was thought her eyes were closed in death. After lying about two minutes, she gasped, and immediately fell into a gentle slumber. When she awoke she began to speak of Christ, and although she viewed herself the chief of sinners, she said she had found him an all-sufficient Saviour. The following words were applied to her mind, and gave her much satisfaction, "I will be your God, and you shall be my Daughter." She had great peace in believing, declaring that she felt perfectly easy in her body; however, her circumstances were so distressing, it was evident her joy was such as overcame the painful sensations of nature. Her mouth and throat were so sore with the thrush, as to render it difficult, and many times impossible to speak intelligibly—at times she was unable to speak, at others she spoke in an astonishing manner, with more strength than she could have done for months before.

She described the sufferings of Christ in a very affecting manner—then spoke of her own agreeably to the poet—

"My sufferings are not worth a thought,
When, Lord, compar'd with thine."

When speaking of Christ she would frequently say, "He is the chief among ten thousands and altogether lovely. I love Him, I praise Him, I adore Him." She could not bear the thought that any should reject such a glorious being, but expressed an ardent desire that all the world might believe in him, and earnestly advised those who had no hope, to choose Christ for their friend, assuring them that he would support them through all the trials of life, and guard them against the temptations of the adversary.

Christians who had mourned with her, now surrounded her with gladness, and it was really a time of rejoicing. She was much animated with their company, and expressed an attachment to them because they were friends of Christ, which she never felt to any person before; she heard their prayers, and thanksgivings, without

weariness, although she could formerly bear but little company. Every person whom she addressed, she took by the hand, and spoke in the most affectionate manner. When she was engaged in prayer, or speaking, the motion of her hands was peculiarly expressive—she repeated those lines:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head
And breathe my life out sweetly there."

Observing that she felt supported by the everlasting arms of Divine mercy, after engaging in adoration and praise—she added,

"I'll praise Him while He lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life or thought or being last,
Or immortality endures."

Sabbath morning she was struck with death, but said she felt no alarm. She endeavoured to converse, but she could not be understood; however, she revived, and conversed consider-

ably in the course of the day. At times her distress was great—she said her afflictions were all perfectly just, for she had been a great sinner; however, her confidence in Christ remained unshaken, frequently repeating these lines,

"He with all heavy loads imposed,
Beyond the strength which He bestowed,"

One observed to her, "It is painful at present," she immediately added,

"But, 'twill cease before long,
And then O how pleasant
The Conqueror's song."

In the evening she said the cold hand of death was upon her, but she was enabled to meet the king of terrors without dismay. After slumbering several hours the most of the time,

"She clos'd her eyes in peace,
Her spirit left the house of clay,"

and, we trust,

"To realms of bliss she wing'd her way,
Where sighs and sorrows cease."

Ordinations, &c.

In Meredith, (N. H.) Feb. 21, 1821; Rev. Parker Fogg was set apart to the work of an evangelist. Rev. William Taylor, of Concord, offered up the introductory prayer and preached the sermon. Text 2 Tim. 4, 5. "*Make full proof of thy ministry.*" The consecrating prayer was presented by Rev. Phineas Richardson, of Gilman-town, the charge was given by Rev. John Crocket, of Sanborntown, and the right hand of fellowship was proffered by Rev. Charles O Kimball, of Methuen. The concluding prayer was offered by Rev. John Folsome.

The assembly was numerous, attentive and solemn. The services were appropriate and interesting; and it is hoped, produced a salutary and lasting effect.

The Rev Mr. Fogg is now labouring as a colleague, in the Baptist church in Meredith, with Rev. John Folsome. It is devoutly hoped that this large and wealthy church will give such pecuniary encouragement to their promising young brother, as to insure his permanent residence among them, and afford a worthy example to our sister churches.

Ordained at Adams, (Mass.) August 1, 1821, to the work of the gospel ministry, Rev. SAMUEL SAVORY. Rev. Samuel Rogers, of Stillwater, (N. Y.) offered up the introductory prayer, and preached the sermon from Heb. xiii. 17. Rev. Mr. Bloom, of Cheshire, (Mass.) offered up the consecrating prayer. Rev. Isaiah Matteson, of Shaftsbury, (Vt.) gave a solemn and appropriate charge, founded on 1 Tim. iv. 16. Rev. G. Witherell gave the right hand of fellowship. Rev. Mr. Sweet of Cheshire offered up the concluding prayer. The several parts were performed with propriety, in the presence of a crowded and solemn assembly.

On the 16th of October, 1821, a council was convened at Readsboro', (Vt.) and organized a church. Rev. Geo. Robinson of Wilmington, (Vt.) presented the right hand of fellowship, accompanied with a solemn charge to the members of the newly constituted church to be steadfast in the faith once delivered to the saints, and to walk in the ordinances of the gospel according to the primitive prac-

After the organization of the the council proceeded to the tion of brother JAMES CAR- a candidate for ordination; g satisfied with his Christian ice, his call to the ministry, em of doctrine, on Thursday 1 of Oct. he was set apart to k of the ministry. Rev. G ell, of Hoosick, (N. Y.) offered ntroductory prayer, and preach- ermon, founded on 1 Timothy lev A Hall, of Heath, (Mass.) up the consecrating prayer, nished with the laying on of the f the presbytery. Rev. George n gave the charge. Rev. L. of Whittingham, gave the and of fellowship, and of- o the concluding prayer. Sel- rhaps, on a similar occasion, e ever been a greater manifes- the divine presence and appro-

The parts were performed ch feeling and propriety. The y was respectable and solemn. at rendered the scene more ly pleasant and interesting, in e there is a considerable rem- n, and in the assembly were : joyful countenances of hope- erts, and the penitential tears ened sinners. Several had ptized, and a number more aiting for the ordination of Carpenter, that they might the ordinance by him, they claim as their spir- her.) In the evening brother elivered an appropriate dis- rom Luke xv. 10. After which ably patiently continued until xir. The time was taken up hortation, prayer, and songs s. The animating and pathet- esses of these converts were to move the feelings of every useptible of tender impres-

riday, the 7th inst. the Rev R DRINKWATER was instal- e Pastor of the Baptist Church iety in Danvers ntroductory prayer was offer- e Rev. E. Nelson of Malden; non was delivered by the Rev. Bulles of Salem, from Heb- —“For they watch for your s they that must give ac- The reciprocal duties of pas- people were ably and affec- : enforced.

The Rev. N. W. Williams of Bev- erly, gave the charge, the Rev. Gus- tavus F. Davis of South Reading, pre- sented the right hand of fellowship, and the Rev. Ebenezer Nelson, jr. of Lynn, made the concluding prayer.

It is devoutly to be desired that Mr. Drinkwater's connexion with the peo- ple in Danvers may be both perma- nent and highly beneficial.

The New Baptist Meeting-House in Hallowell, (Me.) was solemnly d- dicat- ed to the service of Almighty God, on Wednesday forenoon, Nov. 21st. Ser- mon by Rev. Mr. CHESSMAN, from Deut. chap. xx. ver. 5—“What man is there that hath built a new house, and hath not dedicated it” The Rev. Messrs. Briggs of Waterville, Tappan of Augusta, Houghton of Readfield, Chaplin of Waterville, Gillet and Vir- gin of Hallowell, Olney of Gardiner, Low of Winthrop, and Case of Read- field, assisted in the services.

On the afternoon of the same day, Mr. CHESSMAN was installed Pas- tor of the First Baptist Church and Society in Hallowell, by whom the above mentioned house has been erect- ed. Introductory prayer by the Rev. Mr. Low, of Winthrop, Sermon by Rev. Dr. Chaplin, of Waterville, Charge by Rev. Mr. Houghton, of Readfield, Right hand of fellowship by Rev. Mr. Briggs, of Waterville, Concluding prayer by Rev. Mr. Case of Readfield.

Brother RANDOLPH STREETER was ordained to the pastoral charge of the Baptist Church of Christ in Sullivan, N. Y. on the 20th of Sept. 1821. Br. N. Otis preached from 1 Cor. ix. 16: Br. C. Philleo made the Consecrating Prayer, and laid on Hands with brethren Otis and Powell: Br. N. Cole gave the Charge; and Br. Powell gave the Right Hand of Fellowship. Br. S. Look was then set apart, by solemn Ordination, to the office of Deacon, in the same church. Br. Newcomb made the Consecrating Prayer, and laid on Hands with breth- ren Philleo and Cole. Br. Philleo gave the Charge, and brother Powell offered the concluding Prayer. The whole was performed in the presence of a solemn and attentive assembly, some of whom appeared under deep impressions of mind.

Poetry.

VERSES WRITTEN AT THE CLOSE OF A BILL OF MORTALITY.

Improve the present hour, for all beside
Is a mere feather on the torrent's tide.

COULD I, from Heav'n inspir'd, as sure presage
To whom the rising year shall prove the last,
As I can number in my punctual page,
And item down the victims of the past;
How each would trembling wait the mournful sheet,
On which the press might stamp him next to die;
And, reading here his sentence, how replete
With anxious meaning, heav'nward cast his eye.
Time then would seem more precious than the joys
In which he sports away the treasure now,
And prayer more seasonable than the noise
Of drunkards or the music-drawing bow.
Then, doubtless, many a trifle, on the brink
Of this world's hazardous and headlong shore,
Forc'd to a pause, would feel it good to think,
Told that his setting sun would rise no more.
Ah! self-deceiv'd! could I prophetic say
Who next is fated, and who next shall fall,
The rest might then seem privileg'd to play;
But, naming none, the voice now speaks to all.
Observe the dappled foresters, how light
They bound, and airy, o'er the sunny glade:
One falls—the rest, wide scatter'd with affright,
Vanish at once into the thickest shade.
Had we their wisdom, should we, often warn'd,
Still need repeated warnings; and at last,
A thousand awful admonitions scorn'd,
Die self-accus'd of life all run to waste?
Sad waste! for which no after thrift atones,
The grave admits no cure of guilt or sin;
Dew-drops may deck the turf that hides the bones,
But tears of godly grief ne'er flow within.
Learn then, ye living! by the mouths be taught
Of all these sepulchres instruction true,
That, soon or late, DEATH also is your lot;
And the next opening grave may yawn for you!

Comper.

TO CORRESPONDENTS.

Several pieces of poetry under consideration.

We regret that the exigencies on Acts i. 25, by D. H. B. came too late for this number, but it shall appear in our next. Also, an account of a rival in Chelmsford.

We hope to be favoured with similar accounts from Salem and Bellis ham seasonably for our next.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

8. MARCH, 1822. Vol. III.

Biography.

MEMOIRS OF THE REV. DR. JOHN GALE.

JOHN GALE was born in May 26th, 1680. His parents neither pains nor in his education, but had made great progress in his own country, and over to Leyden to finish his studies.

He was so industrious and so successful, that in the small space of years he conquered all the sciences of his favourite study, and received, with universal applause, when little more than twenty years old, the academical degrees of Master of Arts, and Doctor in Philosophy. Upon this occasion his Professor wrote of him as follows.

It has happened to no one else to know of, to gain such a knowledge of things which are to be ascertained by natural reason, in the space of fifteen months more, which is all the time our son has applied himself to the study of Philosophy, before the expiration of the sixteenth year of his age, as is adjudged worthy to be adorned with the highest honours in a ceremony. God grant he may go on in the same pace begun, and continue the assiduity and diligence to that, so he may become

a most fit instrument to advance the glory of the name of the Lord, the furthering of his own salvation, and the public good of his neighbours."

(Signed) *Wolferdus Senguerdus.*

Upon this occasion, when he published his Thesis, *De ente ejusque conceptu*, dedicated to his father and his two uncles, Sir John and Sir Joseph Wolf,—the celebrated Adrian Reland subjoined a testimony of his worth, in a Latin panegyric which ends thus, alluding to the Cartesianes whom he had always opposed.

Vince tuos hostes, & murus athenicus esto,
Ut referat laudes Anglica terra tuas.
Summe eas perfectum capitis magis auro istis,
Ut socii nostri lucida stellas forent.

At the same time, July 3, 1699, a most eloquent Latin oration was pronounced by the learned Volder, Professor of Philosophy and Mathematics, and published after his death by the celebrated Professor Boerhaave, wherein he says ;—" If that be new which has not been done for many years, which no one of the Professors hath seen in his time, then it is new to declare a Doctor of Philosophy from this place, though, if you consider the cer-

emonies with which this solemnity is performed, it appears ancient. But I wish the noble and very laudable design of this candidate in prosecuting his studies were a thing customary, who, after he had applied his mind to them, thought it his business, not according to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into their inmost recesses, and to acquaint himself with what lay most concealed in those of them which he conversed with. Wherefore, in the first place, with great labour he gained the knowledge of the tongues, that he might afterwards with more ease and advantage apply himself to the sciences themselves. For this purpose, he not only carefully studied the Latin tongue, but what in this age is very rare and unusual, the Greek and Hebrew. I say nothing of the Latin, in which he has often spoke publicly at London, that famous city; for you have heard with what elegance, propriety, and force of persuasion, he commended the study of wisdom. But I can by no means omit to observe, that he so applied himself to the Greek language, as not only to understand it, but to be able to declaim in it publicly. To these he added likewise the Hebrew, thinking the knowledge of the Greek insufficient without this, and that he must depend upon the credit of others for the interpretation of the sacred writings. Furnished with these helps, he entered upon the study of Philosophy, being induced to it partly by the pleasure which arises from inquiries into things obscure, and partly by the advantage which those studies afford both in life and the other sciences, and partly, likewise, as *thinking* it the best method to *cultivate* his mind, and dispose

it more readily and clearly to distinguish truth from falsehood in every subject. And before he had pursued these studies full two years, see, I beseech you, what penetration of mind, joined with incredible diligence, is capable of performing. He was willing to give some public proof of his proficiency in them. Nor has he failed in the attempt; for both in his private and public examinations, he discovered so acute a genius, and such knowledge of things natural, divine, and moral, that, agreeably to his great merit, the highest honours in Philosophy have been decreed to be conferred on him in a solemn manner, and according to ancient custom."

"Upon his return to his native country, (says Dr. Campbell,) he perfected his skill in the Oriental languages, assiduously studied the sacred Scriptures in their originals, with the most celebrated commentaries, and the most eminent amongst the fathers, by which he acquired a thorough acquaintance with, and a due regard for them, without imbibing an implicit faith in, or a dangerous reliance on, the authority of antiquity. All this time, his worth was in a great measure hid; and there were but very few that knew his real merit. It was not, however, many years before an occasion offered which called his very high qualifications into a much more conspicuous point of view. The Rev. Mr. Wall, Vicar of Shoreham in Kent, wrote a celebrated treatise, which he intitled, *The History of Infant Baptism*; and for this he not only received, long after, the honour of a Doctor's degree from the University of Oxford, but also the thanks of the convocation then assembled. A friend of Dr. Gale's, a member of the Church of England, and very zealous for the doctrines of the church, con-

ing the reputation of this wrote the Doctor a warm thereupon, as if it had been ately impossible to read the sents contained therein, with- sing convinced. It fell out, ver, otherwise with Dr. Gale; as not only proof against book and letter, but resolv- answer them, purely to sat- is correspondent, that rea- ight appear in defence of cause which he thought so y overthrown by this per- nce. These letters, though m in 1705 and 1706, were ublished until 1711, and at the very earnest desire e persons of distinguished es, who thought it an injury public that they should re- longer in obscurity. Thus, air own merit, they came d into the world, and made author generally known and ted, in a very short space, by those who did not em- his sentiments. Indeed, was so much good sense, ng, and moderation, in his reses, that it was impos- they could meet with any than a favourable recep-

Biographia Britannica, II. P. 2079.

same excellent biographer, one of the most able wri- his country has produced, whose opinion concerning le's performance is entitled greater regard on account being a zealous member of stablished church, which er, did not prevent him endering justice to the mer- eminent men of other de- tations, has given us the fol- compendium of this work. he best way of making the of this work known within arrow compass of a note, e, by entering into a suc- nalysis of his learned per- ce, in which he has shown "equally conversant with

books and men, and with polite literature, as well as ecclesiasti- cal writers. In the *first* letter he observes, that Mr. Wall's His- tory is not so formidable as is pretended, though the best de- fence of Infant Baptism which he had seen, and that for those rea- sons on which Mr. Wall himself recommends it in his preface. He then tells us, that Mr. Wall is not much to be depended on, and that his real aim and design was only to establish the baptism of infants, and that he takes all oc- casions to blacken the Anti-Pæ- dobaptists, disguising his designs with pretences to moderation. That Mr. Wall endeavours to possess his readers with an opin- ion of his penetration, by sever- al needless digressions, and to gain reputation by quarrelling with several of the greatest men for learning, &c. as particularly Archbishop Tillotson, Bishop Burnet, Rigaltius, Gregory Nazianzen, both father and son; St. Chrysostom, Monsieur le Clerc, and Grotius. That he has not acted the part of a faithful histo- rian towards the Anti-Pædobap- tists, but several times, on no ground at all, takes for granted some things, merely because they favour his design, and charges the Anti-Pædobaptists with what- ever he had heard any one among them to have believed or said. In the *second* letter, Dr. Gale en- deavours to justify his brethren from the charge of schism; and observes, that in order to an union it would be requisite, and 'I think (says he) none can ex- cept against it, that some fit per- sons were chosen on both sides, to examine the Scriptures impar- tially, and the fathers of the three first centuries, who followed their great Master through sufferings, and whose writings are undoubt- edly by far the best commentary on the sacred books; and, with these helps, to collect from the

Word of God the true doctrine and discipline of the primitive Catholic Church. And to what should be thus sincerely deduced, every one should resolve to conform without reserve. And, I doubt not, if an union were endeavoured on this expedient, it would be accomplished much more easily than is imagined.' In the *third* letter our author remarks, that the dispute between the English Pædobaptists and Anti-Pædobaptists, may be cast under two heads, one relating to the mode of baptism, whether it is to be administered only by dipping, and the other who are the true subjects of it, whether adult persons alone, or infants also. He tells us that so far as the Scriptures are clear, the practice of the Anti-Pædobaptists is allowed to be agreeable therewith; and that therefore if they err, they are, however, on the safer side. He observes, that the Greek word for *baptize*, always signifies to *dip* only into any manner of thing, but is more commonly used for dipping into liquids, which observation he confirms from several passages of ancient writers. In the *fourth* letter he remarks, that the critics constantly affirm the proper and genuine sense of *Βαπτίζω* to be *immergo*; that Mr. Wall is conscious, notwithstanding his pretence, that the opinions of learned men are against him: and that whereas that writer appeals to the Scriptures for the sense of the word, it is evidently never used there in his sense, but the contrary. In the *fifth* letter he observes, that though it is very unreasonable to appeal to the Scriptures only for the sense of a word, yet it is clear from them the Greek word must always signify to *dip*; that if the word were otherwise ever so ambiguous, yet, as it relates to *baptism*, it is sufficiently determined only and necessarily to

mean to *dip* by the doctrine and practice of St. John amongst the apostles, and of the succeeding church for many centuries, which urged a true immersion. He affirms likewise, that the ancient church of the three first centuries did not practise affusion; that all who baptized in the times of the apostles were baptized by immersion; that clinical affusions do not appear to have been introduced till about two hundred and fifty years after Christ, at which time their validity was much doubted; and that till the low immersion to have been insisted on anciently, as the only regular way in all baptisms. In the *sixth* letter, he proceeds to the other chief article in dispute between the Anti-Pædobaptists and their antagonists, relating to the persons who are the true subjects of baptism, whether adult persons alone, or infants also. He observes, that Mr. Wall's attempt, though the best in its kind, falls very short of answering the design of it; and that this writer allows it cannot be made to appear from scripture, that infants are to be baptized, and therefore recurs to these as the only expedients. 1. To the practice of the Jewish Church. 2. To the practice of the ancient Christians. Dr. Gale remarks upon this, that from Mr. Wall's concession that it cannot be proved from Scripture, it unavoidably follows, that it is no institution of Christ, and that to suppose it may be included in some of the more general expressions, is only to beg the point in dispute: and that unless Mr. Wall can show that Infant Baptism is so much as mentioned in Scripture, the Anti-Pædobaptists will not believe it instituted there. He observes, likewise, that the Baptism of Infants is unlawful, if Christ has not instituted it; that true Protestants should adhere to the Scripture, as the only infal-

in all religious contro-
 versies, that the silence of
 Scripture is a good argument
 against Infant Baptism. In the
 tenth letter he shows, from
 Acts i. 19, that the Scrip-
 ture does not leave Infant Bap-
 tism undetermined as some
 contend, and that the com-
 mension necessarily obliges to
 those who it intends should
 be baptized; and that therefore
 infants must not be included in
 baptism: and he as-
 serts the verb *μαρτυρεῖν* is
 used to signify no-
 thing but to teach. In the
 eleventh letter he remarks, that the
 verb *μαρτυρεῖν* is only said of
 those who are at least capable of
 understanding, and that the most
 learned have always agreed,
 that the word in the commission
 signifies to teach and
 not to baptize: and that this appears
 to be the true sense of
 the word from the authority of
 Christ and his apostles, from
 the writings of the apostles, and
 from the places. The sum-
 mary of his reasoning on this
 subject, is, that the commission
 to baptize all that are to be
 baptized, and therefore that the
 apostles were not so silent con-
 cerning the baptizing of infants as
 the Pædobaptists would persuade
 us, and that if Mr. Wall should
 say that the Jews and Chris-
 tians baptize their children,
 Pædobaptists have still
 enough not to admit the
 contrary. In the ninth letter he
 shows that Mr. Wall's asser-
 tion, that the Jews did initiate
 the Proselytes, and their Infants
 in baptism, and that the apostles
 in the Church baptized the
 believing parents, are
 not true, and that the arguments
 do not prove these two
 assertions no better. Dr. Gale
 first Mr. Wall's pre-
 mises in the Jews in this and
 the following letters, in which he

endeavours to show, from many
 considerations, that the argu-
 ments of the Pædobaptists do not
 make it appear to have been the
 custom of the Jews, in our Sa-
 viour's time, to baptize Proselytes
 and their children, and urges
 several arguments to evince the
 contrary. He remarks likewise,
 that even supposing the fact
 could be demonstrated, it is no
 rule in the administration of a
 Christian sacrament, as being only
 the tradition of their elders, and
 not grounded on Scripture, or
 derived from Moses. In the eleventh
 letter, Dr. Gale proceeds to
 the other kind of evidence pro-
 duced by Mr. Wall, viz. the au-
 thority of the Primitive Fathers,
 which, the Doctor observes,
 ought to be valued more than
 Monsieur Daillé and some others
 suppose. 'It is an ill return (says
 he) for the great lessons and ex-
 amples of piety they have given
 us, and for their having been so
 instrumental in transmitting to us
 the knowledge of our most holy
 religion. And there is yet a
 greater evil attends this method;
 for all the abuses and affronts put
 upon the Fathers of the first cen-
 turies, do in the end reflect on
 Christianity itself which those
 great men have handed down,
 and which therefore must needs
 be, in some degree, of but doubt-
 ful authority, if it depends upon
 insufficient testimony. It would
 not be difficult to defend the
 writings of the Fathers from the
 reproaches cast on them by these
 men, and by Daillé, their oracle,
 notwithstanding he has taken such
 pains in the matter, and pushed
 it with all the vigour he could.
 But it is a nice subject, and much
 too copious to be treated here at
 large. I shall therefore only say,
 that in many cases the rejecting
 the authority of the Fathers is a
 very wild extreme, which men
 are driven to, only because they
 have nothing better to say for

themselves, and cannot brook to see their own opinions contradicted in their writings. That the Fathers of the first Churches were honest faithful men, and every way capable to acquaint us with the true posture of affairs in their own Churches and times, and therefore are to be depended on, *as far as they relate facts within their proper cognizance*, must be allowed on all hands, and I don't see how their greatest enemies can have the face to deny this.' The Doctor then observes, that Mr. Wall's argument from the Fathers, turns upon a supposition which cannot easily be granted him, viz. *That the Primitive Church believed and practised nothing but what they had received from the Apostles themselves.* But Dr. Gale tells us, that *without any reflection on the honour and fidelity of the Fathers*, their testimonies cannot support Infant Baptism, though they should afford Mr Wall ever so many and full citations, 'for if the Fathers only prove Fact in the Church, and not Right, and the Church was not wholly pure from innovations, how does this prove the Baptism of Infants was no innovation, but an institution of Christ? And yet this is the thing our author should have done, though he takes no notice of it. It is irksome to remember the instances of human frailty which even the most ancient Church was liable to. They were men subject to like passions with us, and therefore no wonder they were sometimes in the wrong, and their zeal for God's honour was not always according to knowledge, which, though it might keep them from losing the chief thing our Lord had commanded, might however expose them to the inconveniency of superadding several things he never authorized. The apostles undoubtedly kept close to his di-

rections in all things without deviation, either in defect or excess, for they had the immediate assistance, in a most extraordinary manner, of the Spirit of God.' But that the Christians of the very next age made several additions, Tertullian confesses in his book *de Coronâ*. And Eusebius, from Hegesippus notes, 'that the Church continued all the Apostles' time, a pure virgin and undefiled; but when those holy men were dead—then errors began to arise, through the mistakes of other teachers. Dr. Gale then proceeds to discuss the grand question, *whether it can be proved from any of the AUTHENTIC PIECES of the Primitive Fathers, that the Church used Infant Baptism in those early times.* He considers in this and the *twelfth* and *thirteenth* letters, such passages as are produced by Mr. Wall. He remarks in the *thirteenth*, that in St. Cyprian's time, Infant Baptism was practised in Africa; and infers from thence that it probably took its rise there, together with Infant Communion; that the Africans were generally men of weak understandings; that the Greek church probably had not yet admitted the error; that the practice of infant baptism began, as all innovations do, with only some little variations in opinion, and then passed to as little deviations in practice, and so by very short steps at length attained, unobserved, the great reputation it has now indeed for a long time enjoyed; that this was occasioned in some measure by a zeal which was not always according to knowledge; and that the earliest Pædobaptists admitted children to the Lord's Supper on the same principles as to baptism. His own words upon this subject highly deserve the reader's notice, 'For thus, (says he) in a case most exactly parallel, the same

is who introduced the Baptism of infants, were equally for ing them, immediately af- it, to the other sacrament e, and that upon just such r mistake of our Saviour's too ; for as they inferred ecessity of Baptism from ii. 5, so they did also that Eucharist from John vi. 53. St. Austin, from these very at the same time argues for ing and communicating in-

And this custom of com- ating infants accompanied puzing them, even from the se of Pædobaptism, for sev- undred years together, as

Greek Church it does to y, all which is so true and st, as to be pretty general- nowledged. Dr. Taylor hat largely proves it, and ntly says, the one is alto- as well grounded as the ; and indeed he earnestly for the continuance of Note [C].

re is something so attrac- a modest and learned after truth, through the est paths of antiquity, that e take different roads in earch, naturally wish each well, and speak kindly of ommon labours. This was e with the learned Dr. s, (See Miscellaneous Dis- a, Vol. I Ch. viii.) though ites expressly against our in relation to the Jewish d. Dr. Whitby also says, tat. de S.S. interpret. Præf. at Dr. Gale's very learned prove it to be doubtful certain whether that prac- cid constantly obtain. Mr. n acknowledges, that the ght he received, in refer- o the primitive mode of ng, was from Dr. Gale's ations upon the passage of s, which laid the founda- what he wrote upon that . "This most important

discovery (says he) I soon com- municated to the world in this pa- per, which both Bishop Hoadley and Dr. Clarke greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also by an intimate friend, Mr. Hanes, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both had discovered the same before. Nay, I after- wards found, that Sir Isaac New- ton was so hearty for the Baptists, as well as for the Eusebians, or Arians, that he sometimes sus- pected these two were the two witnesses in the Revelation." Sir Peter King, successively Chief Justice of the Common Pleas, High Chancellor of Great Brit- ain, and Lord King of Ockham, had a very high opinion of Dr. Gale, who was also honoured with the friendship of Dr. Hoad- ley, in his time Bishop of Salis- bury, and afterwards of Winches- ter, and of Dr. Samuel Bradford, Bishop of Rochester, who declar- ed in writing his esteem of our author, on account of his good understanding, great learning, candour, and largeness of mind.

In the thirty-fifth year of his age, he was chosen one of the ministers of the Baptist congrega- tion in Paul's Alley, near Barbi- can ; and there was a prodigious resort to hear him ; as often as he entered the pulpit. "This pleasing work (says one of his biographers) he pursued with unwearied diligence and integri- ty ; preaching the word, as the Apostle directs, in season and out of season, reproving, rebuking, and exhorting, with all long suf- fering and doctrine, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be swayed by any worldly considerations."

"In his preaching, (says Dr. John Kinch,) though he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him, and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact; his style elegant, but unaffected; his reasoning clear and strong; and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauty to his hearers."

"The consideration (says Mr. Joseph Borroughs, in his Funeral Sermon,) that a person so well furnished, was content to struggle with so many difficulties as he did, when he might have enjoyed ease and plenty; that, for the sake of what he believed to be the truth, and the command of Christ, he chose to minister in an unfashionable and despised way, when he might have had both applause and riches in turning his thoughts to some other courses; and that he persisted in this choice to the last;—obliges me to observe, that herein he did, like the apostle, fight the good fight, and finish his course, and keep his fidelity. He imitated him likewise in his zeal, as well as in his integrity and constancy."

He was Chairman of a Society for promoting primitive Christianity, from July 3, 1715, to the 10th of February following. This society met weekly at Mr. Whiston's house in Cross-street, Hatton-garden, in order seriously

and amicably to consider and examine the most ancient writings of the Christian church; to determine which of the pieces attributed to them were, and which were not genuine; that thence the doctrine and discipline of the church, in the next to the apostles, might be clearly and certainly understood and embraced. At the persuasion of Mr. Whiston, he had, in a gentleman's house, a conference with his former antagonist Wall, "which (says Dr. Campbell) ended as such conferences generally do, without any great or decisive success. Indeed, Mr. Whiston is very clear that the advantage was altogether on the side of Dr. Gale; but he himself embraced his opportunity perhaps his judgment in this may admit of some exception. After this, Mr. (then Dr.) Campbell published a Defence of his History of Infant Baptism, in which Dr. Gale did not live to answer. The following passage appears in a letter of Dr. Gale to his friend upon the subject. "Dr. Campbell has written a Defence of his History of Infant Baptism, in which he has treated me very roughly and has endeavoured to excite the clergy, as well as our people, against me, besides which there appears not to be much in his book; however, I am preparing an answer."

Dr. Campbell thus concludes his remarks upon this controversy: "After all, as they are men, we do no injustice to either learned persons in saying they had both their failings, or to speak with greater propriety both had the same failing, the want of warmth, and suffering them to be too much heated in the course of the dispute. But if a proper allowance is made for this, it may be truly said, and indeed though in their heat they sometimes unsay it, yet in a

they say it of each other, Dr. Wall's History of Infantism is by much the best vindication of the doctrine and discipline of the Church that ever appeared; as, on the other hand, Gale's reflections upon that are the best defence of theists that was ever published; his, though it is no more the truth, is saying a great deal for both, since the subject has been handled by very great men before."

Amongst the labours which he had proposed to himself, if Providence had lengthened his days, were a translation into English of the Septuagint, according to the accurate edition published by Dr. Græbe, at Oxford, and a complete Exposition of the whole New-Testament from the pulpit: but about the beginning of December, 1721, he was seized by a slow languid fever, which he died after an illness of but three weeks. He bore his sickness with great composure and patience, expressed the most resignation to the Divine Will, and, in his last moments, testified an entire confidence in that almighty and all-wise Being, in whose hands are the issues of life and death, and whose mercies are over all his creatures. He may be said to have been in the flower of his age, being in his forty-second year; and he measure unexpectedly, as of a strong and healthy constitution. In his person he was taller than the common of an open, pleasant countenance, and of easy and affable behaviour. Serious without any tincture of moroseness, cheerful without levity, having a most potent command over his passions, insomuch that one who has him intimately for many years assures us he never once became discomposed; extremely hale, though in such high re-

putation for learning; and particularly careful of giving offence to such as were in low circumstances, as being sensible that nothing makes the mind so sensible as poverty, and that nothing wounds so deep as the very suspicion of contempt. "He was blessed (says Dr. Kinch) with extraordinary natural abilities, a hale strong constitution, a smooth ready wit, a bright and lively fancy, a piercing thought, a quick invention, a strong memory, and a good and solid judgment. These excellent qualifications were very much heightened and improved by the advantages he received from an ingenuous and liberal education, in which he made so great a progress, as rendered him truly valuable to all persons of real worth and learning, who were so happy as to have any knowledge of, or acquaintance with him. He had an even and composed temper, which discovered itself in the constant serenity of his countenance. The different turns of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle Paul, had learned in whatever state he was, therewith to be content. He knew both how to be abased, and how to abound; every where, and in all things, was he instructed, both to be full and to be hungry, both to abound and to suffer need. He was truly pious, but without any thing of ostentation, exercising himself herein, to have a conscience void of offence toward God and toward man. He adorned the profession he made of the Christian doctrine by a holy and exemplary life; which was a convincing proof that he firmly believed religion to be of the greatest importance, and that he was in earnest when he endeavoured to persuade others to live soberly, righteously, and godly in this present world.

He was a person of great integrity, and preferred the peace of his own mind in the answer of a good conscience to all other considerations. His thoughts were so fully employed about affairs of the highest consequence, that he neglected several opportunities of advancing his temporal interests. He was so intent upon his great Master's business, and was so warmly engaged in the pursuit of the durable riches of the eternal world, that these fading treasures passed his notice. He was a kind friend, and made it his business to instruct and inform, to advise, and, on proper occasions, to reprove, those with whom he conversed; which most difficult office of Christian friendship he so well managed, that none could be [justly] offended with him. And always delighting in doing good, he was ever as ready to perform any friendly office, even for the meanest disciple of Christ Jesus, as for those whose circumstances being more exalted, are from thence generally deemed to have a more commanding influence. He abounded greatly in those fruits of the Spirit mentioned by the apostle, Gal. v. 22, 23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. But that virtue wherein he peculiarly excelled, was his great humility. Notwithstanding his valuable and uncommon abilities, both natural and acquired, he always appeared humble and modest, mild and courteous, and was so far from having a vain and proud conceit of his endowments, that he knew how, without the affected vanity of lessening his own qualifications, to esteem others better than himself. He bore his last sickness with great patience, and resignation to the will of God. "When a little before his dissolution, his mournful consort, with weeping eyes and wringing hands,

expected the dreadful separation, 'Trust,' said he, 'in Him who is all-sufficient, and who can, if he thinks fit, raise me up.' He seemed to depart with the greatest composure and serenity of mind, making good that observation of the Psalmist, that the end of the perfect and upright man is peace."

Although Dr. Gale differed in some of his sentiments from the Editors of this Magazine, we are happy to learn from one of his biographers, that he was a believer in the doctrine of the Trinity. With respect to the points of difference, whilst we think it our duty zealously to contend for what we deem to be the truth, and to oppose what we deem to be error, from a regard to the authority and glory of God, to our own happiness, and to the happiness of our fellow creatures, yet wherever we behold the marks of true and unfeigned humility, we can scarcely refrain from saying, "This is the finger of God." There is a quotation also from one of his sermons, in his *Life in the Biographia Britannica*, which gives as dreadful a view of human nature in its fallen state, as we recollect ever to have seen. "Surely, (said we to ourselves, after reading it,) knowing, as Dr Gale did, that such he himself had been, he could not but add, with the apostle, *Such was I, but I am washed, but I am sanctified, but I am justified in the name of the Lord Jesus, and by the spirit of our God.* He could not believe that so depraved a monster could have been received into the divine favour, unless *Jesus Christ had loved him, and washed him from his sins in his own blood, and made him a King and a Priest unto God and his Father,* Rev. i. 5, 6. Indeed he could not be truly humble in the sight of the eternal Majesty, without believing in the Freeness of that Sovereign Grace, to which the apostle Paul

es his own salvation, when
re, This is a faithful saying,
worthy of all acceptation, that
Jesus came into the world to
inners, of whom I am chief:
it, for this cause I obtained
that in me first Jesus Christ
shew forth all long-suffering,
 PATTERN to them who
hereafter believe on him to
verlasting. 1 Tim. i. 16;—
 hich led the same apostle
 , that they who are justifi-
 e justified freely by his grace
 h the redemption that is in
 Jesus, whom God hath set
 to be a propitiation through
 in his blood. Where is
 TING then? It is exclud-
 By what law? of works?
 but by the law of faith.
 i. 24, 25, 27." Indeed, we
 ally believe that there can-
 beist TRUE HUMILITY without
 ozy. And wherever we
 rogance of spirit or of lan-
 , in whatever form of words
 rson may express his creed,
 nnot hesitate to conclude,
 a real sentiments cannot be

ks. 1. Reflections on Mr.
 History of Infant Baptism,
 eral Letters to a Friend.

1711. 8vo. 2. A Thanksgiving Ser-
 mon, Nov. 5, 1713. 3. Sermons
 preached upon several subjects,
 by the late Reverend and Learned
 Dr. John Gale; to which is pre-
 fixed, an Account of his Life, in 4
 vols. 8vo. 1726, 2d edit. Of these
 works, Dr. Campbell concludes
 his Life with saying, "In them
 the justification of all that has
 been said of his parts, or his
 piety, will be found; and there
 is no question they will preserve
 his reputation, and their own, as
 long as there shall be any taste
 for strong, and yet clear reason-
 ing; masculine unaffected elo-
 quence, flowing from the just dis-
 tribution of the parts of a dis-
 course, and not a pomp of chosen
 words, and sounding epithets; or
 men retain any sense of those in-
 teresting and important truths,
 which he has so represented as
 to be sure of their making an im-
 pression on the heart, by their
 filling the whole measure of the
 understanding, provided (we
 should add) they be accompanied
 with the renovating influences of
 the Holy Spirit, without which
 even a Paul must plant, and an
 Apollos water, in vain.

[Eng. Bap. Mag.]

Religious Communications.

ON DISCERNING BETWEEN THE RIGHTEOUS AND THE WICKED.

(Concluded from p. 250.)

no already adverted to
 of the more common diffi-
 in apprehending the just
 ice betwixt the children
 and the men of this gene-
 we come now to treat
 directly of those things
 form the basis of a real
 portant diversity of char-
 the two grand classes of

mankind. Whilst we define and
 assert the decided pre-eminence
 of the christian, we must keep in
 view one necessary concession,
 and that is, that it is not an ac-
 quired distinction, but one which
 has resulted from the grace of
 God. Far be it from us to set up
 any arrogant pretensions for those
 who bear the name of Christ,

who should find food for humility in the highest privileges to which mercy has raised them. Neither should we be disposed to allow that an inadequate estimation of favours does not offend and grieve the great Benefactor. As no injustice is more flagrant than that which withholds from kindness its merited appreciation, and as no fang more deadly than ingratitude ever pierced man's bleeding bosom, we cannot imagine a more affecting failure of requital, than silence and remissness relative to the distinguishing mercies of the Lord.

We do not know that any attempt has ever been made to determine and limit the exact quantity of sin and imperfection which might consist with a gracious, sanctified state, and had such an attempt been made for the want of competent data, it must have failed. It is generally admitted by all those who have turned their attention to the subject, that a large measure of nature's obliquity may coexist with that new creation which also claims the heart for its seat and habitation. To unbelievers it is matter of no little derision, that principles and qualities, so opposite and conflicting as sin and grace, should dwell together in the same man and divide the regards of his complex nature. But it is obvious that all the confident jeering with which they assail this scriptural doctrine proceeds from ignorance of the divine administration. As sin has taken deep root in the heart of man, as guilt and error have been blended with his moral fabric, to restore him to the happiness from which he has fallen, it is necessary that sin be expelled from the throne of his affections, that the luxuriant growth of error be repressed, and that the thorns which Adam planted for all his posterity in the hedges of Para-

dise be eradicated. This being granted, the inquiry will naturally arise, by what method can this desirable object be most effectually accomplished? To us two ways for the attainment of such an end are presented. One is the instantaneous expulsion of all evil from the soul, the immediate rectification of all its obliquities, and its elevation to perfect dignity, purity and innocence. The other method is by the introduction of light and life to the dead and dormant faculties, so far to renovate their slumbering powers, as to confer upon them a tendency of progressive transformation, and an attitude of firm resistance to all remaining sin. The latter of these methods Divine Wisdom has adopted, and in doing so has furnished new reason for admiring the economy and grace of its determinations. According to the former plan every instance of man's renovation must have been accompanied with an immediate translation to Heaven, since the events incident to this life would in their most inoffensive form, have been incompatible with his exemption from all sin and imperfection. But as God had wise designs to accomplish in detaining the new made creature on earth, he has established a process for investing him with the requisite meekness more suitable to the circumstances in which his actions must be exhibited, and more accessible to the test of all his virtue. Hence we see that the very state of things which reduces the visible distinction betwixt the christian and the man of the world, has been ordered in wisdom by the counsels of Heaven, and that the seeming conformity of the two characters is not fortuitous, but intentional.

A primary act in the sinner's preparation for the enjoyment of God, is to dislodge from his heart the mischievous influence under

it has been brought. In unity with the plan upon the Lord has seen good to the evil is not at once extirpated, nor is its malignity wholly removed by a single effort. But operation is as effectual as if it were the work of a moment. A new character is given to the perceptions of the mind. The remains still in the heart, but lies heavy upon the conscience. Its incumbent pressure creates a sense of pain and uneasiness.

It assumes a deformity of the soul repulsive to every view of itself. The apprehensions of its proximity to the more amiable ideas of the mind causes its presence to be felt, not in tranquil pleasing sensations, but in irritations of a grieved and stung conscience, in the effect of a self abhorrence which finds no humility low enough, in the inflictions of a resentment upon self bordering upon punitive severity. This view of the subject has the entire sanction of Scripture. Job repented himself, and acknowledged his vileness, David shuddered under a consciousness of his guilt, and Saul suffered the agonies of a guilty conscience.

These represent when the commandment was laid home upon the heart. God makes the heart tender and sensible, and allows it to be environed with the living thorns of its native propensities. These protrude their points, and inflict many a wound upon the spirit that yields to forbidden inclinations. This anguish forms one of the characteristics of the true penitent. It cannot be acted before the world. Being wholly beyond the power of human observation it cannot expect sympathy from man, and being produced by an indwelling malady no alleviation is to be hoped from ex-

ternal applications. It is therefore to be regarded as an unsophisticated tribute to the majesty of truth and justice. Such, true penitence unquestionably is. It speaks more for the honour of God than ten thousand tongues could express. It rolls a tide of eloquence up to Heaven, and fills the ears of seraphs with delightful music. It pleads the cause of God in unequivocal language, and with one sigh refutes all the impious reasonings of infidels. Its tears have a meaning which time can never develop a loud rhetoric which resounds far beyond the golden steps of creation, a loneliness which the morning stars may learn from their rolling orbs to contemplate and admire, an oblation which goes with peculiar acceptance to the eternal throne.

We before intimated that the scriptural doctrine of human depravity did not require us to assert the total extinction of every moral excellence in man, but only the total perversion and derangement of his nature, and the entire disorganization of the moral structure, so that it should be no longer fit for the residence of the great Builder. In like manner the work of renovation does not imply that every fallen fragment of the building is repaired and restored to its original symmetry, and proportion, but only that it is so far restored as to become subservient to the designs of the glorious Founder. Much that had been thrown down and neglected is re-edified, much that had been enveloped in the rubbish of a promiscuous ruin is restored to its proper station, and the entire mass is rescued from its woful derangement. In this sense it is that the Apostle says, "ye are God's building, ye are God's husbandry." The parts of the moral ruin which fallen man exhibits are arranged for a complete and final restoration. The last stone

shall be placed upon the edifice with shoutings of grace, grace. But for the present there are many vestiges of the primitive confusion remaining, and from these, men have been induced to think that no progress whatever had been made in the work of restoration. In this presumption, however, they manifest a want of correct knowledge and observation. For who would say that a system was not renovated, even, though every individual member was not brought to its original standing? Who would affirm that, because every mouldering part of a ruin is not raised from its bed of earth and invested with its original splendour, no progress has been made in the work of renovation? The well cultivated field when the seeds are but just deposited in the earth, and before they have burst into vegetation and beauty, differs but little in the view presented to the eye from the deserted waste; yet who would assert that there is no essential difference, because they look the same, and because the steady opulence of the one has not yet poured its ample harvests into the waiting granaries? The heart of the christian is subjected to an influence which can neither be seen nor appreciated by the world. The fallow ground is broken up, the rain of righteousness descends, the seeds of mercy and grace are planted, the whole process of preparation is completed; and yet not much is to be seen. The operation, though of an importance and magnitude greater than the first creation of man, is scarcely visible. The character may assume but little change, the habits of intellectual perception may remain with little alteration, but still there is, deep in the heart, a wonderful movement and agitation. There is felt the shudderings of a con-

science abhorrent from sin, the throbbings of penitential anguish, the recent pain inflicted by the arrows of the Almighty, and the arrow of love more piercing than all the rest. Blended with all this excitement of godly sorrow, is a sense of mercy and forgiveness which mollifies the wounds of the spirit bruised and afflicted, and mitigates the pain of every blow.

In the morality of the christian we find a distinguishing feature. It is not enough for the actions to be right. The morality of the world has various reasons, or no reason. Sometimes it springs purely from the authority of human laws and institutions, at other times it is merely an individual policy, originating in views wholly selfish, again it has no other reason than the usages of society, and the customs of the country, and in a word has no definite character, but fluctuates, as every scheme must, that is founded upon a fortuitous expediency. Christian rectitude has but one reason. The doubt which his morality requires him to, solve is not whether his actions will be useful to men, but whether they will have the approbation of God, not whether he will perform a part acceptable to men, but whether it will be acceptable to God. In choosing a course of life he has not to consult his reputation, his convenience, or advantage, but the decisions of scripture, the infallible directory of a wavering conscience. From this source he derives all the reasons of his conduct, and it is his creed, that to be right without a reason, and to be wrong, are nearly the same thing. In secular morality it must always be important to the interests of society for the conduct of its members to be right whether they have a reason or not, but in the morality of the christian, if the reason do not accompany the act, it is blind formality and

less conformity, and God de-
in awful language from
authors of such unmeaning
ons, "Who hath required
thy hands?" A vessel shat-
by the violence of the
and winds, may be driven
he right port, without any
om its unskilful navigators,
ithout any credit to their con-

So, many are driven upon
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quires is of a different kind.
transcendent gift engrosses
hristian's gratitude. In e-
rating the grounds of his
fulness, he can think of noth-
qual to Christ. No comfort
his troubled heart, no joy
es his soul, no health glows
face, no peril is escaped,
asting disease is repelled
his body, no plenty crowns
ard, no light breaks the
of dejection and sorrow,
ives its beams to his de-
ing eyes, without Christ.
emembrance of him swells
note of praise to ecstasy,
ives new charms to the
st comfort.

must not fail to remark
the true believer there is
per filial and confiding. The
of Deity which nature dis-

closes are not of that attractive
sort which inspire confidence or
invite approach. To the dim
light of reason God appears more
in the terrible majesty of his vin-
dictive justice, than in the en-
gaging form of benignity and
grace. This is obvious from the
costly methods of expiation which
men have practised from early
times. The shocking custom of
immolating human victims obtain-
ed the sanction of most nations of
antiquity. This unrelenting usage
could stifle the cries of nature in
the breasts of parents, could ab-
rogate the strongest laws of natu-
ral affection, and abolish all the
claims of humanity. We can im-
pute its transcendent enormity
to nothing but the terrific appre-
hensions of Deity, which were
entertained. A divinity which
could be appeased only by such
expensive sacrifices, must have
appeared inconceivably terrible.
Nor is the view which the moral
man forms of God, much more
favourable to comfortable, and
virtuous life. He may not in-
vest the Deity of his own fancy
with those appalling attributes,
a belief in which a ruder supersti-
tion patronized, but still he views
God as too remote in place, and
too exalted in dignity and glory,
to bestow any measure of atten-
tion upon the insignificant affairs
of men. Not so the Christian—
He views God in the nearness of
a parent. He finds access to his
throne through a consecrated me-
dium, and brings to the worship
which he pays, the simplicity of
an humble, adoring confidence.
He views him as a friend, any un-
kindness to whom would violate
the most sacred ties of gratitude,
and subject him to the remorse of
a bitter compunction.

Θεοφιλος.

ON THE UTILITY OF SABBATH SCHOOLS.

AMONG the charitable Institutions which are peculiar to the present age, I think there are none, more worthy of patronage than Sabbath Schools. Though it does not come within the immediate design of this charity, to afford pecuniary relief to persons in poverty and wretchedness, it is not on this account the less benign as to its effects on Society. It takes for granted that wretchedness and crime, arise in a great measure from the absence of mental and moral culture. Hence, it lays the axe at the root of these evils, by imparting instruction to the ignorant, and imposing restraints on their consciences by the inculcation of moral precepts.

In the remarks which I beg leave to offer for insertion in your Magazine, I shall endeavour to shew, that Sabbath Schools are admirably calculated to prevent much sin and misery.

The mental improvement acquired in these schools prevents much evil. As we rise up into life we naturally seek for enjoyment. We resort to some object or other for pleasure. The pleasure we seek, will be either sensitive or mental; hence our pursuit of it will be regulated in some measure by the neglect or culture of our minds. What course will that young man pursue whose mind has been entirely neglected by his parents; who, either from poverty or criminal indifference, have sent him to no school, and given him no instruction? When he has performed his daily task, how will he be employed? He cannot pass an hour alone. He has no book to read; and if he had, he cannot read it. The powers of his mind are in a state of imprisonment. Education has never presented him with its key

to open the door of the soul, and let it range at large. He is therefore shut up from the purest natural pleasures that can be enjoyed—the pleasures of the mind. He will, under these circumstances, seek for gratification in mere animal enjoyment. As he has nothing to occupy him when alone, he will seek relief from the wretchedness of a vacant mind in society, and this society will generally consist of persons like himself. When such a group of young men are together, their conversation will accord with the character of their minds. It will be “earthly, sensual, and devilish.” And when their stock of ribaldry is exhausted, they will seek enjoyment in the gratification of their appetites. As they have no ideas to exhilarate their souls, if they have the means, they will repair to a tavern to exhilarate their animal spirits. Their appetites gather strength by indulgence, and at last they become habitual drunkards. Should they form connexions for life, their families are kept in a state of poverty next to starvation. And after being long a nuisance to the neighbourhood where they lived, these unhappy persons find their last and best refuge in the poor-house.

Perhaps to some of your readers this colouring may appear too strong. No one would be more happy than myself to believe that this picture was too dark. But alas! I have seen the original too often to have made a mistake.

So far then as sabbath schools are nurseries of instruction, and children are taught in them to read, and to exercise their memories and understandings, they are powerful instruments of preventing vice and immorality with their attendant train of evils. As by instruction, new avenues of pleasure and enjoyment are opened to the soul, there will consequently

er temptations to rest in sensual indulgences ; so respective of religious principles where the powers of the re cultivated, there will be atality of conduct, and less y and crime. I might re- u to the most undoubted support of these remarks. nikes, the venerable foun- Sabbath Schools, states, during a period of twenty which had elapsed since the hment of these schools in ster, 3000 had received ducation there, and though regularly visited the Coun- City jails, yet during that he had only met with one e of criminality out of these ersons."

me give your readers r instance from the elo- ddress of a learned Barris- livered before the Sunday society in New York, "A ys since, a young man, ineteen years of age, call- e British Consul's office in y, and made himself known whom. but a few years the Consul had taken into a Sunday School in the f Ireland as a poor, little, ed outcast. No nuptial l consecrated the birth of ld of misfortune. No father him for a son. But the School was to him as a a mother, a sister. and a . The precepts of relig- morality which he learned ave stricken deep root in- heart, have blossomed in , and have ripened into nce of fruit. This young ured into the Consul's lap an hundred dollars, the arnings of his bodily toil, in d of liberty. this asylum tion, to be remitted to his e mother, the forlorn er of shame and sorrow." l easily multiply kindred

III.

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facts, but these are sufficient to show, that important effects have been produced by Sabbath Schools.

But Sabbath Schools are chiefly efficient in preventing evil, by means of the moral and religious instructions which are imparted in them. The attention of the scholars is not confined to the mere act of reading. The Bible is placed in their hands, and they are required to commit portions of it to memory. They are re- minded of the holy character of God, and of the evil nature, and awful consequences of sin. They are instructed in the relative du- ties of life, and are taught that without repentance towards God, and faith in the Lord Jesus Christ, they cannot be saved. Now, if their hearts should not be thor- oughly changed under these in- structions, yet, they will exert a very powerful restraint over their appetites and passions. When, in after life, they are tempted to the commission of sin, it is not too much to expect, that the remarks of a Sabbath-school teacher may come fresh to their minds, and deter them from a profligacy of conduct and character, into which they might otherwise easily have fallen. In forming an estimate of the benefit of our labours, we must not merely judge from the positive good which we see ; but also, from the positive evils which are prevented. And in this respect, Sunday-schools, so far as they relate to the poor classes of society, are, in my opinion, second to no charitable institutions in the world.

They are valuable, because they not only prevent much evil ; but are productive of great good. I do not exceed the bounds of truth in saying, that these schools " are profitable to the life that now is, and that which is to come." Is not that a great blessing which operates as a powerful instru-

ment in promoting order, and decency, and comfort in humble life—which elevates a poor child of misfortune and wo, to the condition of an intellectual being, and opens more refined sources of enjoyment than he would ever have known, had he been left to his parents or himself? In innumerable instances such have been the happy consequences attending the instructions and discipline of Sunday-schools.

But they have also been the means of conveying immortal blessings to the soul. Many in these schools have been brought to a saving knowledge of the truth. Their souls have been deeply affected with a sense of their lost condition, and they have found peace, by believing in the Lord Jesus Christ. And why should not such happy fruits be expected? The same truths are presented before them, which are exhibited in the christian ministry, and God has promised to bless these truths. He has blessed them. At a place near Manchester, (Eng.) not less than fourteen persons a short time ago, were engaged in the ministry, who received their first serious impressions in a Sabbath-school.

Before I close this communication, I would offer a few remarks for the encouragement of those who are superintendents, and teachers, in these Schools.

Perhaps you are sometimes ready to say, "we may as well relinquish our office, we are doing no good; we see no fruit of all our labours." Let me respectfully ask, are you doing no good in bringing so many poor, thoughtless children under the sound of the gospel; in training them to a habit of attending the ministry of the word; and in leading them to an acquaintance with the scriptures which may make them wise unto salvation through faith which

is in Christ Jesus? And though it might be sufficient to observe that your duty is not to be measured by your success; yet, even your success may be far greater than you imagine. While you are lamenting that all your efforts have been useless, the word of truth may be taking deep root in the minds of some of your pupils, and on some future day you may rejoice together in extolling the riches of divine mercy. Since I sat down to write a few remarks on the utility of Sabbath-schools, a fact has come under my notice which may encourage this pleasing anticipation. "In _____ school we have had, as scholars, seldom less than three or four sweep boys; these boys are, in general, not only very poor, but notoriously wicked.—When the Bible Association was formed in this town, a weekly subscription to procure Bibles, was very successfully begun amongst the children. A teacher passing through one of the streets at that time, was met by one of these sweep boys, with a large bag of soot upon his back; as soon as the boy saw his teacher, he shouted, with a loud voice, "Well, master, I am saving all my money to buy a Bible; I have got eight pence; I must have a good one, it is for my father, he is old, and cannot see very well, and is a bad reader. I can read better myself." This being near Christmas time, the boy soon got his Bible, served his apprenticeship faithfully, and for some time left the town. One evening last autumn, a teacher, going some distance from home on business, drew near a house on the road side, in which he thought he heard some persons engaged in prayer. Curiosity and love of the exercise, caused him to stop, and softly enter the house, when, to his very great astonishment, who should be

aged in the most simple exploring the mercy of a guilty world, but our rep!"

A interesting story of a deep, I would only add tionate and animating ex- of the apostle; "Be y in well doing; for in ye shall reap, if ye faint

EUMENES.

DEPARTURE OF VESSELS ON THE SABBATH.

forts which have been hin a few years, to ele- moral and religious of seamen, must be ; to every pious heart. he nature of their occu- nd the circumstances in ey are frequently placed, exposed to more tempta- I surrounded by fewer traints, than perhaps any tion of the community. sea they have none of ary means of religious n; and when on shore, usness of the peculiarity lress, a fear of being con- ntrollers, or an indiffer- religion, generated by nce on the ocean, pre- m from attending on the orship of God. Exclud- great degree from the of the word, either by n voluntary choice, or operation of other caus- wonder that their time spent, while in port, in ts of dissipation and vice. ected by others, they used to respect them- And scarcely feeling that one of the links of so- y are tempted to disre- arrangements, which ity and happiness to so-

But we are happy in the per- suasion, that a brighter day is dawning on this neglected class of men. In England, provision has been lately made to meet their spiritual wants. Two float- ing chapels, one in London and the other in Liverpool, have been erected for them, each of which will accommodate ~~the~~ thousand persons. Marine Bible Societies have been formed, for the distribution of the Scrip- tures among them, and prop- er boarding houses have been procured for their convenience, while on shore. Schools have al- so been established, where hun- dreds of their children are in- structed. It is a pleasing consid- eration, that these institutions are patronized and supported, not on- ly by the most wealthy mer- chants, but also by officers of the first grade in the British navy.

Nor is our own country inat- tentive to the best interests of mariners. In most of our large sea-port towns, places of public worship are opened for them ev- ery Lord's day. The beneficial effects of these measures are al- ready seen and acknowledged. The character of our hardy sail- ors is rising. "Some, who were a short time ago rioting in guilt, are now become not only moral, but have a strong hope that God has pardoned their sins." The wealthiest and most respect- able merchants in the United States are convinced of the salu- tary tendency of these efforts in their behalf, and cheerfully af- ford their countenance and aid.

But we would earnestly and respectfully suggest, that one evil yet exists, in relation to seamen, which ought to be done away. We allude to the almost univer- sal practice, of the departure of vessels from our ports on the Sabbath day. We have known even some pious captains who for years have generally com-

menced their voyages on the Sabbath. Whether from the influence of habit they conceived it was not improper, or whether they were under the direction and control of others, we cannot say; but we are sure, that every religious consideration forbids this practice; and we are not apprehensive of injury to the interests of the merchants, were it entirely abolished.

When it is recollected, that sailors are often at sea for a succession of months, and thus, unavoidably debarred from the means of religious worship, it would seem reasonable that they should spend the last Sabbath of a few weeks during which they have been on shore, not in getting the vessel out of port, but in the solemnities of the House of God. Such a regulation would be likely to make favourable impressions on their minds. Taught to reverence the Lord's day at home, they would manifest a greater reverence for it abroad, and feel a greater seriousness on its weekly return, when far away on the mighty deep. And we think, the moral effects produced by such feelings on this class of men, deserve to be taken into calculation, by men of business, when they are pondering over the profits which they expect to accrue from the vessels they have freighted and sent out to sea.

It may be objected that a day will be lost. But why will not this objection apply with equal force to other concerns of life? Why does not the merchant keep his clerks employed, and the doors of his warehouse open on the Sabbath? Why does not the builder lay the foundation of his house, or carry up the walls on this day? Is it merely from a respect to the opinions and feelings of others; or is there a regard to the authority of Him who has instituted the Sabbath? And if it be

from a regard to divine authority, why should this be considered less obligatory in reference to sailors than other men? Nor is it so certain, that a day would be lost by remaining in port over the Sabbath. He whose providence extendeth over all, honours those who honour him. How easy it is for Him, who "commandeth and raiseth the stormy wind, which lifteth up the waves of the deep, and who maketh the storm a calm, so that the waves thereof are still," to give favourable breezes and propitious gales to those who trust in his name! Surely there is nothing irrational in supposing, that a day piously given to God, may be recompensed in some instances by weeks of interest, in the speedier passage of a vessel to its place of destination. In all instances, there would be the satisfaction of not having set at nought the authority of Him, whose "dominion is from sea to sea, and from the river unto the ends of the earth."

Perhaps it may be objected that sailors themselves would dislike an arrangement which would interfere with their sailing on the Sabbath. It may be said, that they generally consider this as the most fortunate day for taking their departure. We are sensible that sailors have strong prejudices of this kind. We have seen their suspicious looks directed at a professor of religion, as though he were a Jonah on board; and it has been our lot to be told even by a captain, that unless we threw our Bibles overboard, we should never arrive at the place to which we were bound. But whence arise these prejudices? Are they not the offspring of the grossest ignorance and impiety? And is it not the design of the Institutions which have been established for seamen to banish this ignorance, to destroy this impiety, and thus

these foolish prejudices and their understandings of cultivated, and their med with the fear and and we shall hear one of these remarks so shocking to piety use. Instead of concluding Sabbath the most which to sail, they as the most unlucky ; do they will be afraid g Him, who has not sailors and another for but who commands " they go down to ships," or do business Remember the Sabbath keep it holy." y these remarks, we ged a duty which we

felt incumbent upon us. If what we have said should be the means of calling the attention of the mercantile part of the community to this subject, and lead to the reform of an evil, which, to many pious persons has long been a matter of lamentation, we shall sincerely rejoice.

We would gladly indulge the hope, that some of our merchants, who are known to be eminent for their serious deportment and active benevolence, will set the example of keeping their vessels in port on " the day of sacred rest." If in addition to this, they should use their influence in prevailing on others to do the same, we should think, that the time to favour seamen was fully come.

Reviews.

and Stability of Gospel
1, a Sermon delivered
1, Georgia, May 6th,
the Dedication of the
Church in that place.
v. William T. Brant-

non is evidently the of a man of learning It is every where in many places eloquent. Although the trite, yet the author the discussion of it a originality of mind ot fail to interest and The following are instances of his happy. He thus delineates process of regeneration.

no source of knowledge than experience. In the of any series of truths, storical facts or of mathematical demonstration, the mind becomes of a certain influ-

ence, resulting from the views which it may have embraced If we be required to certify to others the existence of this influence, we can say nothing more conclusive, than that we have experienced it.—In comparing the events of history, we have felt a new impression of the human character ; in passing through the steps of a mathematical process, we have felt an expansion of understanding in many instances surprising ; and yet the only ground of certainty which we can have, must lie in an appeal to our past and present experience In the case of an undissembled believer, the mind is brought within the range of the most astonishing and sacred truths It stands in contact with holy things. To such a mind is presented the most affecting evidences of mercy and grace. Jesus Christ is evidently set forth crucified for sin ; in the greatness of his strength he accomplishes the work of redemption, and in doing this he assumes an inferior nature, and becomes conversant with the groans and sufferings of a fallen species. Under the view of such truths, the believing heart is subjected to a mighty influence. It trembles, adores, and burns. New conceptions of the

divine character are formed, and a change which affects all the powers of the soul is felt. In this transformation is recognized the essential change so often referred to in the language of scripture. Old things pass away and all things become new. We are created anew in Christ Jesus. The certainty of this moral transition is inferred from the actual experience of our past and present life; and so long as we can identify ourselves in these two periods of our history, so long must we possess the high assurances of indwelling light and grace."

We have seldom seen the progress of christianity more eloquently sketched than in the following paragraph.

"In forming a scheme for the conversion of mankind, what mind would ever have devised one so improbable as the cross of Christ! To human wisdom it would have appeared an idle phrenzy, to think of reducing a rebellious people to allegiance by the unmixt scandal of an ignominious crucifixion. Of all improbable plans, this might have seemed the most unpromising. Yet, behold what wonders were accomplished by the unvarnished majesty of this simple fact. Without any of the aids of learning, of authority, or eloquence; with none of the ingenious sophistries of the schools; without any elaborate discussions, or studied appeals to the passions, we see humble, unassuming men carrying in triumph a religion obnoxious to the repulsive spirit of human pride and ambition. They had the approving tokens of divine regard. Their gospel became the power of God and the wisdom of God to them that believed; and their work, which in itself would have been the derision of every idler, when confirmed by the hand of the Lord, supplied to thousands the elements of a new life; struck terror into the opposing ranks of sin; subverted the rites which antiquity had consecrated, and organized communities for the worship of one God and one Mediator. Nor has their case been one of uncommon occurrence. The effects of that preaching in which Christ crucified is the leading theme, are still stupendous. It contains the power of a mysterious attraction. The solemn echo from groaning Calvary is the eloquence which persuades men—Here shines the true morality,—here virtue improves into devotion; here the soul catches the fire of holy inspiration, and rises to assert its kindred with the spirits of the just."

We have room only for one extract more, and we gladly occupy it with the author's testimony to the reality of revivals of religion.

"In memorable instances the Lord has visited his people with times of refreshing from his presence.—No tokens are more grateful than those which evince the Spirit's power in giving life and energy to the word. Whatever may be the sneers of the unbelieving, or the more formal cavillings of those who are contented with the mere prose of piety, it must be admitted that an unaccountable religious excitement does often prevail in places where the means of grace are observed. In these cases, the young and the old, the enlightened and the ignorant, have been equally affected. A surprising influence has turned to the exulting ways of Zion those who were wandering in the devious paths of sin. The impetuosity of youthful guilt has been stayed, and the hoary veteran in the world's service has been brought to a temper soft and relenting. Songs of deliverance have succeeded the clamour of unsanctified revelry, and many have met us on our way with that cheering declaration, "We will go with you, because we have heard that God is with you." These are the festive scenes, my brethren, which impart a holy aspect to our earthly temples. Neither corn, nor wine, nor oil can afford such joy. There is a heaven-born melody in the songs of redeemed souls. Their music floats along the lengthened desolations of Jerusalem, and the wilderness rejoices. The chorus which they swell falls in melting ecstasies on the pensive bosom of mourning Sion. It is the joy of saints."

A Sermon delivered in the Meeting-House of the Second Baptist Church in Boston on the evening of Lord's day, Oct. 28, 1821, at the Ordination of the Rev. Alva Woods, as a Minister of the Gospel, and a Professor in Columbian College in the district of Columbia. By Leonard Woods, D. D. Boston, Lincoln & Edmands. pp. 32.

This Sermon is in the usual style of the Author, perspicuous and unaffected, full of good sense,

f piety. We mention characteristic by way of , because we believe the of the self denying preach this discourse inculcate among the highest attainments of the Christian. That our readers have some idea of the of this sermon, it will necessary to mention ding topics which are acts of discussion. In ng the text, the principle of the 12th chap. of 1st

Author first notices the errors against which it is, and, second, the duties inculcates. Under the d he cautions us against ion that no difference exist that no distinction is to e among the members of ristian church—Against g that God furnishes us talents whether ordinary, for our own gainst ambition—Against and discouragement—tly, against contempt of and self complacency. he second head he inculcates duties of mutual love, rejoicing in each other's ss and honour—of cordial y—and of cooperation. close of the last topic he and ably, in our opinion, e boundaries of Christian ism.

y part of this sermon is so ly adapted to the promotional piety, that we not where to commence facts. It would gratify sert the whole of it. We e following as specimens. thor thus refutes the sup- that no difference exists, distinction is to be made the members of the Christian church.

ere are some who think that tians are on the same level ; y distinction is to be rejected ;

that all have the same right to preach the gospel, to be guides and teachers in the church, and to administer Christian ordinances. Now from whatever source this opinion is derived, or whatever may be the form it assumes, it is manifestly and entirely contrary to *God's word*, and to *the whole economy of his works*. It is contrary to *God's word*. Both the Old Testament and the New make a distinction among the people of God in regard to office. Under both dispensations, the inspired writers carefully describe the different places to be occupied, and the different duties to be discharged, by the members of God's spiritual kingdom. The text in particular guards us against every approach to such an opinion as that above-mentioned, by referring us to the human body, the members of which, instead of being upon a level, occupy very different places, and perform different functions, some higher and some lower, though all essential to the perfection of the body.

The opinion that all Christians ought to hold the same rank, without any distinction, is contrary to *the economy of God's works*. In what part of the world can you find any thing favourable to such an opinion? Can you find any nation or smaller society, in which all are, or could be upon a level, as to office, or influence? Look which way you will,—to the beasts of the field,—to the fowls of heaven,—or to the trees of the forest. Where in the whole creation can you discover any thing like a system of perfect equality?

But there is another form of this same error, which our text leads us to combat; the error of supposing that those, who fill the office of the *ministry*, are in all respects upon a level. I shall say nothing here in regard to the controverted subject of distinct orders among Christian ministers. Admitting that the office in a general view is one; still we cannot but perceive that, within the compass of that one office, there are different stations to be held, and different duties to be performed, and that the variety of qualifications, which ministers possess, exactly fits them for those different stations and duties. The apostle, with his eye directly upon the public teachers of religion, repeatedly asserts that there are differences of qualifications and of duties, and labours to show in what light those differences are to be regarded, and to what purposes they are to be made subservient. "God

hath set some in the church, first, apostles, secondarily, prophets; thirdly, teachers; after that, miracles," &c. — "dividing to every man severally as he will." And here let me say, that whatever men's speculative opinions may be on this subject, they almost universally act agreeably to the views of the apostle. His views are altogether practical. They are perfectly consonant to the circumstances of human beings, and to the whole scheme of God's works. In the concerns of religion, as well as in the concerns of civil society, there are some places of extraordinary importance to be occupied; works of uncommon magnitude and difficulty to be accomplished. Who shall be designated for those places? Who shall be called to accomplish those works? Are all qualified alike? No. We always inquire, who possess the talents, and traits of character best suited to the particular offices to be filled. When we find this suitableness, we are satisfied what the will of God is, and act accordingly. A man who should act on any other principle, would be considered as essentially wanting in Christian prudence and common sense, and would plainly show that, however honest his heart may be, he is not fit to be trusted with the interests of religion.

On the subject of self complacency he remarks as follows:

"Let me also warn you, brethren, against making an elevated office an occasion of *self-complacency*. Remember that your being in such a station is no evidence of the *divine* complacency. God often raises men up to exalted places in the world, and in the church, in whom his all-searching eye sees no real goodness. He may see them possessed of certain qualifications, which he can make subservient to the purposes of his providence. And with a view to this subserviency, he may place them in an office of distinguished importance, and give them a high reputation, and lead them to perform the work allotted to them, in a very useful and acceptable manner, although he knows that a day is at hand, when they will be numbered with hypocrites and unbelievers. This, brethren, is a subject of tremendous import to us all, and so far from leaving any room for self-complacency, it should fill us with fear and trembling. Consider farther, that God may sometimes put men of inconsiderable talents in high stations, for the very

purpose of exposing their folly in aspiring to distinction, and of warning others to be content with their place. And what is still more dreadful, he may sometimes punish the secret wickedness of men, by placing them in those exalted stations, where their wickedness will be disclosed, and so will involve them in disgrace and ruin. While they are in a lower station, some corrupt and odious passion is indulged in their hearts, though covered from the world. Besides this, they are acquiring a reputation and influence which they deserve not, and which would be hazardous to the interests of religion. In righteous judgment, God raises them to a higher place, where their circumspection will be diminished, their vanity inflated, and restraints, which they formerly felt, removed. In these new circumstances, the particular passion, which they before checked, and kept studiously from the public eye, acquires strength, and dares to act itself out. But the moment it does this, their character is stigmatized, and they sink into ignominy and wretchedness."

Every minister of Christ will be pleased with the feeling manner in which the subject of cordial sympathy is treated.

"*Cordial sympathy* with our brethren in their afflictions is another duty which the apostle happily illustrates in the text. "If one member suffer, all the members suffer with it." Ministers, in common with others, must have their share of personal and domestic afflictions. But they have trials of a peculiar nature, resulting from their office, and from the dispositions of those among whom they labour. In all these trials, our brethren need our sympathy, and we theirs. Further; Christian ministers have various imperfections of character, various weaknesses and defects, both natural and moral, which occasion them many a painful struggle, many an hour of sadness and discouragement. Nothing on earth can afford them so much relief, and comfort, and assistance, as the sympathy of their brethren. This sympathy should be spontaneous, like that which all the parts of the body have for any member which is wounded, or suffers pain. It should be sincere, arising from deep feeling, in opposition to mere pretence or show. It should be active. If the head is distressed; if any part

body is wounded or feeble, the aid is instantly extended to afford

And when it cannot relieve, attempts it, and readily subdues itself to weariness and pain, to relieve the sufferings of any part of the body. Fit emblem of what we wish to exist in the church, especially in the ministry. Our hearts should be touched with the afflictions of a brother. We should hasten to his relief. We should lend him our aid, our help. We should be ready to divide his sufferings with him. And if we can do nothing else, we should give him the pleasure of being relieved that we wish to relieve him. An afflicted minister, such prompt aid, tender, and unfailing sympathy from his brethren is one of the most precious consolations. And let me suggest when this sympathy cannot only be expressed by personal aid, it should certainly be done by writing. This mode of assisting and cheering our brethren is of much consequence than we are apt to think. Whether they are suffering from afflictions, or contending with the duties which result from their station.

There is one duty particularly suggested by the apostle, which is not usually overlooked by ministers of the gospel; I mean the duty of conveying some special marks of kindness when the interests of the church

will admit, upon those whose talents and situations are less distinguished. To inculcate this duty, the apostle, with the most delicate sensibility, reminds us of what occurs in the natural body, namely, that men take special care in some instances, to put ornamental clothing upon those parts which are less graceful; that they endeavour to supply the want of natural beauty by a decent concealment, or by artificial embellishments. So far are the more distinguished parts of the body from appropriating the whole of our regard. In like manner, we should give special attention to those of our brethren, who are not blessed with superior powers of understanding, or with any of the higher traits of character. We should watchfully defend them from injury and contempt. We should affectionately cover their infirmities and weaknesses. We should assist them in every thing that is good; and be sure to assign them useful and honourable employment, so far as we can do it without endangering the prosperity of the common cause."

We can only add, that we sincerely wish this sermon were in the hands of every minister of Christ, and the duties it inculcates exemplified in their general deportment.

Missionary Intelligence.

BURMAN MISSION.

Mr. Judson's Journal, from Nov. 23, 1820.

Nov. 3, 1821.—A most tedious journey from Bengal, of nearly three weeks, occasioned by a continued succession of head winds and storms; but we hope the protracted voyage has been beneficial to J's health. This forenoon we came in sight of the Elephant Grove, so called from its great resemblance to that animal.

It marks the western limit of the Rangoon outlet of the Arakan; and the sight awakens all our feelings of anxiety and desire—anxiety to hear of the progress of the little church which

we have so long left in yonder wilderness, the progress of the inquirers, and the disposition of the present government of the place towards the mission—desire to recommence our missionary labours, to proclaim the blessed gospel, to feed the sheep and lambs of Christ's flock.

JAN. 4th.—A pilot came on board. At night, came to anchor in full sight of the towering summit of Shwa-da-gong.

JAN. 6th. In the morning we went to the government house. The lady of the viceroy received

Mrs. J. with the familiarity of a friend. We sat some time conversing with her. She informed us that she was now Woon-gyee-gah-dau, and was allowed to ride in a wau; (a vehicle carried by forty or fifty men;) dignities which very few Burman ladies attain. While we were sitting with her the viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon us a moment, saying, "Ah! you are come;" and then passed on. But he speaks to no one, and does no business at present, being absorbed in grief on account of the intelligence which reached him, a few days ago, of the death of his favourite daughter, one of the chief queens of the present emperor.

JAN. 7th, *Lord's day*.—Had worship, and administered the Lord's supper.—Most of the disciples present; but some of them unavoidably detained in consequence of the distress which presses upon all ranks of people, occasioned by the expedition to Siam.

JAN. 13th.—Have spent the past week in getting our things in order, and receiving visits from the disciples and inquirers. Yesterday, Moung Gway, the only one of the baptized whom we had not seen, returned from the woods on hearing of our arrival; and I am now able to record (and I do it with the most heart-felt satisfaction and grateful praise to the preserving Saviour) that, though they have, for the space of six months, been almost destitute of the means of grace, and those who lived in our yard have been dispersed and forced, through fear of heavy extortion and oppression from petty officers of government, to flee into the woods or take refuge under some government person who could protect them; yet *not one of them has dishonoured his profession, but all remain firm in their faith and attachment to*

the cause. I do not, however, perceive that any of them have made the least advance in any respect whatever; nor was this to be expected, as they have not even enjoyed the privilege of meeting for worship.

The same remarks are to be made concerning the four Nandau-gong people, companions of Mah Men-la, who appeared to be hopelessly pious before we left. The doctor, Oo Yan, with whom we did not feel so well satisfied, has been with me repeatedly; and, in the last interview, gave good reason to hope that he also is a true convert. He seems, at length, to have obtained light and satisfaction on the two difficult points which have so long perplexed him, namely, the doctrine of the vicarious atonement, and the possibility of being a disciple of Christ, by keeping the two commands of grace—repent and believe, without perfectly keeping the two immutable commands of merit—Love God entirely, and love others as yourself. O, how interesting it is to see (you can almost see it with your eyes) the light of truth dawning upon a precious soul, hitherto groping in darkness! If Oo Yan prove a true convert, he will be a most precious acquisition to our cause next to Moung Shwa-gnong. He is a man of talents and respectability. His words are as smooth as oil, as sweet as honey, and as sharp as a razor.

In respect to Mah Bike, she has given way to her violent temper, and involved her husband in debt; and though she now professes to repent and desire baptism, and though we have some hope that she is not destitute of grace, we feel obliged at present to put her away from us, as a "wicked person."

The most important event (and that relates of course to Moung Shwa-gnong) remains to be mentioned. It will be remembered that he was accused, before the

viceroys, of being a heretic, the simple reply "Inquire" spread dismay among us. On one occasion of our Ava—Soon after Mya-day-assumed the government of the province, all the priests and of the village where Shwa-gnong lives, entered into an conspiracy to destroy him. He held daily consultations, and assumed a tone of triumph; but our Moun Shwa-gnong's began to flag, and, though he did not like to own it, he felt he must flee for his life. One of the conspirators, a member of the supreme court, in the presence of the viceroys, in order to sound his discomfiture, complained that the Moun Shwa-gnong was in every endeavour to turn the rice pot bottom up.

What consequence! said the viceroys: *Let the priests turn it right side up.* This sentence was obeyed; the hopes of the conspirators were blasted; and all the people felt that they were sure of their position under Mya-day-men's administration will not continue many months. In the course of the week, I received a letter to Mr. Sansa (left this for Ava, above a page), informing him of my arrival and begging him to endeavour to efface the unfavourable impression concerning us, which the late Roman Catholic made on the mind of the people.

10th.—The Nan-dau-gong have made us several visits this week. They are rapidly growing in knowledge and will, I hope, ere long be ready to profess Christ, in the appointed way.

Afternoon, Mrs. J. went to the village, to fix on a spot for the erection of a small school. *Mah Men-la* has, of her own accord, proposed to open a

school in the precincts of her house, to teach the boys and girls of the village to read; in consequence of which, the latter will not be under the necessity of going to the Burman priests for education, as usual. When we found that she had really made a beginning, we told her that some of the Christian females in America would, doubtless, defray the expenses of the undertaking, and make some compensation to the instructress. We fear the school will not succeed in the present state of the country; but we regard the voluntary attempt of *Mah Men-la*, as illustrative of the efficiency of evangelical faith.

On Tuesday evening, we recommenced our usual Tuesday and Friday evening prayer meetings; but we expect to have very few present, as most of the disciples who formerly lived around us, are afraid to return, on account of the present general distress, from which we are unable to protect them.

JAN. 21st, *Lord's day*.—All the disciples but one, and all the hopeful inquirers were present at worship; who, together with some others, made up an assembly of about twenty-five adults, all paying respectful and devout attention: the most interesting assembly, all things considered, that I have yet seen. How impossible it seemed, two years ago, that such a precious assembly could ever be raised up out of the Egyptian darkness, the atheistic superstition of this heathen land. After worship, two of the Nan-dau-gong people had some particular conversation with Moun Thah-lah, about baptism. Much encouraged by the general appearance of things this day.—Why art thou ever cast down, O, my soul! and why art thou disquieted within me? Hope thou in God; the God of the Burmans, as well as David's God: for I shall yet praise him.

for the help of his countenance, revealed in the salvation of thousands of these immortal souls.

JAN. 24th.—Received a visit from Moung Yah, the man whom, some years ago, I designated as the *first inquirer*. His deportment and conversation were not, indeed, so modest and encouraging as formerly; but yet the burden of his request was still “more of the writings of Jesus Christ.” After his former visit, he was appointed to the government of a place at some distance; but he is now in the situation of justice-of-peace, under the present viceroy, and is much occupied in business. It was under this man that some of the disciples, who formerly lived in our yard, took refuge during our absence; and they still continue to adhere to him. He professes to love the religion of Christ; but I fear that he has very indistinct ideas, and that his mind is diverted, by the cares of business, from a due attention to the one thing needful.

JAN. 25th.—Received a visit from a young priest and novice, who reside in a neighbouring kyoung, (a house inhabited by priests.) They staid with me above an hour, and paid more candid attention to divine truth than I have ever been able to obtain from any gentlemen of the (yellow) cloth. On pressing the question, whether they did not sometimes doubt the correctness of their religion, they confessed in the affirmative, and finally condescended to accept a tract; but it will be torn to pieces as soon as it reaches the hands of their superiors.

JAN. 31st.—Received a visit from the teacher Oo Oung-det, of the village of Kam-bet. He has disseminated the semi-atheistic doctrine for several years, and formed a small party among his neighbours, who pay no respect to the priests and the religion of Gaudama.—We had a most inter-

esting conversation of about two hours, in the presence of a large company, most of whom came with him. He successively gave up every point that he attempted to maintain, and appeared to lay open his mind to the grand truths of an eternal God, eternal happiness, &c. Moung Shwa-gnung seconded me, and discoursed in a truly impressive manner, until the attention of the old man was so completely fixed that his friends with difficulty persuaded him to take leave.

FEB. 4th.—Oo Oung-det repeated his visit. He acknowledges himself convinced of the existence of an eternal God, and appears to be desirous of knowing the whole truth; but business prevented his staying long.

FEB. 12th.—Had a long conversation with Oo Oung-det, in which I at length endeavoured to unfold to his view the whole mystery of the gospel, the way of salvation through the atonement of the Son of God, to which our previous conversations have been little more than preparatory. But his proud heart evidently repelled the humiliating doctrine: so true it is that the cross of Christ is the sure touchstone of the human heart. His nephew, however, Moung Oung-hmat, listened with the air of an awakened man. During a temporary suspense of conversation, I was much gratified by hearing him whisper to his uncle, ‘Ask him more about Jesus Christ.’ He received a form of prayer with eagerness, and listened to my parting instruction with some feeling.

FEB. 16th.—Moung Ing has returned. He is the second Burman whose heart was touched by divine grace. We rejoiced to see his face again, notwithstanding his rough and unprepossessing appearance, occasioned by the hardships through which he has passed since he left us. On his arrival at Bike, a town far below Rangoon, he

s copy of MATTHEW to a Catholic priest station-who directly committed flames; and gave, in- t, a writing of his own it, through Divine grace, riend retained his integ- remained steadfast in the s which he formerly

—Spent several pleas- with Moun Ing. Dur- sidence at Bike he was ed with being a solitary out undertook to dispute i Portuguese and Bur- found two or three lisposed to listen to him. return thither within a but wishes to be bap- riously.

th.—This is the second a which Mrs. J. and my- had an interview with oy and his lady in their rtment. Her highness ome very encouraging the subject of religious ; and promised to intro- o the .emperor, on his angoon next fall, in pro- of the war with Siam.

th, *Lord's day*.—Moun Ing presented his petition for bap- dmission into the church; mhesitatingly agreed to request next *Lord's day*. of the disciples has given xided evidence of being and hearty believer in Jesus. The manner of acquaintance with the somewhat noticeable: I rsed with two men, who e zayat, the preceding and given them a tract.— way home, they called house of the Tsah-len where Moun Ing resid- a few things about the od and the new religion, f disapproval, and con- at the tract was good for but to tear up and make

But the truth, which sed, fell like a flash of

lightning on the benighted soul of Moun Ing. The next morning, before sunrise, he was in the porch of the zayat, and on opening the doors, we found the poor man standing without. He will not, I trust, meet with any such detention at the doors of heaven.

MARCH 4th, *Lord's day*.—Moun Ing received baptism, immediately after worship in the afternoon. Several of the hopeful inquirers witnessed the administration.

MARCH 11th, *Lord's day*.—We partook of the Lord's supper in the evening; pursuant of a resolution of the church, to celebrate this ordinance on the second Sunday after the change of the moon, in order to avail ourselves, uniformly, of light evenings.

After the ordinance, Moun Ing immediately took leave, for the purpose of returning to Bike. He is laden with various writings, in Burman and Portuguese, for distribution among the people of that place. A. JUDSON, JUN.

[Lum.

ENGLISH BAPTIST MISSION.

DIGAH.

The following interesting narrative, given by one of the native itinerants at this station, is extracted from a communication recently received from Mr. Rowe.

WHEN one day deploring the little success attending our labours among the heathen, Roop-das quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used

to imitate others in the external acts of idol worship, such as bowing to the idol, saying, this is my god, &c. ; but my heart had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about 15 years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshiping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world, to teach men the way of righteousness. The way exhibited, was an entire system of good works, and there was not a word respecting Christ, or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences; adhered to truth in all I said; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house and became a Fakeer. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times.

The substance of my prayer was:

'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about, to obtain salvation, and I had many misgivings of mind on the subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the Mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to which house shall I go?' While revolving this over in my mind, the native school-master, seeing I was a Fakeer, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was going, &c. he told me to sit down. Soon after, Seebdas took

up the Hindoostanee New Testa-

I read part of our Lord's on the Mount. I then What kind of a book is the schoolmaster replied, the word of God, for ever to hear.' I told him this very thing I came to in- out. Brethren Brinda- Kureem, who had been shing the gospel, now re- d entered into conver- ith me. The next day l's day, and I attended nee worship. What I I read came home to my I renounced my cast, rank with the brethren, ved to become a disciple rd Jesus Christ. Seeb-

das also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and entreated me with tears to re- turn to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my atten- tion from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me." Since Roopdas made an open profession which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God. [Eng. Bap. Mag.]

Religious Intelligence.

REVIVAL OF RELIGION IN CHELMSFORD.

OF A LETTER TO THE
STAFF OF M. B. M. S.

Chelmsford, Dec. 10, 1821.

ur Sir,

ith peculiar pleasure that, to your request, I now fur- rith an account of the work this town. I trust that the 3od's people will rejoice to e wonders he hath wrought people in this place. ot be improper, in the first take a few remarks on the ogress of the Baptist church rd. It was constituted on Oct. 1771, and consisted of d 15 females, from the fol- urches, viz. Second in Bos- hill, and Leicester. These y established in evangelical nd Baptist principles. The e Rich, their first minister, ed, Oct. 5, 1774 Mr. Rich eesteemed as a pastor, both urch and society; and his ere greatly blessed to the of sinners. He continued l connexion with this church when he removed to Cav- ermoat. The church was

without a pastor until 1782, when the Rev. Abisha Crosman, by ordination, was placed over them in the Lord. In 1789 he left them, and removed to Rowley. During the ministry of Mr. Crosman, the church enjoyed a good degree of prosperity, Successor to him was the Rev. John Peckens, who was settled, 1792, and dismissed, A- pril 12, 1821. Nothing special occur- red during the ministry of Mr. Peck- ens, excepting, in 1804, the church, in consequence of certain difficulties, divided, and became two distinct churches.

In the autumn of 1820, I received an invitation from the First Church, to preach with them through the win- ter, which I accepted. Our meetings at this time were holden at a private house, and but few attended to hear the word of life. At length, I re- ceived an invitation to preach one half of the time at the meeting house occupied by Mr. Peckens. This pro- posal was agreed to, and I laboured alternately with the two churches, en- deavouring to do them good. Both were in a low state. I know of no better description of them, than that recorded in Ezek. xxxiv. 10. "For thus saith the Lord God, behold I,

even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

I had felt much tried in my mind with regard to my duty in relation to my continuance with a people so low in religious concerns; but God began to verify the above quoted promise. "Ear gate" seemed opening, the attention of the people increasing, and a weekly conference and sometimes a lecture were well attended.

On the 8th of Feb. I preached a lecture to the youth from Eccl. xii. 1. "Remember now thy Creator in the days of thy youth," and God manifested his power at that meeting, and many wept for sin. Christians could say, "It is good for us to be here." From this time the work of conviction seemed to increase. But it was not until the last of April that wounded souls began to find healing mercy by the exercise of faith in Christ.

The work spread; meetings were multiplied; many cried, "What must we do to be saved?" My whole time was now occupied in visiting the people, and pointing sinners to the Lamb of God who taketh away the sin of the world.

On the 10th of June Rev. Gustavus F. Davis, broke bread to both churches united!—an event which had not occurred for several years. Christians of both churches began to exercise and manifest brotherly love towards each other. The season was peculiarly interesting.

"Each of them cried with thankful voice,
Lord, why was I a guest?"

July 8th, Rev. Charles Train baptized 9 persons in imitation of their divine Master, who said, "Thus it becometh us to fulfil all righteousness." The crowd of people who attended on the occasion was uncommonly great, who nevertheless gave solemn attention to the administration of the word and ordinances.

Aug. 12, Rev. G. F. Davis of South Reading baptized 14 persons. God strengthened him so to preach on that occasion, that the word I trust was blessed to the salvation of souls.

Aug. 24, Mr. Davis baptized 4 more. Sept. 9, Rev. Charles Train baptized 10. Sept. 23, Rev. W. Bentley baptized 1. Oct. 21, Rev. B. C. Grafton baptized 7. These, 45 in all,

were united to the 2d church, with the exception of 4 who joined the first church.

It was pleasant to be so often called to the water, publicly to witness the good profession of lovely youth as well as others, who were not ashamed to own their Lord before men. O to sovereign grace be all the praise! It is this which softens and melts the heart, and gives a willingness to follow Christ.

In this time of refreshing, I have been filled with joy in beholding stout hearted sinners, stout as the oaks of Bashan, bowing under divine influence, and owning Christ to be their Lord and their God.

One who was strongly inclined to atheism has been brought to acknowledge that there is a God "who works all things after the counsel of his own will." This is a young man of Carlisle, who sometimes attended our meeting. He heard Mr. Train preach on the 9th of Sept. and though he went with indifference, he became in some measure alarmed before he left the meeting. On the next day he was at work in his field, and on a sudden was so powerfully impressed with a sense of his danger, that he was motionless for several minutes. He fled to his house, retired to his chamber, and read his long neglected Bible; but he found no relief to his mind. He remained in deep distress in view of his contempt of God's law, his repeated violations of it, and his just exposure to the infliction of its penalty. His mind was relieved on application of the following passage, Luke xi. 21, 22, "When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

A wonderful change took place in his mind. He could now praise that God in whose existence he had wished not to believe. He had new views, new desires, new affections, new joys; in a word, all things became new to him.

There have been several striking instances of conversion among us, but nothing like fanaticism has been witnessed in our meetings. The means by which the work has been forwarded have been, the preaching of the gospel, the warm exhortations of young converts, and the administration of special ordinances. The labours of our beloved brethren Train,

3rafton, and Willard have
sed to the conviction and
conversion of precious souls.
e labours of love we feel un-
tations of gratitude to them.

54 we trust have been the
bjects of this work; and our
s, that God would continue
among us, and bring many
the knowledge of the truth
a Jesus.

unto us, not unto us, but
name, O Lord, be all the
ever. Amen."

Respectfully yours,
WILLIAM BOWEN.

VAL OF RELIGION IN SAYBROOK.

OF A LETTER TO ONE OF
THE EDITORS.

Borough, Conn. Dec. 25, 1821.

I,
ng much satisfaction, and I
sit from the constant reading
useful Magazine, and wishing
way if possible to be useful to
w men. especially to my fel-
stians, I cheerfully devote a
e in reply to the question long
posed by Balaam, "What
I wrought." Should you judge
whole, or any part of the fol-
narrative will contribute to
ur of our precious Saviour,
encouragement of any of his
, you are at liberty to publish
it.

"He hath God wrought!" presents
sive and delightful field for in-
on, whether we look towards
vens or earth, the land or
le hath laid the beams of his
s in the waters"—"He set-
the mountains, being girded
er"—"He hath spread forth
ens as a molten looking-glass"
ruamented them in a manner
f the Maker; these however
work of his fingers. To save
om death has cost a Saviour's
Astonishing love! matchless
Infinite wisdom laid the plan
nipotent power has executed
s; so that God can be just
justifier of him who believeth
, pardoned sinners rejoice,
well the song, and the Re-
is crowned with many crowns.
: 12 or 14 years ago a small
Church was constituted in this
he increase was gradual until
L

their number amounted to 60—Some
peculiar trials had marked the pro-
gress of the little band until the sum-
mer of 1820, when our prospects be-
came gloomy indeed; little knowing
that the darkest part of the night was
yet before us. The form of godliness
was indeed continued, our assembly
was respectable as to numbers, but
remarkably careless; the fig-tree did
not even blossom. O the anguish of
soul experienced by the man called to
preach the gospel, who is compelled
to say, I labour in vain, making eyes
blinder, and hearts harder. His dis-
tress, I think I know. Our men of
business were eagerly pursuing the
world—Our youth devoted to pleasur-
able amusements, and sporting down
the current of life with as little appar-
ent concern as though there were nei-
ther heaven nor hell at the end of the
journey—Professors of religion evi-
dently slumbering with foolish virgins,
and to express my own feelings, a
dark cloud of heavy judgments seem-
ed impending over our heads, just
ready to burst: 'and as wild beasts
creep forth in the night to do mis-
chief, so while men slept the enemy
came and sowed tares among us, and
went his way.

In autumn our cup was full. A
trying scene ensued, which I will not
attempt to describe. We rejoice that
the mighty angel who laid hold on Sa-
tan, that old serpent, and bound him,
evidently held the chain in his own
hand, and could restrain him at pleas-
ure—Otherwise we had been swallow-
ed up quick. During all this gloomy
season it is charitably hoped and firm-
ly believed, there were a few who were
sitting in their ward whole nights, and
like Jacob wrestling with a determina-
tion never to yield.

In the month of November a solemn
attention made its appearance in the
Pedobaptist church in this place.
Their assemblies increased, confer-
ence meetings were multiplied, and
many persons anxiously inquiring,
What must we do? A goodly number
I trust did receive the grace of God
in truth. Nothing of the kind appear-
ed in our assembly until the month of
March last—The Church had appoint-
ed a special prayer meeting on Mon-
day evening, that we might try to get
at the feet of Jesus and of one another,
and inquire for whose cause the storm
lay on the ship. The meeting was
fully attended, and some special exer-
cises enjoyed. At this interview, one
young man and two young women ap-
peared greatly distressed in mind.

The young man declared himself a sinner going down to hell! Here the work commenced with us. On dismissing the assembly I invited the three mentioned young persons to call on me on Thursday evening of that week, for the purpose of conversation and prayer; they readily consented; but to my joy and surprise they were followed to my house on Thursday evening by more than 100 young persons, some of them appeared solemn and much weighed down, others came for mere speculation. That evening will long be remembered. Before the first prayer closed their weeping aloud was such as almost to drown my voice. From that time till after 9 o'clock I think there was not a moment's intermission, more or less constantly crying out, God, be merciful to me a sinner; and sometimes more than 20 at once. I could truly say with the Patriarch, How dreadful is this place! Many of the youth who came to the house apparently as careless as ever, were soon arrested by the power of a sovereign God, and made to cry out, "Jesus, thou Son of David, have mercy on us." Truly there was a noise and a shaking. To avoid giving occasion to Jew or Gentile, at about 10, the assembly was advised to retire for the purpose of rest. One youth replied, I cannot go home, my strength is gone. Another replied, I shall never reach home, I am going down to hell. Their friends however led the way, weeping and lamenting through the streets. On arriving at home they called their parents out of bed, and kneeled before them in confession, and begged the parents' prayers. The next evening was our conference in course, which was nearly as powerful as the preceding; thus the good work spread uniting with the work in the other congregation, until it visited almost every part of the parish. The distressing cries for mercy, with groans of the wounded and dying (unto sin,) were soon exchanged for songs of praise for rich and sovereign grace abounding to the chief of sinners—Hosanna to the Son of David was echoed by infant tongues. We could now say, in a double sense, "Lo, the winter is past and gone, the flowers appear on the earth, and the time of the singing of birds is come." The blessed work has not yet wholly ceased. I have baptized 3 the present month, and our prayer is that it may continue as long as the moon endureth. To the honour of divine grace be it spoken, also in reply to Balaam's question, 55 have been added to this little band, all of

them but one by baptism, and I think a larger number to the Pedobaptist Church. The two denominations have enjoyed a good degree of harmony, often meeting together for conference and prayer. Our baptism they admit is correct, but they blame us a little for not being as charitable towards theirs. If we could we would, but dare not. Those who have united with us remain steadfast, and a goodly number of them evidently abounding in the work of the Lord; harmony prevails among us, and we almost forget the anguish through which we have passed, for joy that so many sons and daughters are born unto God. O may the chief Shepherd extend his arms of love and mercy around them, so that not one may be lacking in time to come.

I think it is agreed by all that this work has far exceeded any that had preceded it in this parish from the first settlement of the State. As to the commencement and continuance of this work, boasting must be forever excluded; as evidence of this I mention the following particulars. The young man first mentioned in this narrative, of respectable standing in society, careless and vain in the extreme, was solemnly arrested by the application of this passage to his heart and conscience, "Prepare to meet thy God." The effect on his mind (without human aid) was powerful indeed, he found himself unprepared and sinking into ruin. He immediately addressed his parents and the family in the weighty language of the text, and then proceeded through the streets and from house to house—*Prepare to meet thy God!* was his uniform address. In our assemblies he would remark, "My young friends, I warn you to flee from the wrath to come; if I go to hell, don't you follow me, I don't want your company there; prepare to meet thy God." His admonitions accompanied by the Holy Spirit were blest to the awakening of many, as appeared by their subsequent relations before the Church. After remaining about 10 days in great distress he was brought to rejoice in a precious Jesus. In another instance a young man returning from sea found his former mates either groaning under the burthen of their guilt, or rejoicing in Christ whom they had recently found; his heart was filled with rage against the work and all concerned in it, which he did not fail to express in the most profane manner. As he was walking the street alone, he was attacked, as

officer from heaven, and the infant ran thus, "It is a fearful to fall into the hands of the living." He hastened home in agony; I soon visited him, and him in great distress. He was a few days brought to rejoice in the precious blood of Jesus; he is now dead and in his right mind.

A School for small children was started by a young lady who had just added to the church. She was obliged to leave her charge for a few moments; on returning she found 9 of her little pupils on their knees praying for mercy. These little petitioners soon requested their mother to go to prayer with them, and no other way could she satisfy them.

Suffice it to say, I have had satisfaction of burying a number of these children in baptism, and they were exemplary members of the church.

"Hath God wrought?" was the question. I readily answer, He hath wrought on earth to forgive sins—witness the conversion of probably more than 100 in this parish within about one year who we trust have been turned from idols. May the Shepherd of Israel keep us from falling and extend the triumphs of his love to earth's remotest bounds. Amen, pray for us.

Hope of eternal life through the blood of Jesus, I subscribe one of the unworthy.

ASA WILCOX.

BETHEL UNION, NEW YORK.

The Bethel Union Society held their anniversary at the Brick Church, Manhattan Street, Dec. 31st, 1821. At the hour of commencement, the church was filled to overflowing.

Exercises commenced by singing the 100th Psalm. The Rev. Dr. Milnor addressed the Throne of Grace. After which the President of the Society, Divie Bethune, Esq. stated the object of the meeting. George Holden, Esq. the Society's secretary, read the Report, which was highly interesting and important. It gave a history of the rapid progress of the Bethel Union in Great Britain and in this city. On the 4th of June last this year was formed by the several denominations. Since which their labours have been abund-

antly blessed. In the same month, a meeting for religious worship, was held on board the Cadmus, which was well attended. This mode of worship was regularly continued until the cold weather compelled the managers to desist for a time, and it has since been removed to the Sailors' boarding houses.

Whenever a meeting was held on board of a vessel, the Bethel Flag was hoisted at mast head in the morning, and at the hour of worship a lantern was hoisted on deck. The managers generally found an awning erected, and every necessary preparation made for them. The deck, wharves, and surrounding vessels, were generally crowded with an attentive and well behaved audience; several of whom have from time to time gone forward to the Managers and expressed grateful thanks for such benevolent exertions to promote the spiritual welfare of the Sailors; and some, who were a short time ago rioting in guilt, are now become not only moral, but have a strong hope that God has pardoned their sins.

The report stated, that at a meeting for religious worship on board the U. S. ship Franklin, just before her departure, eight hundred persons were present, who paid great attention to the exercises.

A male and female school have been established for the benefit of the children of Sailors; between 4 and 500 children are now under the care of the society in those schools, and the report adds, that in the visitation to the parents of these children, much apparent good has resulted.

After the report was read, Capt. Thomas Carpenter moved, that the same be printed; this motion was seconded by the Rev. Dr. Milnor.

A motion was made by Peter Hawes, Esq. to return the thanks of the Society to the owners and captains of those vessels, on board of which religious meetings have been held; this motion was seconded by the Rev. John Summerfield.

The gentlemen who made and seconded the resolutions, favoured the audience with eloquent and impressive speeches.

In the course of the remarks, it was observed, that upwards of five thousand of the sailors engaged in the English coal trade, had made a public profession of religion; and it was also observed that the pious sailor was always sure of having the preference of employment.

We never attended a more interesting meeting than the one of whose celebration we have attempted to give a brief sketch. The Society's Flag, was displayed around the pulpit, and had an imposing effect.

The meeting was closed with prayer by the Rev. Mr. Mathews.

LIVERPOOL SEAMEN'S FRIEND SOCIETY, AND BETHEL UNION.

INSTITUTED SEPT. 12, 1821.

The Right Hon. Adm. Lord } *Presid't.*
Viscount Exmouth,

Admiral Murray, }
Sir John Tobin, Knt. } *V. Pres.*
H. B. Hollinshead, Esq. }
James Cropper, Esq. }

Adam Hodgson, Esq. *Treasurer.*

Mr. Fred. Rowlinson, }
Mr. David Bruce, R. N. } *Secr'ries.*
Mr. Josiah Jones, }
Mr. John Watson, Jun. }

FLOATING CHAPEL.

To give efficiency to their plan, the Committee deemed it their first duty to procure a Place of Worship for the express use of Seamen and others connected with the Shipping; and as the Sailor has a rooted predilection for a SHIP, they have purchased one, of the burthen of 400 tons, which is now fitting up with complete accommodation for about 1000 persons, as a Seamen's Chapel; to be moored in such of the Docks as may be mutually deemed most eligible by the Dock Trustees and the Committee. The Committee calculate that this object will be accomplished for about £1000. It is intended immediately to provide a stated minister, who will regularly preach on board this Chapel every Sunday, and who will superintend the religious improvement of the seamen, generally. This, with the expense of a ship-keeper, &c. will incur the charge of about £200 per annum; and until the object can be accomplished, the Committee will avail themselves of the services of all Clergymen and Dissenting Ministers who may be willing in rotation to do duty there.

SCHOOLS.

Whilst the Committee cannot but view the establishment of a place of worship for the especial use of Seamen as an object of the first and

greatest importance, they are sensible that their plan would be materially defective if it did not also contemplate the instruction of their offspring. They have accordingly taken for a period of seven years, determinable by themselves at the end of three, the large room in the late American Hotel, in Lower Sparling-street, which is capable of accommodating nearly 400 children, and have already established a Day School, in which there are about one hundred boys, and a Sunday School, the average attendance in which, is about 120. These numbers the Committee expect will rapidly increase, as the school is in the centre of a teeming population, and the master seems admirably adapted for his situation. The annual expense of the present Schools is estimated at about £100, and it is contemplated to establish others, if the Society's funds should permit, in the vicinity of the docks at the north end of the town.

LODGING-HOUSES.

The Committee are persuaded that the procuring proper Lodging-houses for Sailors, will be deemed a very important part of their plan. It is notorious that they are at present exposed to much imposition in this particular, and to the most destructive associations, and these it is the object of the Committee, by every practicable mean, to prevent. Unless they accomplish this, they feel convinced that much of the good they hope to effect will be too successfully counteracted. A sub-committee is already chosen to inquire for houses, the occupiers of which may be desirous to aid their efforts in promoting the comfort and good conduct of the seamen under their care. Such houses will be recommended by the Committee, and be provided with small select libraries for the use of their inmates. The expense of this part of the society's undertaking will probably amount to £30 per annum.

BETHEL COMPANIES.

From the signal success which has attended the meetings of the Bethel Companies in London, Bristol, and Greenock, and with a view to perpetuate the impression which the Sabbath services may create, the Committee have pleasure in stating that six Bethel Companies are already organized, of which at least one will successively hoist their Flag, every day in the week. The worship of God

stantly maintained on the labours of the and the Seamen will be with copies of the s, and with moral and

It is anticipated that attending this branch of g will be provided for, ibutions to be procured by the members of the Companies

to the above stated exp-rinting of the annual lvertisements, stationa-ence, and a variety of l charger, will probably ociety's funds for about m. In order, therefore, te effect to its designa, ssary to raise, by volun-ions, first the sum of : purchase and comple-ating Chapel, and the £.400 for the ordinary e Society, and towards the Committee respect-our contribution, either l purposes of the Socie-ch of its objects as you : preference to others. e deem it unnecessary e object must commend feeling mind; and they ave the result to the Ship-owners, Captains, inhabitants of Liverpool, h a persuasion, that the urns of the Society will y deserve. .



EN'S LIBRARY.

t of London Society" ned to form a library at Chapel for the use of ort; and also to place a vessels sailing from the m, as a sort of 'Ship's ere it is likely to be duly The Committee will feel donations of books, not , but which tend to con-ful instruction, especial- a sea-faring life.



ION OF A YOUNG SAILOR.

about 17 or 18 years of upon one of the Secreta-ethel Companies to pur-ract. He was asked,

"Have you attended any of the Beth-el Prayer Meetings on board ships?"

"Yes, the last evening. Only yesterday I landed from my voyage.—This afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind."

"I am glad you found it so: was you unhappy?"

"Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, tho' a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about sixteen days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized, and came head on against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarcely had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read; he offered me a French novel, by Rousseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled his head about Bible or Prayer book; he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say —I shall be damned! I shall be dam-

ned!—I could not pray—indeed I thought it of no use. On the fifth day, as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper: (putting his hand at the same time into his jacket pocket, and, from a small red case, pulling out the paper—a leaf of the Bible, containing nearly the whole of the 1st chapter of Isaiah.) O how my heart throbbed when I found it a piece of the Bible!" At that moment the big tear fell from his eye—he pressed the leaf to his bosom, and cast his glistening eyes to heaven. "But, Sir, conceive what I felt when I read these words: 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they

shall be as wool.'—Here he paused to wipe the tears away: indeed my eyes needed wiping too. "O, Sir, like a drowning man I clung to this life-buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience; though I continued mournful and bowed down until, last evening, on board the Mayflower, I stowed away with the Bethel Company; there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me.—Farewell, sir." "Farewell, my lad, the Lord go with you."

[Lum.]

Obituary.

HON. JOSEPH B. VARNUM.

Died, on Tuesday, 11th of Sept. last, at Dracut, the Hon. JOSEPH BRADLEY VARNUM, Major-General of the 3d division of the Militia of Massachusetts, and a Senator in the General Court for Middlesex, in the 72 year of his age. Gen. V. was among the earliest patriots of the Revolution, and sustained important offices connected with the army. At the termination of the war, he retired to his paternal seat in Dracut, and immediately recommenced his political career; and during his long life was continually called by his fellow citizens to fill high civil and military offices. At his decease he was Senior Member of the Senate, and the oldest Major-General in the Commonwealth. In this period, besides militia appointments, he sustained the office of Representative, Senator, and Counsellor of Massachusetts, and Representative and Senator in the Congress of the United States; and, for many years, filled, with approbation, the arduous station of Speaker of the House of Representatives in times of the utmost political excitement. He was a member of the Convention of Massachusetts which ratified the Constitution of the U. S. in 1787, and was in the foremost ranks of those Statesmen, who advocated the adoption of that instrument, and for their zeal to cement the Federal Union, obtained the name of Federalists. He was also a leading member of the late State Convention.

In all the offices he sustained, Gen. V. exhibited an assiduity which never tired, and an integrity above all suspicion. Though of late years he differed on some points of political economy from the majority of his fellow-citizens of the State, it may with truth and justice be affirmed, that at his death, Massachusetts did not contain a more honest and independent man. He possessed a strong mind in a sound body. His decease was sudden.—He rode out on the day preceding it, but being indisposed, speedily returned, and found his dissolution rapidly approaching.—He called his family and friends around him, acquainted them with his situation, gave directions that his funeral might not be attended with any military or civil parade, appointed his pall-bearers, and closed his eyes in peace the same evening.

His remains were interred at Dracut, and the grief which was depicted in the countenances of his fellow-citizens of the vicinity, is the best evidence of the esteem in which he was held by those best acquainted with his domestic life.

Gen. Varnum was a decided friend to the religious, as well as to the civil liberties of mankind. He was warmly attached to those sentiments commonly called *evangelical*. Although for several years he had cherished a hope of his personal interest in the gospel salvation, yet for particular reasons he delayed making a public pro-

until the 11th of July, 1819, with his beloved consort, and ere, he was baptized, agreeing the example of Christ, by the

O. Kimball, of Methuen. On of September following, when ist church was constituted acut, General Varnum was the members that embodied on asion. He ever after took a terest in the prosperity of this church, often leading in their devotions, when it so happened ey were destitute of preaching. Varnum was from principle a ut not a bigotted Baptist. He

never ceased to cherish a liberal and becoming affection to christians of other denominations. In the death of this good man, liberty has lost one of its ablest defenders, and the cause of christianity a firm friend and supporter. The church of which he was a distinguished member, will long cherish a grateful remembrance of his virtues, while they most deeply regret his loss.

NOTE. On the same day, died in the City of Washington, after a short illness, James M. Varnum, Esq. son of the above, æt. 36.

Ordinations, &c.

ie First Baptist Meeting-house vidence, July 16th, 1821, the esse Hartwell, jun. was solemn- part to the work of the gospel y. Rev. Mr. Pease, of Swan- ade the introductory prayer. r. Gano, of Providence, preach- sermon, from 2 Tim. ii. 15. *to shew thyself approved unto workman that needeth not to be rd, rightly dividing the word of* Rev. Mr. Curtis, of Pawtuxet, he ordaining prayer. Rev. Mr. ct, of Pawtucket, gave the :. The Right Hand of Fellow- y Rev. Mr. Tobey, of North- ence. Concluding prayer by r. Pitman of Seekhonk. The gation on this occasion was and respectable, and the ser- olemn and interesting.

. 15, 1821, was ordained at the t Meeting-House in Evesham, reey, Mr. Thomas Robinson, from the Theological Seminary, adelphia. The exercises com- d at half after 10 o'clock, A. M. uctory prayer by the Rev. as Kitts; after which he deliv- very appropriate and highly acle discourse from Eph. iv. 11, 12. John Sixty put the usual ques- to the Candidate, and, after of- the ordination prayer, gave the and of fellowship. The Rev. hilus Harris gave the charge ncluded the service. The con- ion was large, solemn, and at- i.

ained at Ballston (Burnt hills,) ga County, N. Y. on Thursday, 2d, 1821, Mr. Bradbury Clay, work of the ministry. Intro-

ductory Prayer and Sermon by the Rev. John Lamb of Waterford, from 2 Cor. ii. 15. Consecrating prayer by Rev. Samuel Rodgers of Stillwater. Imposition of hands by Elders Samuel Rodgers, John Rathbon, (aged 92 years) Abijah Peck, Job Champion, and William Groom. Charge by Rev. Joseph Cornell of Galway. Right hand of fellowship by Rev. Francis Wayland of Saratoga Springs. Concluding prayer by Rev. Jacob St. John of Galway. The various exercises were highly pleasing to the auditory convened on this interesting occasion.

At the First Baptist Meeting-house in Providence, Jan. 31st, 1822, the Rev. Allen Brown was solemnly ordained to the work of the gospel ministry. Rev. Dr. Gano offered the introductory prayer, and preached from 2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." Ordaining prayer by Rev. Zalmon Tobey, of North-Providence. The Charge by Rev. David Benedict, of Pawtucket; and the Right Hand of Fellowship by Rev. Jesse Hartwell of Providence. A large and attentive congregation witnessed these solemnities, and the season was precious.

Church constituted.

On the 8th of Jan. last, an ecclesiastical council convened at the house of Capt. Jesse Whitmore, in the north part of Sunderland, for the purpose of giving visibility to a church, to be constituted of members from the Baptist church in Leverett and Montague.

under the pastoral care of Rev. Elijah Montague.

Elder E. Montague was chosen Moderator, and Mr. Reuben Winshell, (a student, and licentiate from Hamilton, N. Y.) Clerk. Prayer was offered by Rev. David Pease.

The Council then proceeded to examine the articles and covenant assented to by the brethren; and being satisfied, *Voted* to proceed.

The Moderator, their former pastor, by whom the greater part of them had been baptized, proceeded to address them, and in a very solemn manner reminded them of the directions given them, by the great Head of the church in his holy word, with regard to their visible order, their mutual edification, and their acceptance with God. After which, he gave to the senior brother of this new church, (who had been designated for the purpose) the right hand of fellowship; and then commended them to God, imploring the blessings of the new covenant upon them, that this *branch like Joseph, may become a fruitful bough*, and extend its branches over the river, and on either side. The Hymn, "From whence does this union arise?" &c. was sung with much pleasure and animation.

At the same time and place, the Council proceeded to the ordination of brethren Silas Hasmer, and Samuel Puffer, who had been elected Deacons of this new church. On this occasion, our aged and venerable brother, Rev. Joseph Smallage, addressed them in a very solemn and impressive manner, pointing out the nature, and explaining the duties of the office to which they had been called, and were now to be set apart. Mr. S. then proceeded to offer up the consecrating prayer, which was accompanied by the *laying on of hands* by all the Elders present.

Truly we could say, *our hopes are raised*. Although painful to part with those whom we so tenderly loved, yet being desirous to erect a *standard* on the bank of this noble river, (the Connecticut) where is *quick water*, and praying that to it, the gathering of the people may be, we most cheerfully bade them God speed.

In closing the services of the day, the Rev. David Pease delivered an interesting and appropriate sermon, from Matt. xvi. 18—"Upon this rock will I build my church, and the gates of hell shall not prevail against it." The season was attended with tokens of the divine approbation.

New Publication—Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes, with an Appendix containing extracts from Morus, Beck and Keil. By Moses Stuart, Associate Prof. of Sac. Lit. in the Theol. Seminary at Andover. This valuable work was not received until the present number was in the press. Some account of it may be expected in our next.

Poetry.

Death of the Christian. Selected.

The last sad pang of death is past!
Gently the spirit wings its flight:
No gloomy fears the mind o'ercast,
But all is tranquil, pure delight.

Soft pillow'd on the Saviour's breast,
Decaying nature calmly dies:
While to the realms of endless rest
The welcome soul transported flies

'Farewell, vain world, with all thy toys!
Gladly those lips pronounc'd Adieu!
Eternity the veil undraws,
And shows thy pleasures false & few.

No more shall sorrow vex that soul—
No more shall sin and Satan strive
To lure it from the peaceful fold,
Where the dear lambs of Jesus live.

Hail, holy Angel! sent to bring
That spirit to its promis'd rest:
Raise your seraphic notes and sing
Th' eternal glories of the bless'd.

And while your flying chariots roll,
Swift towards the realms of endless light,
With you shall that enraptur'd soul,
In songs of ecstasy unite.

To Correspondents and Readers.

The article of D. H. B. from unavoidable circumstances, has been deferred to the next Magazine.

Tabor did not come in time for the present number, but will be inserted in our next.

Remarks on the communication of *Simplicitas* under consideration.
An Obituary of Miss Thayer, has been received.

THE
merican Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

MAY, 1822.

VOL. III.

Biography.

MEMOIR OF MR. JOHN CAULDWELL.

memory of the just is
When they are taken
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e practical instruction
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ould avoid, or confirms
ursuit of what is good.
gratify a useless curios-
e lives of good and wick-
e recorded in the Scrip-
e evils which came on
"happened unto them

for ensamples; and they are writ-
ten for our admonition, upon whom
the ends of the world are come;"
and the blessed end of the former
is mentioned, to stimulate us, "to
lay aside every weight, and the sin
which doth so easily beset us, and
to run with patience the race that
is set before us." With a hope
that some salutary effects will be
produced, our readers are pre-
sented with a sketch of the life
and character of a dear deceased
friend.

MR. JOHN CAULDWELL was born
at Cotsal, a small village in the
county of Stafford, England, May
22, 1763. When about eight years
of age, he went to reside with his
grandfather, Mr. Edwardly, who was
a pious and upright man. Though
this aged disciple lived seven miles
from Birmingham, yet he regular-
ly attended worship with the Bap-
tist Church in that city. This cir-
cumstance is mentioned, because it
seems to have been the means of
making the subject of this memoir
acquainted with a denomination of
Christians, to whom he was ever
afterwards attached.

On attaining the age of fourteen,
his father informed him, he was
about to procure a place for him

in Birmingham, where he might acquire a knowledge of some branch of trade. Affected with the importance of this measure, and impressed with a belief in an overruling Providence, he for the first time in his life made his requests to God. Having repaired to his chamber, he knelt down, and prayed earnestly to the Lord, that he would direct the steps of his father, and dispose Mr. Harwood, a deacon of the Baptist Church in Cannon street, to receive him into his family. It was so ordered by a gracious Providence, that the prayer of this youth was answered. He had not been long in this new situation, when he became deeply convinced of his sinful and guilty condition, and obtained mercy by faith in the Redeemer.

Mr. Cauldwell was baptized, April 23, 1779. From this period he gave unequivocal evidence that his faith in Christ was sincere. As the church at this time was without a Pastor, he with several young persons, met at an early hour every Sabbath morning, to pray that God would send them a faithful minister. At an advanced period of life, he often referred to these meetings with a lively interest. With feelings which almost prevented utterance, he has frequently remarked, that he considered the eminently pious Pearce as given to the church, in answer to their prayers. What a rich donation was then bestowed. And what a powerful motive does this fact supply to destitute churches, to be instant in prayer, that God would send them Pastors after his own heart, who shall feed them with knowledge and understanding.

Having tasted that the Lord was gracious, he was desirous that his young friends should participate with him in the blessings of the "common salvation." Hence, he embraced opportunities of conversing with them on the things which belonged to their peace. These efforts were not fruitless. His pru-

dent and faithful conversation with one thoughtless young man, was instrumental in turning him from the error of his ways. This person joined the same church, and after adorning his Christian profession for several years, he observed in his last moments, that John Cauldwell was the means of bringing him to a knowledge of himself as a poor lost sinner.

It is gratifying to see religion influencing the conduct of professors in all the relations of life. There are some who manifest a commendable zeal in attending the exercises of public worship; nor are they deficient in conversing on religious subjects; but when you follow them to the privacies of domestic life, and inquire what is their conduct at home, your admiration is greatly diminished; you hear of irregularities, of wrong tempers, of of remissness in relative duties, which give you pain. But when, in addition to the manifestation of piety and zeal, you see a spirit of kindness in those who are invested with authority, and fidelity in those who serve; you behold a character which reflects honour on the Christian profession. Such was the character of the deceased. While he filled his place at the prayer-meeting, and in the house of God, he was careful that these services did not interfere with the duties which he owed to his master. During his apprenticeship, he endeavoured to discharge his obligations, "not with eye service, as men pleasers, but in singleness of heart, fearing God. Not purloining, but shewing all good fidelity; that he might adorn the doctrine of God his Saviour in all things." And he had the satisfaction of knowing, that he shared the full confidence and high approbation of the respectable person with whom he lived. When an inquiry was made into his character at a very interesting period of his life, Mr. Harwood was pleased to speak of him in terms of un-

approbation. Among others, he remarked, "If my house was filled with gold, I would let him keep the key as

This testimony was contained in an event, which contributed to his happiness to the last of his life. The declaration was distinctly verified by experience; "A good name is better to be chosen than great riches, and loving favour rather than gold."

Cauldwell entered into the marriage relation, April 23, 1789. His happiness to be united to a woman who was decidedly pious; this connexion he derived an inexpressible satisfaction to the end of his death. After he had been established in business a number of years, he thought it his duty to remove with his family to the city of London. It was not without some conflicts of mind, that he bade himself to leave the home of Mr. Pearce—the beloved friend in Cannon street—and the dear circle of relations and friends.

But he was warmly attached to the administration of government in this country. He considered the United States not only a land of civil and religious liberty, but far richer in provisions for future generations than any other country on the globe. His considerations enabled him to make great sacrifices of person and property, and to bid a final adieu to his native land.

In the month of November, 1795, his eldest brother arrived with him in the city of New-York. He watched the movements of the vessel for a considerable time, and wrote his letter of dismissal to the church of Christ in Fayette, and remained in conversation with that people till his death. Those who have lived in intimacy with him near a century know what a *lasting and unceasing interest* he felt in the *prosperity of that church.*

His attendance on the worship of God was uniform. He loved the house of the Lord, and the place where his honour dwelleth. It was seldom the case that either company, business, or inclemency of weather were allowed to detain him from the stated meetings appointed by the church. It is stated in an extract from his funeral sermon, that "the office of deacon, which he filled near twenty years, was faithfully discharged; for his love was not in word only, but in deed, and in truth. His benevolence to the poor was of no common kind, and liberality formed a prominent trait in his character." He did not think he had performed his duty in carrying round the elements of the supper once a month; he visited the habitations of his poor and afflicted brethren; enquired into their circumstances, and often relieved them not only from the funds of the church, but from his own. It was this long continued kindness to the poor, which produced such strong feelings of sympathy at his death, that the coloured members of the church voluntarily assembled at the funeral, and followed in procession their deceased friend and benefactor to the grave.

But the benevolent feelings of our respected friend could not be circumscribed by the boundaries of a particular church. As his surviving Pastor remarks, "The prosperity of the cause of God in the earth, and the spread of the gospel among the nations, were objects which lay near his heart. The formation of the Baptist Missionary Society in England, by Carey, Fuller, Pearce, and others, with whom he was personally intimate, had taken such strong hold on his mind, that change of country and connexions could not alter or weaken the impressions that had been made; and the events which accompanied the formation of that Society, were to the day of his death a favourite

theme of conversation: He was long an active officer of the Domestic and Foreign Mission Societies; and while his health continued, he laboured industriously and with delight to promote their welfare. He was a member of the first general Convention of the Baptist denomination, which met in Philadelphia, A.D. 1814. In organizing the Board, Mr. C. was chosen Treasurer. The arduous and responsible duties of which office, he continued to discharge, without emolument or reward, with undeviating integrity until within a few months of his decease; when the impaired state of his health made it necessary for him to resign. His own hopes resting on the doctrines of the Bible, and having experienced in his own person its blessings, he was anxious to communicate to others the glad tidings of salvation. Hence he spared no exertions in advancing the interests of the Bible Societies in our land." Mr. Cauldwell was a member of the New-York Bible Society, and for several years an active officer of the American Bible Society. Indeed there was scarcely a benevolent Institution in the city of New-York, which was established on the broad principles of Christianity, of which he was not an efficient member. His time, his talents, and property, were cheerfully consecrated to the cause of religion, and suffering humanity.

Nor was he amid all these public engagements, unmindful of the more retired, but equally important duties of private life. His Christian character never appeared to greater advantage than when he was in the midst of his own family. There the domestic virtues were displayed in their fair proportion. He was a pattern of conjugal fidelity and affection; and tempered his parental authority with the law of love. The scriptures were daily read in the family, and supplications offered to Him who is the author and giver of all good.

He taught his children secretly to regard the Christian sabbath, and expected their punctual attendance with him on the public worship of God. And he had the happiness of seeing four of them received into that church, of which he was a member.

But however much the happiness of our families may seem to depend on our continuance with them; or, however useful we may be in the church and the world, the period will arrive when we must withdraw from active scenes, and close our eyes forever on mortal objects.

To the eye of human reason, Mr. Cauldwell was one of those men whom the church and the world could not spare. But infinitewisdom saw, and ordained otherwise. About three years ago, as nearly as we can recollect, he had a paralytic stroke, from which he recovered, but it evidently left him in a more enfeebled state. At distant intervals, he had slight symptoms of the same disease; and within the last year, it was evident to those whose feelings would allow them to believe it, that he was rapidly descending to the grave. Perhaps the nature of his last sickness, and the state of his mind, while labouring under a complication of diseases, cannot be better described, than by introducing a communication from one who was deeply interested in this event.

"During the past year, he resigned almost all the public offices which he held. His sun of usefulness had set. He had been a faithful steward, and was only waiting to receive the reward, "Well done, good and faithful servant, enter thou into the joy of thy Lord." His mental faculties had bent beneath the weight of his disorder—his memory had gone—his dearest friends he did not know, till he listened to the sound of their voice—indeed that was the only way by which he distinguished us.—Yet

is one friend whom he never—the Lord Jesus Christ—set on which he ever de—to dwell; the religion of

This was all his de—was his rod and his staff. I was not distracted with and fears. He exercised and steady reliance on the of that God who had sup—him all his journey, and I he would never leave nor him. To the last, he ap—possess a spirit of prayer; ough in conversation of any frequently wavered, yet gaged in this sacred duty, with the exception of a es, always perfectly col—appeared to possess un—fidence in approaching the at. This important duty forgot, although he was ly unable to attend to it in g. The Saturday morn—he died, our dear moth—ry ill, and the care of the yolved on me. Family was later than usual. He the little room where I was, J——, can you read now? ot then, and he went up las! he prayed no more

His priesthood at his ar ceased forever. last six months, his health permit him to attend pub—ip more than once on the

That he could go once, was to him a great source ation. He was at meeting abbat in December—he le—when he sat down in he leaned his head on the cane, while tears of joy wn his face. He was I think I can never forget g. He reminded me of at patriarch, who, when his nbs refused to support shipped his Creator, lean—top of his staff.”

Following account of his last he same individual, will e interesting to all our

readers.—“Your affectionate letter was indeed a kind of solace to the deep toned anguish of my bosom. Yes, it re-assured us that our irreparable loss was equally yours; that the keen edge of sorrow was deeply felt in the sympathetic breast of our beloved —. There is a luxury in grief, and when we are sensible it is shared by many, it does indeed alleviate, though it cannot lessen it. Well! it is done! that moment in which every spark of sensibility must be roused and enlivened is past; for we have committed to the silent dust our beloved father. But I cannot indeed realize it at all. What has passed appears like a dream, and when I awake, I sometimes for a moment think, “tis a forgery of fancy.” But when I realize that it is no “dream of wo,” I sometimes feel overwhelmed with sorrow.

“I believe I promised to give you all the particulars of this heart-rending providence. The task is arduous, yet there is a mournful satisfaction in the recital. We were ignorant of any material alteration having taken place in our dear father until Sabbath morning, Jan. 6. The day preceding, he complained of being more unwell than usual. In the afternoon he laid down and slept. His Pastor called and engaged in prayer. On being told that Mr. Williams had been there, he said, “Yes, I heard him.” But he was completely overpowered as we thought with sleep. Little did we think with what sleep. In the evening he came down stairs, and remained in the parlour until about eight o’clock. Then it was for the first time that my feelings were most powerfully excited, and I suffered mute agony. I offered him something to drink,—he could not see the cup which I held for him, but stretched out his hand for me to guide it. Several persons came in while he sat—he repeatedly said, What a mercy it is I have no pain, —what a mercy it is we have good

nurses. When his physician came, the next morning, he perceived there was a great change, and another medical gentleman was called in. He conversed cheerfully with them; and while they were bleeding him, he began to repeat the first verse of the hymn,

Rise, my soul, and stretch thy wings,
Thy better portion trace;

Rise from transitory things,

Towards heaven, thy native place.

Soon, and soon, and soon, deny,

Time shall soon this earth remove;

Rise, my soul; and haste away,

To catch thy part above.

Immediately afterwards he said, "Come sickness, come death, it is all right." About half an hour after this, he sank into a deep sleep, from which he never awoke. He continued to breathe with difficulty until half past ten the next morning, when without a sigh, a struggle, or a groan, his happy spirit took its flight to mansions of unfading glory. So calm, so peaceful was his departure, we could only say, he breathed no longer. For a considerable time previous to his death, he had done with the world and all its concerns. He had no care, no anxiety about any thing here, and would often say,

Soon the joyful news will come,
Child, thy Father calls thee home.

He was indeed only waiting the summons to arrive; for he had fought the good fight, he had kept the faith, and was waiting to receive the crown of glory."

Thus lived and died, this truly valuable servant of the Lord. When in the possession of health, he was favoured with a great flow of animal spirits, which gave to him an activity of character that is not common. This, under the direction of religious principles, qualified him for eminent usefulness both in the church and the world. It required little persuasion to secure his aid, and exertions in favour of objects which were of public utility. He was always ready to every good word and work; and never seemed more happy than when he was busily em-

ployed in advancing the in some benevolent institution, fording relief to individuals were in circumstances of and sorrow. He, who thus gently served his Lord so for many years, was home him in the chamber of sick death. Though at times I ed the most excruciating, he bore it with exemplary. The consolations of religion reported his soul. His com was in heaven; from where he looked for the Saviour, Jesus Christ. And though no ecstasies of feeling in respect of his dissolution; yet on the threshold of eternity his joints girded, and his lying, waiting with tranquil summons of his Lord to his presence, and dwell forever.

We are unwilling to c memoir, without suggesting readers, that it exhibits an stance of the excellence o ianity in elevating the char happiness of its possessors. the religion of Jesus which ed the heart of the deca that active and comprehens ity, for which he was so e distinguished. And it was religion which soothed and ed him, when by disease compelled to retire from public usefulness. Who ca his character and dying ex without being constrained knowledge, that "Godliness itable unto all things; havin se of the life that now is that which is to come." I are solemnly assured, "tgressors shall be destroyed er; the end of the wicked cut off;" we visit "the where the good man meets and from what we witness t are led involuntarily to "Mark the perfect man, as the upright: for the er man is peace."

Religious Communications.

For the American Baptist Magazine.

ON ADDRESSING THE UNCONVERTED.

A LETTER TO A FRIEND, IN ANSWER TO THE QUESTION, HOW OUGHT THE MINISTER OF CHRIST TO ADDRESS THE UNCONVERTED?

My dear brother,

In a late conversation, you desired me to express in writing my views with regard to the proper manner of addressing the impenitent. It is an important subject. It being an obvious part of my duty, as a minister of the gospel, to preach to the unconverted, I have endeavoured to ascertain in what way the scriptures authorize and require me to address them.

To have correct sentiments on this subject, we must consider what the state of mankind actually is before conversion. The Bible teaches us that all men have sinned—that the heart is deceitful above all things, and desperately wicked—that the understanding is darkened by sin—the will is perverse and opposite to God. Impenitent men are described as the enemies of God—as opposed to his law, and to the gospel of his grace—as being dead in trespasses and sins. But it is equally evident, that they are rational creatures; they possess a conscience more or less enlightened and tender; they are capable of loving and hating, of rejoicing and mourning, of choosing and refusing, though, alas! they are criminally indisposed to love and rejoice in God; they choose the evil and refuse the good, they love sin, instead of hating and mourning over it.

1. In addressing sinners, it is important to declare unto them plainly their true character and condition. They must be told explicitly, that they are unreconciled to God—that they love darkness rather than light, because their

deeds are evil.—that they will not come to Christ that they might have life. They must be informed, that having broken the divine law, they are exposed to its tremendous penalty; and not believing the gospel, they are condemned already, and the wrath of God abideth on them. In making these declarations, tenderness ought to be united with faithfulness. The Redeemer wept over Jerusalem, though he declared her sins, and foretold her destruction.

2. It is important to make known to the impenitent what is their duty. They should be told that it is required of them to repent, and believe the gospel. The nature of that faith and repentance, which God enjoins them to exercise, should be explained, and the commands of God enforcing these duties, should be brought to view. The fallacy of those excuses which men are prone to make for neglecting the gospel must be exposed; and that the sinner is inexcusable for living in unbelief, must not only be asserted; it must be proved from the declarations of divine truth.

3. The sanctions of the gospel, or those considerations by which a reception of it is enforced, ought to be clearly exhibited to view. These sanctions are of the alluring and of the alarming kind; the present and future blessedness of the believer, and the present and future wretched state of the unbeliever. When the risen Saviour commissioned his apostles to go in to all the world, and preach the

gospel to every creature; with what considerations did he require them to enforce their message? "He that believeth and is baptized, shall be saved; he that believeth not, shall be damned." In conformity to this injunction, the apostles preached. Peter thus addressed the Jewish people; "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." This is an alluring consideration; but there follows a most alarming one. "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." It was thus St. Paul preached in the synagogue in Antioch. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things from which they could not be justified by the law of Moses." But to these inviting words, the apostle immediately subjoins this solemn warning. "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

4. But to believe the gospel, is not only a *duty* which the sinner is required to *perform*, it is an invaluable *privilege*. He who believes the gospel, becomes a partaker of the rich blessings of which it is composed, and which are freely offered to every one who will receive them. The glad news of salvation is to be preached to every creature; every son and daughter of Adam that hears these tidings, may freely, without money and without price, partake of the blessings they exhibit.

What saith the scripture on this subject? Let us consult Isaiah lv.

1, &c. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye and buy wine; and he that is weary, come ye and buy milk without money and without price. With these are intimated the six following verses. "The concluding verses of the passage express those things *literally*, which the foregoing ones describe *metaphorically*: the people invited, and the invitation are the same in both. The *thirst* which they are supposed to possess, does not mean a holy desire after eternal blessings, but the natural desire of happiness which God has implanted in every bosom; which in wicked men, is directed not to the *sure mercies of David*, but to that which is not bread, or which hath no solid satisfaction in itself. Matt xxii. 1—10. Here the *parables* of the gospel are set forth under the figure of a marriage feast. Without explaining the whole parable, I would only remark, that one thing appears undeniably evident on the face of it. *That* those who were called to the feast, nevertheless rejected the invitation. It is manifest that those who were *bidden and invited*, yea, more, *urged and entreated* to come to the wedding, made light of it, and sold their farms and their merchandise, while some of them treated with indignity, and even persecuted to death, the servants who invited them. To me it appears indubitably evident from this parable, that the invitations of the gospel should be addressed to sinners indiscriminately, and not merely to those who are *sensible* of their sins, and of their need of Christ. Some affirm that these invitations ought to be directed to sensible sinners only; but such as feel their need of a Saviour, make light of the gospel? will they prefer their farms and their merchandise to it? will they hate and persecute the ministers of Jesus? Impossible.

It is manifest further, from

it the ministers of Christ d to invite men earnestly to come to the it: to "compel them" late entreaties "to come t should be stated that on is not of such a nature y comply with it, or re- air option: but that all it are bound to comply isitions on peril of eter- nation. In the parable . supper recorded by St. ord of the feast solemn- , None of those men bidden (and would not l taste of my supper.

ay be inquired, by way , Why should you invite feast of salvation, since t while impenitent, t come? I answer, ommands me to do thus, ays safe to obey divine

If we can prove that nds us to do any thing, ffer a better reason for God freely and sincere- : blessings of the gospel eally as if they embrac- The freeness of a gift, erity of the giver, are l by unwillingness to re- be part of him to whom

3. The fulness and the invitations of the v that the unbeliever is : use, that the obstacle his reception of Christ ; that he *will not* come at he might have life. tion of offered blessings desperate is his deprav- aggravated is his guilt. m these glad tidings,

God will attend the e energy of his Spirit. ised that his word shall o him void, that it shall the thing whereto he t. At his command, l the dry bones in the sion, praying that the e may enter into them,

and that they may become a living host to praise God.

5. But the truths above stated, are not the only ones which should be unfolded to the unconverted hearer. There are others inseparably connected with them. The character of God as a holy, just, and faithful being; the original state of man; his fall and the consequences of it; the nature, obligations, and excellency of the divine law; the nature and blessedness of true religion; the work of the Spirit; the privileges of the saints; the resurrection of the body; the last judgment; the certainty of the salvation of the righteous; and the eternal misery of the finally impenitent: these, and all the other truths of revelation must be introduced, explained and enforced. These truths should not be stated in an ambiguous, hesitating manner; they must be announced with the utmost explicitness, but yet with meekness and tenderness. It is proper to expostulate with the sinner, to reason with him, and to discourse with all that variety of topic and manner which the scripture points out.

Let the minister of Christ carefully study apostolic models. Let his heart be deeply impressed with the truths of God's word, and his bowels of compassion yearn over impenitent sinners, and he will be likely to address them as it is his duty to do. "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

I am affectionately yours,

TABOR.

ON THE DEPARTURE OF VESSELS ON THE SABBATH.

To the remarks which were offered on this subject in our last

Magazine, we would subjoin a few others, which we think worthy of serious consideration. As we could wish to see a practice given up, that in our judgment is reprehensible; we shall answer some additional objections, which have been made to us since our last communication.

We have been told, that masters of vessels are in many instances, part owners; and they would not consent, if fully prepared for sea, to remain in port over the sabbath. But we are unwilling to believe, that the generality of captains are so decidedly irreligious as to reject every proposal of reform on this subject. Let respectable merchants inform their captains, that no vessel in their employ shall commence its voyage on the Lord's day. If a dislike of such religious scruples is manifested, it will be proper to shew the reasons on which they are founded. And if these fail of producing a compliance with their determinations, let them look out for masters, who will at least, pay a decent respect to their feelings and views. Until these means have been tried, we think this objection cannot be viewed as having much weight. It may require much sacrifice of personal feeling; and much decision of character to pursue such a course; but no Christian ship-owner should be satisfied that he has done his duty, until he has at least made the attempt.

It has also been said, that by sailing on the sabbath much evil is prevented; that if sailors were not on board, they would spend the day in scenes of profligacy and drunkenness. It must be acknowledged there is something very plausible in this argument; and if it contained the whole truth, we should admit they had better be busily employed in getting out to sea. It is believed, however, that more is taken for granted in this statement, than is strictly true. No reason can be assigned why sailors

should be more profligate on this day than on others; and an inquiry into facts will be sufficient to shew that they are not. Even in those wretched parts of our cities, whether they are supposed to rest, there is less noise and profaneness; and infamy itself does not put on that bold and daring attitude on the sabbath, which is seen on other days.

It should also be recollected, there is now provision made in most of our maritime towns, for the religious instruction of seamen. For a long period, they were virtually shut out from places of public worship. No one seemed to care for their souls. Hence they generally resorted on the sabbath to the abodes of folly and guilt. But their situation is now different. Ships have been transformed into floating chapels; and spacious houses of worship have been erected for their particular use. Within those houses, on which the colours are seen waving every Lord's day, bearing the emblems of "peace and good will," you may behold hundreds of weather-beaten mariners listening to the news of salvation. It therefore does not necessarily follow, that if these men are on shore, they will spend the sabbath in dissipation.

Besides, if the abuse of this day be a sufficient reason why sailors should devote it to labour; we cannot see why the same practice should not prevail on land. For the same reason, every manufacturer and tradesman who has journeymen, may, under the pretence of keeping them from evil, demand that they shall work on the sabbath. What a wide and effectual door would this open for the profanation of the Lord's day.

Perhaps other arguments might be advanced in favour of the long continued practice of sailing on the sabbath. But we are persuaded they can have no support from revelation; and ought to have no influence on the conduct of good

There are, however, weighty reasons why this practice should be continued. Some of these have already been noticed; we need mention one or two more requiring serious attention.

It cannot be expected, that institutions established for seamen, will produce the desired and full effect, unless the vessels sail on the sabbath. If merchants may be officers of the Bible Societies; and may be subscribers; but if they show no veneration for the sabbath, if they evidently make it their calculations for their vessels to sail on that day, the impression made on their seamen is manifestly injurious. It is strange if they should neglect a day, which is openly despised by men on whom they are accustomed to look with respect. If merchants and captains neglect the sabbath, and activity on the sabbath, the former are busy in the loading of packages and letters, and the latter in giving comfort to the sailors getting under weigh—irregular for common seamen. Why should we poor sailors do anything for the "Mariners' Church" or the observance of the sabbath?

The evil consequences of the sabbath are far from confined to this class of men. It has a bad effect on the conduct of men on shore. When a vessel is on the sabbath, it is frequently the case, that the wharves are filled with spectators. Some are from motives of idle curiosity, others to bid a parting to their friends; and others are going out for an individual by which they can forward communications of business. Perhaps most persons would have been in the place of worship, had they been informed of the expected departure of a vessel. With minds affected by the scenes of the sabbath, they have no disposition to go to the house of God in the af-

ternoon; and hence the day is entirely lost as to all moral and religious purposes.

It would be easy to enlarge on other unhappy consequences which arise from this common and improper practice. But it is hoped, sufficient has been said to awaken the attention of the best friends of seamen to this subject. Let no one fold his arms in despondency, and say nothing can be done. The motto of Christians in their career of philanthropy, should be, "never despair." Nor are there any formidable reasons for despair in this particular case. If some of the most respectable merchants, both in England and the United States, have formed themselves into associations, to promote the moral and religious interests of seamen; it may confidently be expected they will proceed in this good work, until they determine, that their vessels shall not be sent out of port on the Lord's day.

We trust that Christian ministers will embrace opportunities of conversing with their hearers on this subject. Their judicious remonstrances against a practice, which cannot be considered scriptural, may have a happy effect.

Christian merchants should think seriously of the responsibility of their situation. Their example in this case may do much. It may expose them at first to the charge of singularity, and of being overmuch righteous. But by men of reflection, their conduct will be respected, and we may hope eventually imitated.

It is believed that Christians generally may contribute in abolishing this irreligious practice. When they have occasion to journey by water, let them be careful to take passage in a vessel that is not likely to sail on the sabbath. And if, as is often the case, there are several professing Christians about to embark together, let them engage to sail with the captain, on the express condition, that they shall not be re-

quired to go on board till the hours of public worship are over. If this pious and dignified course was steadily pursued by all the friends of Christ, we might expect the most happy results. Let Christians be encouraged to try the plan we recommend. If it fails, they will have the testimony of their own consciences, that they have endeavoured to please God; and if it succeeds, it will redound to the glory of him who is "Lord of the sabbath," and to the honour of the Christian name.

For the Am. Rep. Mag.

THE SAMENESS OF RELIGION.

THE sameness of religion in its effects upon the human mind, is by no means to be considered as one of the least evidences in its favour. However dissimilar in other respects, there is one distinguishing feature that marks all the true followers of the Lamb. Good men may differ in the articles of their faith and modes of worship; but still there is one point where they all meet, a common centre to which all perpetually converge. "By this, said the Saviour, shall all men know that ye are my disciples, if ye have love one to another." On the contrary, "he that hateth his brother, is in darkness, (that is, in sin) and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." *God is love.* The law is fulfilled by love. And the grand distinguishing feature of the gospel is love. That disciple whom Jesus loved, has laid down this test by which we may try ourselves, and ascertain whether we are real Christians; "We know," saith he, "that we have passed from death unto life, because we love the brethren." Wherever the religion of Jesus is experimentally known, love to the children of God will never fail to manifest itself.

The author of the epistle to the Thessalonians, writes thus to the Gentile converts; "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."

This fact has been strikingly exemplified in one of the Birman converts. Mah-Menla, the first female convert in Rangoon, one day in conversation with Mrs. Judson, said to her, "I am surprised to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest relatives!" It is observed, that she is a woman of very superior discernment and mental energy.

"On the 7th of October, 1803, Gokool, one of the native Christians, died at Dinapore. About two hours before he closed the scene of life, he called the native brethren round him, to sing and pray. He was perfectly sensible, resigned, and tranquil. As this was the first Christian native who had died, it was the desire of the missionaries, to set such an example of Christian burial, as might be favourable to the gospel. A decent coffin was therefore made by Kristno, lined both inside and out, at his own expense.

"A great number of people being assembled; in addition to the other ceremonies, they sang a hymn. After this, two of the missionaries, and two of the native brethren, took up the corpse, and with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. *They appeared to be much impressed by the love which Christians discovered one to another, even in death; and with the difference between this, and throwing their relations half dead into the river, or burning their bodies, with perhaps a solitary individual attendant.*"

"Of all the joys we mortals know,
Jesus, thy love exceeds the rest;
Love, the best blessing here below,
And nearest image of the blest."

BIBLICAL.

ICIAM ON 1 COR. vii. 14.

unbelieving husband is made relation to the wife, and the wife is made holy in relation to the husband; else your children are unclean: but now they are

the controversy about infant baptism is agreed, on both sides, that all should be baptized but not to have a scriptural right or ordinance. It is, moreover, that all believers have a right. The issue of the controversy depends, therefore, upon the decision of this point—Do the scriptures any where allow the right of being baptized to one who cannot claim it as believing? the unbelieving infant child a believer? In conducting the controversy to its issue, the pedobaptists, who affirm that such infants have this right from scripture, find it hard to prove their affirmative. They have no rule of fair reasoning.

Baptists bound to prove their negative. Nevertheless, the negative can be proved; and as it may seem, it can be proved by the very text quoted which has been so frequently and confidently urged in support of the pedobaptist cause. The Lord God is the sword of the truth which truth may, at all times, successfully defend herself; and the error which would commit suicide by saying to use this potent

argument baptists have remarked, reasoning from this text, that *agioi*, saints, or holy ones, are mentioned in the scriptures, to church members, as separated or related to God.—Keeping this in view, it clearly appears that persons who are in no sense holy, cannot be church members. It appears, with equal clearness, that persons who are *agioi*, holy in one particular sense, are not church members, unless,

in that very sense, their holiness amount to and include church membership. Now, unless the apostle either designed to mislead, or worded his sentence very incautiously, the holiness predicated of the children is the same with that predicated of the unbelieving husband or wife, and does not amount to church membership. But the apostle declares expressly, that, with the exception of this holiness, the children are unclean. Therefore, the only holiness which the children possess does not amount to church membership.

The conclusion which has just been drawn, will appear the clearer, and therefore decisive against infant baptism, the more critically we attend to the apostle's words.

The verb *esti*, is erroneously translated in our version, as if it were the imperfect tense. In such sentences, whenever the imperfect tense is used, it conveys the idea of present time, and implies a negative; and the entire sentence, by means of this implication, expresses a certain conclusion drawn from known premises: but when the present tense is used, the sentence barely affirms that a certain conclusion may be drawn from the premises, provided the premises be first ascertained. For example; when we say, if the sun were risen, he would shine; we imply that the sun does not shine, and from these implied premises we draw the implied conclusion, that the sun is not risen: but when we say, if the sun is risen he shines; we leave it to be ascertained whether the sun shines, before the conclusion can be drawn whether he is risen.—For these reasons, when we observe that the present tense is used in drawing a conclusion, in a sentence which, if the ellipsis were supplied, would read, “if the unbelieving husband and wife are not sanctified, your children are not holy,” we may gather that the premises are regarded as not already

dy known, but as yet to be ascertained. But if, by the holiness of the children, their church membership had been meant, it would have been referred to as a well known and familiar fact: consequently, the very use of the present tense goes far in proof that the holiness does not mean church membership.

The pronoun *unon* is correctly translated *your*; but it has been common to explain it erroneously, as if it were *their*. The apostle designs what he says, see v. 17, to be an ordinance for the church; and from verse 8 to verse 15, he gives information and advice to the church, for the direction of particular members of their body. He speaks with regard severally to the unmarried and widows, to the married, &c.; and throughout, in his reference to them, he uses the third person, *them*, *they*, *him*, *her*, &c. It is much more natural and consistent, therefore, to understand the word *your* as referring, not to the husband and wife unequally yoked with unbelievers, but to the whole church: that is, to as many of the church as had children, as ver. 5. refers to as many of the church as were married. If the word *your* be understood in this sense, every shadow of plausibility in the Pedobaptist exposition vanishes; while, on the contrary, it appears (since these children, whosoever they were, have been proved not to have had the holiness of church membership) that infant church membership did not exist in the church at Corinth.

In all the above reasoning on this passage, let it be observed, that no attempt has been made to determine positively what the holiness is: wherefore, the conclusion will not be at all invalidated, even if this should be determined incorrectly in the further explanation of the text.

As the unbelieving husband is *holy in relation to the believing*

wife, and the unbelieving wife is *holy to the believing husband*; so the children of believers are *holy to their parents*. Neither the unbelieving spouse, nor the infant unbelieving children, have any *intrinsic* holiness: it is altogether *relative*. To be *intrinsically* holy, is to be *undefiled*: to be *relatively* holy, is to communicate no defilement.

The apostle in this verse is but applying to a particular case the general principle which he has established in the latter part of the fifth chapter, viz. that it is not required of Christians, for the preservation of their purity, to break off their intercourse with, or destroy their natural relations to those who are without. If any members of the church had supposed that it was inconsistent with Christian purity for a brother to retain and love and cherish as his wife, one who was an unbeliever and out of the church; the apostle puts it into the power of the church to remind such members that their children stood in a relation to them similar to that in which the unbelieving wife stood to the unfortunate brother. If his wife were unclean to him, their children, being as much unbelievers and out of the church as she was, were unclean to them.

This explanation, which is simple, clear, and consistent, makes the apostle's argument to be drawn from the very fact, that the children were not church members. But it was established before, that infant church membership did not exist in the church at Corinth. Now, since all the primitive churches were similarly organized, we have the clear conclusion that infant church membership was unknown in the time of the apostles: and, therefore, infants have not a scriptural right to the ordinance of baptism.

D.

[Lunitary.]

Review.

Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes; with an Appendix, containing extracts from Morus Beck, and Keil. By Moses Stuart, Associate Prof. of Sacred Literature in the Theological Seminary at Andover. Flagg & Gould, 1822. pp. 124.

IN the present state of theological controversy, it is pleasing to observe the increasing attention which is directed to the study of interpretation. So long as all parties allow that "all scripture is given by inspiration of God," the great question must be, What do the scriptures teach? And this question can only be determined by a reference to what are mutually allowed to be the principles of interpretation. When men shall generally understand and faithfully apply these principles to the study of the word of God, not only will error gradually recede, but those minor differences which separate the real followers of Christ, will vanish before the light of increasing knowledge.

For the work which we are about to notice, we are indebted to the labours of one, who has probably done more for the science of sacred criticism, than any other individual in our country. Besides the present work, he has within a year published an interesting pamphlet on the study of the original languages, and an Hebrew grammar, by far the most valuable of any with which we are acquainted. From the indefatigable perseverance and acknowledged ability of professor Stuart, we are inclined to hope that what he has done, is but the commencement of his labours. We trust that he will not discontinue them, until he has furnished the li-

brary of our theological students with all the necessary apparatus for investigating the word of God.

The design of the work of Ernesti, is, first, to develop the principles on which certainty of interpretation rests; and secondly, to give the practical directions necessary for the interpretation of scripture.

It was our intention to have given a brief abstract of the work in nearly the words of the author. This, from the peculiar nature of the book, we found impracticable. We shall, therefore, endeavour to pursue the train of thought which Ernesti suggests, without pretending to follow his order, or make him in all respects responsible for our opinions. Let us first consider the question, How may we be certain that we understand a passage in an ancient author? In other words, how may we know that we attach the meaning to a particular sentence which the author meant to convey?

In considering this question, let us commence with the statement of a well known fact. There is scarcely a word in our language (proper names excepted) which is not susceptible of several significations. In opening Johnson's dictionary almost at random, we find twenty-three meanings assigned to the word "break," when used as a verb active, twelve as a verb neuter, and three as a substantive. The word *cast* has 37 meanings as a verb active, three as a verb neuter, and sixteen as a substantive. A multitude of instances might be selected of words which exhibit a much greater variety of significations than those we have mentioned. When we consider that every verb is liable to various changes by mood, tense, &c. in which its form

and sound remain the same, the number of significations which we attach to one sound must be very great. Every sentence is made up of words of precisely this character, of words to each of which, if taken separately, a great variety of significations might be attached. Now, if we reasoned *a priori* from these facts, we might conclude that language was loose and indefinite, and therefore a vehicle wholly unfit for the transmission of ideas.—But how instantly would this reasoning be overthrown, by adverting to a single day's experience. A discourse may be delivered by a stranger to an audience of a thousand persons, and if it be written with ordinary perspicuity, not an individual will mistake the meaning of a single word. And in conversation, where nicer shades of meaning are requisite, how seldom is it necessary to ask a friend to repeat a sentence. Nay, so confident may we be, that we attach to his words the precise idea which he intended, that in a capital trial, we would not hesitate to testify upon oath, what was his meaning, although we could not recollect the precise terms in which it was expressed. Now, how is it that we arrive at this certainty? How does it happen, that amidst so great a possibility of error, we so rarely mistake? The answer is easy. We have already acquired a knowledge of the various significations of which a word is susceptible; and the scope of the speaker, with the context, indicates in which of these significations the speaker uses it. Let the word "break" be presented alone, and no one could tell whether it was used figuratively or literally; whether as a verb active, a verb neuter, or a substantive. Let it occur in a well constructed sentence, in the midst of a connected discourse, and the context would so determine its meaning, that not one of a thousand persons would mistake.

Between a spoken and a written language, there is, however, a difference. An eloquent speaker may by emphases, tones and pauses, connect together the different members of a sentence, that the possibility of ambiguity will be less than in reading in private, where we must be guided solely by the context. This is one advantage which spoken language claims over written. But more even in this case is probably owing to that vividness of conception, that assimilation of feeling with the speaker, which eloquence produces, than to any clearer light which his enunciation pours upon the understanding. For the difference between the effect of written and spoken language is the greatest, not where any ambiguity is removed by the manner of delivery; but where, on the contrary, the terms are at first blush perfectly intelligible. If this assertion needed confirmation, it would be easy to advert to the passionate exclamations, or spirit-stirring interrogations of ancient eloquence.

Setting aside this difference, he who reads a discourse in his mother tongue, is precisely in the situation of him who heard it delivered. There is the same apparent probability of ambiguity, and the same practical confutation of what we might have expected. A man may read Hume's History of England throughout, and never be obliged from ambiguity, to repeat the perusal of a single sentence. Or if we take a didactic work, we shall find that its language is scarcely less definite. There will rarely be any ambiguity discovered in Johnson's or Addison's didactic papers. And in the case of a writer of evident obscurity, it will be found that we have no difficulty in understanding the words or the phrases. The obscurity generally arises from perplexed and involved collocation of the members; or from a crowding together of circumstances between the nominative and verb,

at the close of the sentence, yet with what affirmation we need. But even this is a currence; and in the whole of English literature, there are few writers who are considered as decidedly obscure. In-
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his own language. Nor is this an uncommon attainment. Children who live in neighbourhoods where two or even three languages are spoken, acquire with ease equal skill in all of them. It will not of course, be understood, that we suppose these two processes were ever kept distinct in the acquisition of a language; we mention them separately, only for the sake of illustration.

Let us now suppose that we wish to learn a dead language. How shall we acquire sufficient knowledge of it, to be certain that we attach to a passage the sense which the author of the passage intended?

Here it might at first view be supposed, that the probability of arriving at this certainty of interpretation was infinitely less in a dead than in a living language. We do not deny that it may be less. But perhaps, upon consideration, the difference will not appear so great as might at first be imagined. It may be granted, that in studying a dead language, we cannot obtain so diversified illustrations of the meaning of words as from living instructors. We cannot so readily catch the tone of a people's feeling, nor sympathise with them in those sentiments, which frequently give a colouring to the forms of a language. But on the other hand, it may be observed, that in studying a dead language, all we want, is to *understand* it with certainty, and that a less acquaintance with it is necessary for this purpose, than for the purpose of oral communication. It may be also remarked, that we have in some respects greater facilities for investigating the meaning of ancient than of modern languages. In Hebrew and Greek, for instance, we have concordances, where all the cases in which a word occurs in a particular book, may at one view be examined. But to bring the question to the test of experience. May not Cicero, we would ask, be as well understood as Burke?

Longinus is considered a very difficult writer; and yet may we not, in most cases, be as well assured of his meaning in his *Treatise on the Sublime*, as of Blair's, in his *Lectures on Rhetoric*? May not a man understand an ode of Horace, as well as an ode of Burns? Is there any more doubt about the meaning of Homer's *Iliad*, than there is about the meaning of Milton's *Paradise Lost*?

It may be asked, why then are the scriptures the subject of so much controversy? Why, among those who understand their original languages, is there so great liability to misapprehension? We answer, so far as it respects the Hebrew, that this may in part be owing to the fact, that only one volume is extant in that language. The fewer are the instances in which a word occurs, the more of course is the range of inquiry narrowed, and the more difficult is it definitely to fix its signification. The wide difference between the Jewish habits of living and mode of thinking, and our own, forms another difficulty. This difficulty is, however, less than at first we might suppose. For the manners and customs of the Jews are in their sacred books, more correctly delineated than those of any other people of antiquity. And together with the sacred books, we have an historian from among themselves, besides their commentators on the scriptures, from whom we may learn the tone of their feeling, their habits of living, and their manner of conducting theological discussion.

Another reason for the difficulty of understanding the scriptures, is, their frequent use of symbolical and figurative language. But this again, creates less embarrassment than it would in any other classic. The figurative language of the Jews was generally derived from events in their early history.*

And the book which contains that

* See Lowth's *Lectures on the Poetry of the Hebrews*.

history, has descended to us in the same state in which it was used by them.

But the reason which has more than all impeded a knowledge of the scriptures, is, the manner in which they have frequently been studied. Men have gone to them in the spirit of controversy, to find arguments in support of their belief, rather than in the spirit of humility, to find from them what they should believe. They have forgotten that God resisteth the proud, but giveth grace to the humble. Instead of considering that the duty of man is to investigate, by the rules of common sense, (which here mean the principles of criticism) what do the scriptures teach; each has selected those passages which seemed to favour his pre-conceived opinions, and then tortured every other passage, till he made it speak the language he desired. They do not seem to have considered, that to our limited capacities, many things which concern the operations of God, must, of necessity, be mysterious. To distort one passage, because its consistency with another passage is to us mysterious, is to find fault with a painting, because some objects are in the shade. Men will be wiser when they are willing to be no more consistent than the Bible. "The planet in the heavens fulfils its regular orbit, by appearing to us who observe it from this eccentric spot, sometimes progressive, sometimes retrograde, sometimes stationary; whereas, could it change its seemingly devious path for one which should seem to our view an uniform curve, it would be a departure from order, and not a transgression to it."

Let us illustrate the effect which these pre-conceived opinions have had upon the study of the scriptures by a case in point. Let us suppose the doctrines of predestination and freewill were to be supported alone by the *Iliad* of Homer.

et us suppose that the advocate of each opinion had been for a hundred years seeking for passages which might support his system; and distorting those which might seem to favour the opinion of his opponent. Scarcely a verse could be found, which had not been the subject of fierce and disputatious. Even the phrase *ἡ ἐκείνη βούλη** would have since become *locus vexatissimus* a most perplexing passage. It had been strenuously contended that the words did not mean convey any idea of heavenly denotation, prescience, or design. Arguments in abundance would have been brought forward to show that if any thing like predestination had been intended, the beings in the story could not have been moral agents. Authorities would have been adduced to show that *βούλη* did not mean desire.

A host of reasons would have been offered to convince us, that the word meant Achilles, or Agamemnon, or Thersites, or Thetis, or any other or any thing but Jupiter Maximus.

And if all these positions were untenable, it would have been proposed to deny that the intention of this book was genuine, and when driven from this, deny the genuineness of the first book altogether. Or when no refuge remained, it would probably have been asserted, that the book in question was accommodated to the notion of the times, that the whole work was an allegory, or that it had no meaning at all; or if it had, they did not know what the meaning was; but that they certainly did know, that it did not mean any thing about predestination.

It is time to return from this digression, briefly to consider, how we may acquire such a knowledge of a dead language, that we may interpret its authors with certainty.

It was the sovereign doom, and such the will of Jove.

Pope.

And it is evident, that as in learning a living language, our first object would be to acquire a knowledge of the meanings of its words, and of its peculiar idioms; in the case of a living language, we acquire these from conversation. In the case of a dead language, we must acquire them by the frequent and attentive perusal of its standard authors. In this manner, we shall easily and imperceptibly gain a knowledge of the principal variations of signification of which a word is susceptible. (2.) Another source of information, is the definitions of the writers themselves, or of their cotemporaries. Thus Cicero, in his philosophical treatises, frequently and acutely defines the terms he is about to use. (3.) Another source of information is from examples, where an author illustrates the meaning of a term by exhibiting its qualities or effects. Thus Paul illustrates the nature of faith. Heb. xi. &c. (4.) Parallel passages frequently afford us important assistance. These are of two kinds. 1. Verbal, when the word, which in a particular instance is ambiguous, is used in another passage connected with such adjuncts as may definitely fix its meaning. Or 2, real, where though the same words be not used, the same subject is treated of. Thus, when the same fact is related by two evangelists in different language, a term which is obscure in one, may be clearly illustrated in the other. (5.) Another source of information, is the scholia or brief notes upon a work, written by persons who lived shortly after the time of the author. (6.) Versions of the author in question, made at a time when his language was better understood than at present, may frequently afford us important assistance. (7.) And lastly, we may sometimes be enabled to ascertain from kindred languages the meaning of a word whose root in the original language has perished.

By these means, we may arrive at the meanings of the words in a language. But this is not enough: When a particular passage is to be interpreted, it is not sufficient that we know how many significations may be attached to the words of which it is composed; we must know in which of these significations the author intended to use each particular word. To ascertain this, we must resort to the passage itself. And, 1. The general scope of discourse will frequently limit the signification with sufficient accuracy. Thus the word *locus*, in Latin, signifies a definite portion of space, and also the topic of a rhetorician. Now, adverting to the question, whether the subject was geography or rhetoric, would at once indicate in which of these significations the word was to be understood.

But the scope of the passage will not always be a sufficient director. An author may, by parentheses, vary from his main design. Then we must more closely study the context. And in fact, this may be considered as our strongest ground of reliance. Having ascertained of what signification a word is susceptible by the means above pointed out, that which best suits the context is to be chosen. For it is to be supposed that an author writes according to the received rules of language; and if he does, this is the meaning intended. And if we cannot thus arrive with certainty at the meaning of an author, we cannot in common conversation; for upon no other principles does our knowledge of the meaning of every day's discourse depend.

If now it shall be asked, what are the qualifications of a good interpreter of the original scriptures? We answer, first, genuine piety, or a disposition to believe all that God shall teach, and practise all that God shall prescribe.

This will prevent him from rejecting a doctrine as untrue, be-

cause it is opposed to the unrenewed heart. And moreover, it is written, "If any man will do his will, he shall know of the doctrine."

Another qualification which we would require in an interpreter of the scriptures, is unfeigned humility; not simply the humility which respects the individual, but that which respects the species. It is not enough that he have a modest estimation of himself in comparison with other men; he must also be fully aware of the limited nature of the human intellect. He should accurately see the point where pious diligence ends, and sinful presumption begins.

He should then make himself familiar with the idioms of classical Greek; but especially with those of the Greek of the New Testament, and the Septuagint. Let him study attentively the peculiarities of the Hebrew; and observe how they have been transferred into the version of the seventy. If it be possible, let him acquire a competent knowledge of the hundred languages. And lastly, let him become familiar with oriental manners, customs, geography, history, and poetry.—He, who with these qualifications, applies himself diligently to investigate the meaning of the word of God, may venture to rely upon the decisions of his own intellect, and thus draw for himself from the fountain head of eternal truth.*

And lastly, let us suppose that a particular passage is to be investigated; What is the course which a student should pursue in order to ascertain its meaning? We answer, first, let the context, and then the design or scope of the writer, be diligently studied. If this does not

* It will not be understood, that we mean to declare, that no man is qualified to preach the gospel, who has not pursued the course of study here pointed out. Nothing could be farther from our intention. Our remarks only apply to those cases in which Providence, by placing such advantages within a man's power, has evidently indicated it as his duty to avail himself of them.

the necessary elucidation, a passage be compared with other passages of the same author and then with those in the authors of the New Testament.

If still an obscurity remain, the parallel passages in the Syriac and Hebrew be carefully examined. And should these all our last resort must be to other languages, and to the works of classical Greek. And if all this has been done, the passage should still remain obscure, must honestly confess our ignorance, and wait with humility for the light of increasing knowledge shall dissipate the darkness that at present broods over it.

We have thus attempted to give you a very imperfect sketch of the position on which the work of Ewald treats. The limits allowed in the present article, will only permit us to add a remark or two to the present translation. From the well known difficulty of trans-

lating German Latin into perspicuous English, we were prepared to meet with frequent instances of error and obscurity. In this, however, we have been happily

disappointed. We have met with but one or two words that seemed harsh or inelegant; and they were evidently chosen, because they conveyed the idea of the author with peculiar perspicuity.

The notes of Professor Stuart, form a most important addition to the original work. We only regret that they were not longer and more numerous. Indeed, we are of opinion, that the present work might be rendered still more valuable, if Professor Stuart should take it entirely to pieces, and put it together upon a plan of his own. He would, we are confident, arrange several of the chapters more philosophically; which, for the want of *lucidus ordo*, are at present difficult to analyze, and of course difficult to remember. We conclude, by remarking, that we consider the present translation and notes, a most valuable addition to the library of the student of Biblical criticism. We most earnestly recommend it to our brethren in the ministry, and we hope that it will be immediately introduced into all our seminaries for Theological Education.

Missionary Intelligence.

RANGOON.

EXTRACT OF A LETTER FROM MRS. J. S. TO A FRIEND IN BOSTON.

Chittagong, April 12, 1821.

Friend,
I HAVE just been reading over your last affectionate epistle, and find that a reply to it has been long delayed; but a series of pressing engagements have for some time past, prevented my writing to many of my American friends. Perhaps you can scarcely believe how my time is so fully

occupied; and as you have repeatedly assured me that every circumstance relating to myself would be interesting, I will not hesitate to tell you what are my usual employments during the day. We have family worship between seven and eight o'clock in the morning. Immediately after, I spend a few minutes in adjusting the family concerns for the day, then commence studying with my Burman teacher, and continue until three, at which hour we dine. Owing to the extreme heat of the climate,

we have no opportunity for exercise during the day; but after the scorching rays of the sun have retired, Mr. Colman and myself feel it a great relaxation to range round our small enclosures. At dark we have family prayers, after which, recommence our Burman studies, and continue until nine or ten o'clock. I speak of this as the general procedure, but in consequence of Mr. Colman's ill health, and the frequent changes to which we have been subject, this plan has often been interrupted. I am vastly more interested in the Burman now than when I first commenced the study of it, being able to understand the most of what I read. Some of the Burman stories are very amusing, though they cannot but excite compassion for those who are so blind as to credit them. I have recently been engaged in reading a work which contains an account of Gaudama, a short time previous to his attaining the state of deity; and there are some circumstances connected with his history, which bear such a strong resemblance to those connected with the history of Christ, that one would almost suppose that whoever wrote the Burman system, must have had some acquaintance with the Christian, and had in many instances taken it for a pattern. According to the sacred books of the Boodhist, it was necessary for Gaudama to relinquish all the pleasures of this life, before he could arrive to the exalted state of deity. He therefore voluntarily left his wife and children, and retired to the desert. Here he continued fasting *forty-nine* days, after which, he was severely tempted by an evil spirit. A throne representing the dominion of deity rose out of the earth. This was claimed by the evil spirit, but after a long contest, Gaudama obtained the complete victory, took possession of the throne, and thus

proved himself to be the governor of the moral world.

Sabbath day, June 17th. The sabbath, my dear friend, is a day on which I often think of you, and my other American friends, with a kind of melancholy pleasure. How different is your situation from mine! I fancy that I now behold you, with many of the dear people of God, who are assembled in his earthly courts, listening to the voice of our beloved pastor, while he is delivering the animating truths of the gospel. O may you be comforted by these blessed truths, and receive fresh strength to run with vigour the Christian race. And while you are favoured with such rich privileges, do not forget your far distant friend. I am, in the true sense of the word, situated in a barren desert, and am deprived of many sources of spiritual enjoyment with which Christians in my native country are favoured. Often am I ready with the Psalmist to exclaim, "O God, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." When the Lord's day returns, it is not distinguished by the ringing of bells, or by cessation from worldly business. The natives regard the day to themselves by doing their own work. Instead of beholding the different classes of society laying aside their various cares, and crowding in multitudes to the house of God, "to keep holy day;" we see every man engaged about his usual occupations. But though we have not the delightful privilege of resorting to temples erected for the worship of Jehovah, yet he does, I trust, sometimes condescend to grace our humble dwelling with his presence, and to verify his promise, that where only two are united for his worship, he will meet with them, and bless them with the

tions of his Spirit. We
 up together twice dur-
 ing, and very seldom have
 to join us. On this ac-
 ticularly, we greatly feel
 our dear friends in Ran-
 geon have just been engag-
 ing morning exercises, and
 as a part of them a very
 sermon from these words,
 "and offspring of David,
 light and morning star."

a few English and Por-
 tuguese inhabitants of this
 district of Mussulmen and
 with whose language we
 are acquainted. We hope, how-
 ever, to pitch our tent in the
 place where those who speak the same
 language (with a slight difference
 of pronunciation) that we have
 been hearing. There we shall,
 I trust, be surrounded with
 heathens, to whom Mr.
 Judson can make known the joy-
 ful tidings that Christ has suffered
 to save guilty sinners. O
 let us have your fervent
 prayers for us, particularly on
 behalf of this parched land, where
 no streams flow from earthly
 sources, but where the
 Spirit may be supplied from
 above, and that ere long
 we may behold this wilder-
 ness blooming and blossoming
 as the streams of living water
 flow out in this desert.

I thank you much for the intelli-
 gence contained in your letter re-
 specting the sabbath school, mis-
 sionary society, &c. I need not
 say I still feel interested in
 all that relates to these institu-
 tions, and that I rejoice in their
 progress. Affectionately yours,
 ELIZABETH COLMAN.

FROM A. JUDSON, JR. TO
 BALDWIN, DATED

Rangoon, August 9, 1821.

Sir,
 I received you the 24th of last
 month, and I hope only object in ad-

ressing you again so soon, is to
 inform you of Mrs. Judson's in-
 tended departure for America, and
 to transmit you a copy of my let-
 ter to the Corresponding Secreta-
 ry, which will give you a full view
 of the case.

Most respectfully yours,

A. JUDSON, JR.

Rangoon, August 9, 1821.

Rev. and dear Sir,

THE crisis which I have long en-
 deavoured to avert, has at length
 arrived; and I find myself under
 the most distressing necessity of
 giving my consent to Mrs. Judson's
 departure for America.

When we were in Bengal last
 year, we received the following
 documents; the first from Mrs.
 Judson's attending physician, and
 the other from the brethren of the
 Serampore mission.

"Mrs. Judson's case seems to me
 to be a chronic affection of the liver.
 The probable result of her return
 to Rangoon in her present state,
 would be a return of all the symp-
 toms with the hot weather. Un-
 der her present circumstances,
 therefore, I have no hesitation in
 recommending a voyage to Amer-
 ica, which will, in all human prob-
 ability, completely restore her
 health, and enable her, under God's
 blessing, to return quite recovered
 to her scene of labour and useful-
 ness.

Yours sincerely,

W. CHALMERS."

"Dear brother Judson,

We have perused Dr. Chal-
 mers' note, and cannot but deeply
 sympathize with you and dear sister
 Judson, in your distressing circum-
 stances. On carefully weighing
 the case, we are decidedly of opin-
 ion, that your duty to Mrs. Judson,
 to yourself, and to the cause of
 God, requires you to follow his ad-
 vice, and to take steps for Mrs.
 Judson's immediate return to Amer-
 ica, if this be practicable, in the
 hope of her health being restored,

and her usefulness continued to the cause of God. Were the case our own, this is the course, we should feel it our duty to pursue, and which we have indeed pursued in various instances.

Should any pecuniary aid be necessary, to enable you to take this course without delay, we will cheerfully meet your wishes, not doubting but that in so doing, we shall meet the fullest wishes of the Baptist Convention.

We are, very dear brother,

Most affectionately yours,

W. CAREY,
J. MARSHMAN."

Notwithstanding the tenor of these documents, our reluctance to adopt the course recommended, induced us to catch at the partial encouragement given us by another eminent physician, whom we subsequently consulted, and to depart from the decision of our better judgment; and we accordingly returned to make one more trial in Rangoon.

The event has accorded with the prediction of Dr. Chalmers. For a few months, the mercurial remedies which he prescribed to Mrs. Judson, kept the disorder at bay; but they now begin to lose all their efficacy; and scarcely are the effects of one salivation suffered to subside, when she is obliged to have recourse to another. The pain in her side is almost incessant, and begins to be attended with those alarming symptoms, which forced us to Bengal last year.

In these circumstances, I feel, that there is no alternative; and I acquiesce in the present measure, however painful to our feelings, under the full conviction, that it is absolutely necessary, in order to avert a more painful separation, which might otherwise be realized in the course of a very few months—a separation, final, and precluding all further hope in this world.

Being entirely alone, I do not

feel authorized to make any special appropriation of mission money, especially, as I do not know what the expense of passages will be. But I cheerfully refer this subject to the decision of the Board. We hope, that one, at least, of the passages may be procured at a small expense, perhaps gratis, particularly as we hear, that the Benjamin Rush is now in Bengal.

Whatever money Mrs. Judson may need in America, I beg, may be paid to her order on the Treasurer; and all such money I shall pass to the credit of the Board; and deduct from my usual allowance, in the same manner as money taken up of the agents of the Board in Bengal. I have made such arrangements as will prevent the necessity of burdening the Board with any additional expense on this occasion, except that of passages at sea; and for this, my only apology must be, the extreme necessity of the case.

Finally, I beg leave to recommend Mrs. Judson to the kindness of the friends and patrons of the Mission, as one who has faithfully laboured many years in their service; and whose sole object in visiting her country once more, is to recover her health and strength, that she may devote the remainder of her days to the promotion of the Redeemer's cause among the perishing Burmans.

Most respectfully yours,

A. JUDSON, JR.

LETTER FROM MR. JUDSON TO MR. SHARP, DATED

Rangoon, September 27, 1821.

Rev. and dear Sir,

Your kind and affectionate letter of October, 1820, I have perused several times with much satisfaction. The sources of encouragement, and motives to perseverance, which you suggest, are such as I desire to keep ever in view. But our feelings are not always in uni-

by the dictates of reason, and instances of faith; and I am very quite disheartened in the difficulties with which I am surrounded. Opposition to Christianity daily grows more determined and violent; the struggle between light and darkness is great; though I am sure that God will bring forth judgment to victory, I am not probable, that I shall not see the triumph during my life. I hope, however, to keep preaching in the country, and forward the translation of the scriptures, as you suggest; but as I am most cut off from all opportunities and means of communication, truth, I have no reason to think that many conversions will, in the present, be effected. The intolerance of government, the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the place to be quite deserted, and have even deterred most of the Christians from attending worship on the Lord's day. The particular circumstance which has manifested the tolerant spirit of government is a new accusation and argument of Moung Shwa-gnong. At that particular means he obtained acquittal, I have not yet ascertained. It is said, that he accused his chief to Shwa-dah, which is the custom among the Shan people, though he performs no act of worship there.

If I had sufficient property, I think of another visit to the country, but a thousand rupees of money is too much to be laid away on an improbability. I have some idea, that in a year's time at court, I should find an influential person, who would give me favourable access to the presence of the emperor. Unless one word or look can be obtained from his majesty, it seems impossible, that any thing can be done in this country. It is not by the operation of the

Spirit of God, multitudes can be converted, *where the means are used*; but, at present, no one dares to come near me; and for me to go out into the streets and *zayats*, and pagodas, and proclaim a proscribed religion, would be the height of madness.

I suppose I feel more disheartened just at present, in consequence of being entirely alone, as I have been since Mrs. Judson's departure, with not a single person in the whole place, who can give me a word of advice or encouragement. But I sometimes derive comfort from a higher source, and feel happy in committing this forlorn hope into the hands of the great Captain of our salvation, who is able to keep those who are persecuted, from being forsaken, and those who are cast down, from being destroyed.

Affectionately, and
respectfully yours,

A. JUDSON:

LETTER FROM MRS. JUDSON, TO
DR. BALDWIN, DATED

Calcutta, December 8, 1821.

Rev. and dear Sir,

I LEFT Rangoon last August, and arrived in Calcutta on the twenty-second of September. My disorder gained ground so rapidly, that nothing but a voyage to sea, and the benefit of a cold climate, presented the least hope of life. You will readily imagine that nothing but the prospect of a final separation, would have induced us to decide on this measure, under circumstances so trying as those in which we were placed. But duty to God, to ourselves, to the Board of Missions, and to the perishing Burmans, compelled us to adopt this course of procedure, though agonizing to all the natural feelings of our hearts. On my arrival in Calcutta, enquiries were immediately made, relative to a voyage to America. But to my great disap-

pointment, I found most of the American captains far from being disposed to take passengers, on account of having their cargoes engaged to the extent of the tonnage of their vessels. One captain, however, offered to give me a passage for fifteen hundred rupees, but I could not think of causing the Board so great an expense. In mentioning my circumstances to Mrs. Thomason, (lady of the Rev. Mr. Thomason, chaplain) she suggested the advantages of a voyage to England, on account of the superior accommodations, medical advice, and female passengers, in English ships. The pious captain of a ship bound to England, was then residing in her family; with him she consulted, and they made arrangements for my passage for five hundred rupees, provided I went in a cabin with three children, who were going to England. As my only object in going to sea, is restoration of health, I did not hesitate to secure a passage, though I should have rejoiced (since I must take a long voyage) to have gone direct to America. The father of the children has since arrived in Calcutta, and has very kindly offered to pay the whole price of the cabin, (which is four thousand rupees) which will enable me to go to England, free of expense to the Board. If the pain in my side is entirely removed, while on my passage to Europe, I shall return to India in the same ship, and proceed immediately to Rangoon. But if not, I shall go over to America, and spend one winter in my dear native country. As ardently as I long to see my beloved friends in America, I cannot prevail on myself to be any longer from Rangoon than is absolutely necessary for the preservation of my life. I have had a severe struggle relative to my immediate return to Rangoon, instead of going to England. But I did not venture to go contrary to the convictions of reason, to the opinion

of an eminent and skilful physician, and the repeated injunctions of Mr. Judson. Relative to the Rangoon mission, I presume Mr. Judson has given you all the information. But perhaps I have received letters of a later date, and may be able to communicate something of which you may not have heard. My last from Rangoon, was dated Oct. 26. Moung Shwa-ngong had been accused before the viceroy, and had disappeared. Mr. Judson had felt much anxiety and distress on his account, fearing he had done something in the way of retraction, which prevented his visiting him. But in a fortnight, he was agreeably surprised at seeing him enter. Moung Shwa-ngong informed Mr. Judson, that having been accused, he thought it the wisest way to keep out of sight; that he had put all his family on board a boat, and was going up the country among the sect of heretics with whom he once associated, and had now come to take leave, obtain tracts, gospels, &c. Mr. Judson furnished him with what was necessary, and bid him God-speed. He will, no doubt, do much good among that class of people; for it is impossible for him to be any time with his friends, without conversing on the subject of religion. Moung Ing had returned, as steadfast and as much devoted to the cause as ever. He, with Moung Shwa ba, spend every evening in reading the scriptures, and finding the places where the apostles preached, on a map which Mr. Judson has made for them. Another Burman has been baptized, who gives decided evidence of being a true Christian. Have we not, my dear Sir, every reason to trust in God in future, when we see what he has done in Rangoon. Could you see at once the difficulties in the way of the conversion of the Burmans, the grace of God would appear ten times as conspicuous as it now does. When we hardly ven-

to hope that we should ever truly converted Burman; great is our joy to see a little rise up in the midst of that mass, consisting of thirteen rled Burmans.

ectfully and sincerely yours,

N. JUDSON.

FACT OF A LETTER FROM MR.
E TO REV. MR. SHARP, DATED
Chitagon, October 20, 1821.

dear Sir,

THOUGH I have nothing inter-
to communicate, yet I feel
ing to miss the excellent op-
ity of sending you a few
y Mrs. Judson.*

two last informed you of the
g which has attended the
attempt at this place. We
in a fortnight to remove to
Bazar. The materials for
use are nearly collected, and
ipate with much pleasure
is when I shall be again sur-
d by those whose language
ewhat familiar to me. Our
here is understood and ap-
by government. Those
e at the head of affairs in
strict, have expressed their
ation of our proceedings,
ir willingness to afford us
ce. Cox's Bazar also has
an important place in their
ion; and it will, most likely,
v years, be made the sta-
a port collector. It has
en resorted to by Burman
hat trade to various parts of
; and it is already the great
town of Arrakan. In that
nt portion of the Burman
, a missionary would not be
ed to reside. It was con-
only forty years ago, and is
tched with jealousy by the
ment at Ava. Nor would
ng excite its suspicions more,
see a foreigner cross the
nd settle in this newly sub-
country. But its inhabi-
n be made acquainted with

pected she would sail direct for America.

the gospel from Cox's Bazar. When they visit that place on business, they may obtain some knowledge of Jesus, they may take tracts to their homes, and thus the kingdom of our Lord may be silently and imperceptibly built up under the despotic and intolerant government of Burmah.

We are still in suspense as it respects the opinion of the Board relative to the attempt here. But we feel a growing conviction that we are in the path of duty, and that the Lord designs to bless the feeble beginning which has been made. We are encouraged to persevere by the friendly disposition which the supreme government of British India manifests towards our object, and by the kind, but unexpected suggestions and assistance of those who preside in this district. Affairs at Rangoon also continue to wear an unpromising aspect. A few days since I received a letter from brother Judson. After remarking on the severe trial of parting with Mrs. Judson, he says, "I wish you and Mrs. Colman were here, and yet I know not in conscience what I can say to urge your return. The prospect here grows darker, opposition more violent, and the government more intolerant. Moung Shwa-guong has been again summoned before the chief of his village, and narrowly escaped the confiscation of his property and imprisonment, which had been determined on by his persecutors. How he escaped, I hardly know. I understood at first, that he had conciliated them by soft and prudent answers; but I have been since informed, that he accompanied his chief to Shwa-dagong,* though without performing any act of worship. I am inclined to think that the latter account is correct, because he stays away, as if he thought he had done something which I should not approve. The zayat which I had open for

* The great pagoda.

four months, is now quite deserted; and very few of the disciples attend worship on the Lord's days. In such circumstances, what is to be done? I sometimes think of Chittagong; but yet feel unwilling to relinquish all footing in this country, as long as the least hope remains."

On the receipt of this letter, I thought it best to make inquiries relative to the practicability of brother Judson's gaining admission here, in case he should finally be compelled to leave Rangoon; and have much satisfaction in saying that there is scarcely a doubt, but that he would succeed.

Let me entreat you to favour me with a letter on the receipt of this. Write me *freely* and *fully*, and above all things, pray that we may be instrumental of good to the perishing heathen, and may be faithful unto death.

I remain, most affectionately
and respectfully yours,

J. COLMAN.

LETTER FROM DR. PRICE TO REV.
DR. BALDWIN, DATED

Rangoon, December 14, 1821.

Rev. and dear brother,

ARRIVED safely at the place of our destination, and having offered our united thanksgiving to the Ruler of the seas and of the land for His preserving goodness—we turn our attention homeward, and think with melancholy pleasure of our dear friends who are there, and doubtless, casting many an anxious careful surmise across the mighty deep after those committed to its bosom. As yet you cannot have heard from us, as yet your solicitude must be kept up and continued for many a tedious week. Yes, at the very moment when we are engaged in delightful converse and sweet employ in this heathen land, you are ignorant of our fate. By and by, your hearts will be cheered by the glad tidings of our present happy and joyful entrance

on our mission; when, perhaps, alas! we may be banished from the country of this despotic monarch, or actually suffering the effects of his powerful anger, unable to escape. The same must be our anxiety and uncertainty, respecting our friends in America; the same, in fine, is the whole scene of human life. Oh how happy then is the Christian's lot; who, while he derives comfort from the delights of friendship on earth, still keeps his dearest, chiefest friend in heaven, to whom he can recur in any vicissitude of his earthly comforts. Yea, with whom he can do without them all. Blessed be God, for life and immortality brought to light through the gospel.

At Calcutta we were detained much beyond our allotted time. The ship at length sailed on the 21st of November; on the 29th we left our pilot on the Sand Heads, and with a fresh breeze and fair wind, steered our course toward the Arracan coast. On the third of December, the high land of Burmah, on the west, appeared in view. On the fourth, the south-western extremity, cape Negrais, all a ridge of beautiful mountains. On the eighth, beating against the north-east monsoon, we came in sight of the southern coast, low and flat, and water very muddy. Using the flood, and anchoring during the ebb; we reached the mouth of Rangoon river on the tenth, at noon; received our pilot on the next day evening; we hoisted our anchor on the 12th, and with a beating heart, I felt myself moving immediately to the spot, where I have wished to live and labour. By a variation of half a point in the compass, furnished by the ship, we run too far to the east, in a channel of only a few yards width. The leadsman cries four fathoms; we feel a little anxious; immediately after, three, and less; the pilot and captain become much agitated, we look at each other with

expectation; the next, two
ms, (the draught of our ship)
irectly I felt a shock; all hands
different directions, some to
nchor, some to hoist out the
boat, and others to measure
lepth of water in the hold.

whole hour we are kept in
nse. The tide very rapid,
ing just after full moon) the
very old, and the bottom a
sand bank. I must confess I
little disturbed. What if the
intended to stop us here, and
nt us from polluting by our
rthy touch his sacred cause
st the heathen? O Lord
thou knowest, was as an anchor
soul, and I felt in a good de-
as I hope always to feel, let
e, rather than injure or re-
hy cause. Thou knowest all
and thy will be done. At
piration of an hour, joy was
d among us all, by the mov-
gain of our floating abode.
eached Rangoon the follow-
orning, at seven o'clock, and
conducted by brother Judson
place, the seat of his toils
rayers, and also of the rich-
ng which has accompanied
labours. Three of the con-
are here, Moung Shwa Ba,
g, and M. Bya, who all ex-
marks of Christian simplicity
olid sense, and are much en-
committing to memory the
Testament as fast as translated.
day we have succeeded in
g our things through the Cus-
ouse, and are now busily en-
in preparing for study the
g week.

ours in Christ,

JONA. D. PRICE.

SLISH BAPTIST MISSION.

TRACT OF A LETTER FROM REV.
LAWSON, TO REV. DR. BALDWIN,

Calcutta, December 25, 1821.

friend and brother,
CEIVED your kind communi-
by the hands of our dear

brother, Dr. Price, and immediate-
ly laid before my brethren the
wishes of the Board, that I should
undertake their agency in money
affairs in this country, as we never
do any thing of this kind without
consulting each other.

The following are extracts from
our minute book, respecting the
subject.

October 3, 1821. Resolution 3d.
That in compliance with the wish
of the Baptist Board of Foreign
Missions, communicated in letters
from Dr. Staughton, Dr. Baldwin,
and Mr. Bolles, the brethren ac-
cept the office of their agents; that
the monies they have remitted, be
placed in the name of the Board in
the hands of Messrs. Mackintosh
& Co. and that the management of
the fund be committed to brother
Lawson."

"October 5, 1821. Resolution 1st.
That agreeably to resolution 3, of
the last meeting, brother Lawson
be requested to write to the Bap-
tist Board of Foreign Missions, Unit-
ed States, communicating our will-
ingness to act as their agents, agree-
ably to their requests; but express-
ing our earnest hope, that from
our inability to be responsible for
any large deficiency, they would
be particularly careful to relieve
us from embarrassment, by con-
stantly maintaining a balance in the
hands of their agents."

I can only add respecting this,
that we shall, with much pleasure,
manage this business as well as we
can. We know all your missiona-
ries, and love them, and shall al-
ways be happy to aid them, as en-
gaged in the same cause with our-
selves. I have not heard lately
from brother Colman, but rejoice
in his prosperity, for he has now
the permission of government to
remain in one of the most delight-
ful missionary stations. Mrs. Jud-
son has been residing for some time
past under our roof. She is about
to sail for England on account of
her health. She will write all par-

ticalars respecting herself and beloved partner.

We have had a very long, dark season of affliction here during the last rains. Many of our dear brethren have been completely laid aside from missionary labour, and brother E. Carey has been so ill, that he has not been yet able to resume his work, and will not be much better without a trip to the Sand Heads in a pilot schooner. We have indeed been in the furnace, but I trust the afflictions have not been lost upon us. Our Report was much delayed by the alarming illness of brother Pearce. Much Bengalee preaching has been hindered. Yet, in the midst of all, I had the pleasure of baptizing at our new chapel, a very promising young Brahmin. We are getting on pretty well with our schools for native females, as the Report soon to be published, will shew you. Last week we held our missionary association. Dr. Carey preached one of the Bengalee sermons, and Mr. Ward one of the English ones. It is purely an association for the promotion of good feeling and Christian friendship among missionaries of all denomi-

nations. We meet at two or three different places, and a conference is held one evening, when questions relative to missionary work are discussed. This year it has excited more interest than on any preceding year, and I can say it was to me a refreshing season. As a missionary body, I think there are many things to encourage us, going on here, and there are many things also, which we have reason to deplore. If we were to give you an account of unvarying success, it would only be deceiving you.

I have now to return my thanks for the repeated instances of your goodness in sending magazines, sermons, &c. which are always very acceptable. I always devour with eagerness the accounts of revivals, &c. which take place in your beloved land. Assure Mr. B. that I was much gratified with his letter, and newspapers, &c. &c. and shall soon endeavour to write in return.

I am, my dear friend and brother,
yours affectionately.

JOHN LAWSON.

Religious Intelligence.

REVIVALS OF RELIGION.

Bellingham, Mass. Feb. 26, 1822.

My dear Editors,

In your last number, I observed a request that an account of the recent revival of religion in this place might be prepared and forwarded for insertion in your next. Agreeably to that request, I now sit down to prepare the account you desire.

For a long time previous to the refreshing which we have enjoyed, religion had been in a state of great declension. From the year 1799 to 1812, there was no church in the town,

and but few Christians. In October of 1812, a church was gathered and organized; but its number and strength were small. As the accessions made at different times did not much exceed the diminutions, the body continued feeble. Within a few years, some, who ought to have been pillars in the church, have withdrawn, and used their influence against us; others have been taken away by death; and several having removed, have been dismissed. In these circumstances there have been many adversaries, who

serted themselves to effect our
 ow. During the last spring
 mmer, the enemies became
 bold and impious than ever.
 frequently supposed they should
 complete triumph for error and
 to the exclusion of all real
 . In this state of things, the
 lowered with portentous clouds,
 : few who lamented over the
 reading desolations of Zion,
 secret places. They had long
 ted to stop the torrent of infi-
 and sin, but in vain. As the
 of the Israelites melted, when
 rethren fell before their ene-
 did ours. We were not, how-
 without consolation; for we knew
 : Lord's people was his portion,
 at victory was ensured to his
 offering flock. On Jehovah's
 rested, and were not disap-
 . We knew also that the ven-
 Alden* had, in his dying mo-
 prayed for this people, and that
 tear had fallen, and many a
 tended to heaven, on account of
 ctions of the people of God in
 ice. From these circumstan-
 u may well suppose, Zion,
 not wholly without consolation,
 eless, like an afflicted widow,
 the ground, clothed in sack-
 eeping.
 n the church was constituted,
 ned twenty-four members; last
 had increased to forty-four,
 females. During the forepart
 ist year, a kind of awful sus-
 and darkness hung over our fu-
 spects, and the designs of God
 us. To Christians it was evi-
 lp could be obtained only from
 ; hence they assembled with
 solicitude to resort thither.
 r circumstance was so ominous
 as this. The first Lord's day
 st, one young lady, from a re-
 le family, was received into the
 by baptism. Her relation and
 excited considerable attention,
 e great joy to Christians. Soon
 is, our association was held at
 ter; the interview was inter-
 and Christians in general, and
 rom this place in particular,
 uch quickened. One man at-
 who knew not the gospel, and
 uch impressed; he was soon
 to know the truth. On the
 h of the month, another man,
 ad been previously awakened,
 s impressions deepened, and
 ening found peace in our Lord
 erly the much respected minister of this

Jesus Christ. The same night two
 women, who had cherished hopes
 some time before, had their minds
 much stirred up and comforted, in a
 terrible storm of lightning, thunder,
 and wind. Several others were at the
 same time deeply convinced of their
 undone situation as sinners.

Nothing very special, however, was
 known to exist till the first of Septem-
 ber. A conference preparatory to the
 communion was attended the Saturday
 before the first Lord's day in the
 month. One of the women above
 named, came forward with the most
 ardent feelings, offered herself to the
 church, and was received. The next
 day she was baptized; it was a day of
 good tidings. That evening, in a meet-
 ing at our house, the presence of God
 was evidently felt. Two new converts
 expressed their feelings, and were
 heard with vast attention; a number
 were under deep conviction; the ar-
 rows of the Almighty were sharp in
 the hearts of the King's enemies. From
 that time much impression was felt on
 the minds of very many. At a meet-
 ing the next Friday morning, the pres-
 ence of God was more clearly mani-
 fest than at the preceding one. Sev-
 eral had found peace in believing, while
 others were in the keenest distress.
 One man arose with great solemnity,
 and among other things, said substan-
 tially as follows: When I was a young
 man, I was called upon very loudly by
 being brought apparently near my
 end; I then promised that I would re-
 pent and reform my life, if God would
 spare me from death; he spared me,
 but I forgot my solemn engagements,
 neglected God, and abused his mercy.
 Last fall I was seized again with the
 same disorder, and the moment I felt
 pain, I remembered all my promises;
 I thought I should soon be in eternity.
 I then again promised repeatedly, that
 if the Lord would spare my life, I
 would not relapse into sin. But when
 my life was spared, and my health re-
 stored, I turned back to sin, though I
 was not without remorse. *Now* I
 have abused so many mercies, reject-
 ed so many calls, and been *such* a sin-
 ner, *that I never can be saved*. When
 these words were uttered, the place to
 my imagination resembled the day of
 judgment more than any other scene I
 ever witnessed. There was no out-cry-
 ing, but such a solemnity as it would
 be utterly impossible for me to describe.
 While making these remarks, indica-
 tive of the despair he felt, his burden
 of guilt was in part removed. These
 things awakened public attention, and

the Lord displayed his powerful arm; Christians were actively engaged, while sinners were inquiring, "What shall we do to be saved?"

The Friday before the third Lord's day in September, at a meeting appointed for the purpose, eight persons came forward to offer themselves to the church, four men, and four women, and were received. The next sabbath they were baptized. These meetings were full of the deepest interest. Hitherto only a few individuals had attended any of our meetings on week days, but on the first of these occasions two hundred people attended. The persons who came forward, were some of them principal ones in our society. The scene excited in my breast sensations of peculiar joy. The sabbath was not less interesting. About seven hundred people attended from various quarters, to see what these things meant, and to witness our solemnities. It was a day of great joy and wonder. Even Christians themselves were astonished, and prayer and praise ascended from many a heart. In preaching the word and administering the ordinances, I felt unusual freedom; the Holy Ghost came down, and his influences were evident to all not wilfully blinded.

For a fortnight before this, about one a day had been brought hopefully to know Christ. About this time, however, the conversions became less frequent; but at the close of the month, the power of God was more wonderfully displayed than at any preceding time. In two weeks from the first of October, fifteen or twenty were hopefully converted. Baptism was administered seven Lord's days in succession. The Lord's supper was administered the first sabbath in the month, and the season was such an one, as, on some accounts, was never before known in this place. Twenty-three new members partook, and the whole number of communicants was double what we had usually had before. Nor were our public meetings the only seasons of interest which we enjoyed: visiting from house to house was an important business and of great use. Two or three young men resident in my family, visited as well as myself. The interviews obtained in this way were solemn and deeply interesting. Almost all with whom we conversed were tender and ready to converse. On one day I visited seventeen families, in all of which my discourse was on the concerns of the soul. The day of judgment was never more clearly before my eyes, and never

did I endeavour with more ardour to place it before others.

Those under conviction were impressed with a deep sense of their guilt and aggravated offences against a holy God, and if they were saved, that it must be by the mercy of God alone. When they were led to hope, it was by an unconditional surrender of themselves into his hands, relying on his mercy. They had also, as you would naturally expect, the most exalted views of the Saviour, and were ready to ascribe to him all the glory of their salvation. Some have been anxious a considerable time before they have found peace; but most of the converts have been relieved in a short time, many of them in less than a week.

Some time in October the work began to decline, and by the fore part of November, conversions became rare. A number, however, have continued serious till this time. None have recently come forward, owing, I apprehend, to several causes. There are a number, who, it is probable, will come to the church, during the spring. About fifty have been the hopeful subjects of this work, and forty have been added to the church. Besides those converted, many have been quickened who had cherished hopes before; several who have made profession are of this class. The power of God, both in relation to the converts and the enemies of religion, has been illustriously displayed in this work. The change in many of the converts has been so evident, that none but those most forward in malevolence have pretended to deny it. When the Lord displayed his saving power, the enemies of Christ were perfectly astonished, and for a time observed an almost death-like silence. Few, however, of those who had opposed themselves were among the converts.

There has been for a long time a happy union in the church, and this union has been greatly strengthened since the revival. The ability and strength of the church, especially in male members, has been more than doubled. Although the number converted and added to the church has not been so great in this reformation as in many others, yet when we consider the fewness of Christians before, and the change wrought in favour of vital religion, we cannot but admire the goodness of God. To Him belongs all the praise. Most of those who have been converted, had previously sustained an honourable rank in life; and of those who have united with the church, some possess useful gifts. The operations of the Spirit have not

nined to any age; but some of ge, from the man of gray hairs, to the youth of fourteen, have been.

means by which the work has ried forward have been various; preaching of the word, visiting use to house, baptismal occa- and conferences have been the d ones. Besides these, it may rked, the malevolent exertions enemies of the cross have been e of to awaken some to see their a Saviour. The storm has also ide to speak to the heart. Thus ie time had come to favour Zi- e was no want of instruments; ing alarmed the before careless

relations of those who have been to know the truth, have discov- e deep depravity of the heart, innumerable windings by which attempt to justify themselves in en the Holy Spirit has wrought m, they have been driven from fuge of lies, sensible of their ss and awful danger.

Closing this narrative, I can- ear mentioning a few circum- calculated to shew the value acy of prayer. Previous to my into this town, six years ago, : special directions from God, : to the place of my future la- I think I had earnest desires, night be made useful in the Christ. The openings of Prov- eemed to direct me to this place. i enmity to the truth, and awful of feeling against religion have covered, and so little religion i, in exercise in those who were ssed friends since my residence that I have often deeply la- my sad lot, and in very many s wished that it had never fall- . But the conviction, that God here, kept me from venturing ay till his will was done. It is lent to me that God, in answer r, directed me to this town.

Several years past, seasons for have been observed among us, erally at my house. But we e frequently been alone. Some of asons have been peculiarly sol- interesting. In our petitions, : been peculiarly solicitous that ght visit this place. But we metimes been almost ready to he Lord should open windows n, then might such a thing be. ve now learnt the truth of that ion, "They that sow in tears, up in joy."

About two year's ago, the news of the much lamented WINCHELL's death, excited much feeling in myself and family. We were led to think of death and eternity, and the worth of the soul. The first sabbath in March, 1820, was a deeply interesting day. The Lord's supper was administered, and much concern was felt for sinners, not only by myself, but by a number of young men then resident in my family. After meeting, we mingled our feelings and were deeply impressed. In the evening, our concern for impenitent sinners was more felt than before. One of the brethren was wholly absorbed in the awful views he had of the state of sinners about us, perishing in sin. I was informed of this circumstance, and soon went to the room where he and three other brethren were, and found them on their knees praying. I immediately joined them; they all prayed before we rose, and with many tears. After this, we went out of the chamber, collecting the remaining part of the family together, and again presented our petitions before God. Six or seven prayed, and with great fervency. It was a time of weeping & strong crying. We besought the Lord with much entreaty, that he would rain down righteousness upon us. While we were enabled to plead with God for sinners, all was as the shadow of death about us. Soon after this, as we continued somewhat fervent in spirit, a few had their attention directed to the concerns of the soul; but most of the blossoms went up as dust. But in God's time, the best time, he was pleased to send down his Holy Spirit, and in the same room where we had prayed and wept alone, many were made to feel the terrors of the Lord, and to rejoice in his mercy. In the same place, with many who love our Lord Jesus Christ, we have repeatedly sat together in heavenly places in Christ Jesus. None ever seek the Lord in vain. If this narrative should chance to fall into the hands of any desponding servant of Christ, let him take courage and keep on praying, for *the Lord will hear.*

One of our brethren who had often wept over the desolations of Zion, determined, on the first day of the last year, to beseech the Lord every day in the year, should his life be spared, to bless this place with his salvation. This he continued to do with increased fervency. He lived three miles from meeting, had lost one of his legs, and had no horse; but he could not stay at home. He was seen early at the house of prayer. On his way, (as he passed

a cross road,) he had erected an altar to God, where every time he came to meeting, he prayed for a blessing on the preacher and the people; here he often poured out his soul to God, and so called down blessings on himself, as well as those for whom he prayed. After the revival commenced, he was favoured for a time with opportunities of riding to meeting, and so did not pass the consecrated spot; but at length he passed that way: his daughter, the only child he had with him, had been converted, his neighbours, and many others had been made new creatures. What overwhelming sensations of gratitude and joy rushed upon his mind, may possibly be conceived, but they cannot be expressed. He bowed himself on his altar, and with many tears, gave thanks to God. When he had wept till his heart was in some measure satisfied, he went on. But he then was obliged to linger by the way, till his tears of joy were dried, that he might possess himself when he associated with others. O! that all the saints would thus pray for the blessings of our heavenly Father; and if they should, what effects might not we expect to see produced?

Many of those converted have found peace in crying to the Lord in the language of the publican, "God be merciful to me a sinner."

In one case, a young lady, under deep distress, desired her father to arise from his bed and pray that God would have mercy upon her. While he was yet speaking, she was freed from her burden of guilt and sin, and enabled to rejoice in God the Saviour.

From the above recital, the power of God to build Zion in times of trouble, has been strikingly exhibited. In closing this narrative, we would devoutly ascribe all the glory to God, and entreat our brethren every where to remember us in their prayers. We know, indeed, that a wide door is opened, and we trust effectual, but there are many adversaries.

ABIAL FISHER, jr.

EXTRACT OF A LETTER TO ONE OF
OUR BROTHERN IN BOSTON, DATED

Eschfeld, N. Y. March 17, 1822.

Dear Brethren,

In the month of May, 1810, a church was organized in this town, under the ministry of Rev. David Rathbun, who preached with them short of one year, and then left them, to their great disappointment. From that time the

church was supplied, partly by the Rev. O. Hulbert, of Springfield, and occasionally by missionaries, and other ministering brethren. During this time, there was no special or extensive revival, but the church continued about the same as to number.

In the month of April, 1816, I took the charge of the church, then consisting of twenty-eight members. Through the summer, there was a solemn attention to the word, and a few instances of awakening. But in September, we found to our great joy, that a number of those who had long been halting between hope and fear, were constrained to come out from the world and be separate. These, with a few newborn souls, were baptized according to apostolic example.

The January following, the Holy Spirit was poured out on the people in copious effusion, particularly in the north part of this town, and on the south line of the town of Columbia. Our meetings were crowded, solemn, and joyful. The places where we met, both as above mentioned, and in this village, were rendered awful and lovely. They seemed like the house of God and the gate of heaven. Sinners were wounded and filled with anguish of spirit, under a deep sense of sin, as committed against a holy God. And, (as it was expressed,) by some, that it seemed to them there was but a step between them and hell. O the astonishing compassion of Zion's deliverer! who, when they were ready to perish, "hastened to show himself kind." He proclaimed forgiveness of sin, and deliverance to the captives. Those who were the most stubborn, and who acknowledged that they hated even the name of a Christian, were brought to love that which they once abhorred.

This revival was not "the rushing of a mighty wind," but "like the still small voice," and the genial showers of rain upon the grass. There was but little "despising and wondering," except from a few cold formal professors. But this opposition, in some instances, was overruled for the good of souls.

Our seasons of baptizing were precious, while the Holy Spirit seemed to hover above the auditory; but more especially, as the converts generally went on their way rejoicing. In one instance, a man and his wife, and four of their children, repented, and were baptized. This we called *Household* baptism. This gradual revival continued for more than two years, in which time, or a little more, sixty-five

buried with Christ in baptism; of a single case of discipline has among them. Twenty-seven in time have been added by let- There have been some deaths, some removals, so that our pres- amber is about one hundred and y. May the great Shepherd r the lambs with his arm, and them in his bosom. It is now r a low time, iniquity begins to d, and the love of many is wax- old. But blessed be God, Satan nt yet been permitted to cause ns among us. Brethren, pray od would revive us again.

Very affectionately yours,

DANIEL PUTNAM.

ACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Delphi, N. Y. April 1, 1832.

Dear Sir,
I hear of the work of God, is un- edly interesting to every friend n. In this place we have seen plished some of the "glorious " which are "spoken of the city ir God." It was on the first ay evening in January, when the rs of thousands of the saints were ling before the throne of God, cloud of holy incense, that the , like the "noise of a rushing y wind, filled the house where we sitting." Sleeping Christians a- ; and such confession I never , as on that occasion. The dry- wept, the hardest heart melt- rom this time for about a fort- there appeared to be a peculiar edness in the church, without sible sigus of concern among the ly. Christians prayed, and their rs were heard. It was at the f a very happy meeting, that we discovered an unusual anxiety ; the unconverted. Some of asked to be prayed for. Their t was complied with. "What do! I am going to hell! Do or me!" was the request of a number.

The work, in every stage, has ap- l to be the work of God. Our gs have been crowded and sol- I have baptized, since the first ruary, *thirty-two*. There are a many more who have indulged e, but have not been baptized. principal subjects of this work een the youth and middle-aged. work appears to be subdividing n "sing of judgment" as well as revy." Within a few weeks

there have been some alarming instan- ces of mortality.

Yours most respectfully,
BENJAMIN S. LANE.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Conway, April 2, 1832.

Dear Sir,

I BEGAN to preach in the church at Berlin, New-York, in May, 1807, in great weakness of body, and in the thirty-eighth year of my age. In March, 1810, I removed to Stamford, Vt. In June following, the Lord began a work of grace in that town. Backsliders were reclaimed, and it appeared that God was there of a truth; for the church that had been cast down and discouraged, and almost destroyed, revived, and sung praises to the most high God. I baptized about twenty, who were added to the Bap- tist church in that town.

In December, 1811, a second revival commenced, and continued through the winter, which was uncommonly powerful and glorious. Not far from fifty persons obtained a hope, and were baptized. The church consisted of about twenty members when I moved into town, and at the end of the second revival, it consisted of ninety-five.

January the 13th, 1814, I removed to Halifax, in Vermont, and in April following, a revival in that place began. The Baptist church then appeared as a city that is set on a hill, that cannot be hid. Twenty-eight were added that season; and in 1816, a second revival began, which was general through the town. The Lord God, by the power of his Spirit, came down in very deed! A solemnity seemed to be on every person, and the truth triumphed. The power of God was felt in the hearts of many of his dear children. Thanks be to God forever for that glorious day, when the Lord showered down his marvellous grace in the hearts of his children in that town; for I believe it will be matter of praise in eternity.

Brother Jonathan Wilson, then of Guilford, assisted in the arduous work. There were sixty added to the Baptist church by baptism, forty or fifty to the Congregational church, and a number (probably about twenty) to the Baptist church in Colaine, under the care of brother Edward Davenport, and about twenty were added to the Baptist church in Guilford, under the care of brother Jonathan Wilson.

In June, 1820, a reformation began in the church in Marlborough, and Newfane, where I was preaching, and the Lord made his great power known in reclaiming backsliders, and in causing saints to rejoice, and sinners to tremble before the mighty God of Jacob. The heavens showered down grace on our little assemblies, which seemed daily to increase. At length I began to baptize, which struck a solemn awe on the people at large. In the same meeting we could hear the groans of the wounded, and the songs of the redeemed, until there were forty brought to rejoice in the Lord, all of whom were led down into the water, and buried in the liquid grave.

Through this revival, the converts seldom spoke in publick, and when they did, it was with as low a voice as in common conversation; and with great solemnity.

Two of the candidates were more than fifty years of age, and one about seven. The conversion of — drew the attention of ministers from a distance, to examine her concerning her faith in Christ, and some observed that the one half had not been told them. She still continues to lead a very religious life.

Within this time, I happened to pass through Conway, Mass. and there appeared to be a Macedonian cry for help. Accordingly in May, 1821, I moved to this place, where I found the church, which two years before, consisted of eighty members, was in a disorganized state. But one in year after, it was organized again, consisting, however, of only twenty-five members; but in the course of the last summer and fall, the chief of the old members in the vicinity returned, and the languid hopes of Zion revived again.

In December last, the Lord began a work of grace in the south-west corner of this town, and in the south-east corner of Ashfield. Previous to this, there had been a revival in the Congregational society in this town, and in Ashfield. All these begun separately. When this good work appeared among us, my soul began to thank God, and take courage, like Paul of old. Previous to this, our congregations were thin, but the people now gathered, until the dwelling houses in that neighbourhood were thronged, so that we had to take the largest houses for our meetings; two or three hundred usually attended evening meetings for preaching or conference. Sinners in general, were attentive and thoughtful. The power of truth soon fell with great

weight on many minds, so that we could hear some groaning, others weeping, and some few beginning to rejoice.

At one evening meeting, when the house was very much crowded, the power of God came down in such a manner as I had seldom seen; it took hold on the hearts of the people, so that two or three sunk under the dreadful weight of guilt, while fiery billows seemed to roll beneath their feet. Prayer and exhortation (after sermon) continued, until I dismissed the people at nine o'clock; but as they could not be persuaded to go away, therefore, we continued pleading with God to save the poor souls that were thus trembling over eternal ruin. A number were not able to leave the house, on account of the dreadful anguish their souls felt, under a deep sense of the curse of the divine law of Jehovah. But in the course of the meeting, one after another obtained a hope, until eight persons were brought to rejoice in the Lord. The good work continued until March, since then it has appeared to be declining; I have baptized but seven as yet; but I do not think the work is over, for there are a number that appear to be under concern at this present time. There is also a good work among the Congregationalists in this town, and in Ashfield there are more than one hundred that have received a hope of eternal life. In our revival, there were more than forty that obtained a hope; and I think as many or more in the Congregational society in this town. Our church is in upity, it consists of nearly sixty members, and more are expected soon to unite with us. Through the whole work, there has been a uniform solemnity; without wild fire or confusion; only one speaking at a time, and but a few that speak at all. Thanks to the eternal God, for his wonderful goodness to us in this land. O that the Lord Jesus Christ would carry on his glorious work, until all shall know the Lord, from the least unto the greatest. And the knowledge of God shall cover the earth as the waters cover the great deep.

P. HIMES.

ANECDOTES.

Every word of God is pure. Prov. xxx. 5.

In a certain town of P——, there lived two young men, who were habitually

ances One was truly pious, but who was a shopman, paid no due to the importance of divine things. A man took up a leaf of the Bible, about to tear it to pieces, and packing up some small parcels up, when the other said, "do not ; it contains the words of eternal life." The young man, though he did not receive reproof of his kind and pious folded up the leaf and put it in his pocket. A while after this, he said to himself, "Now I will see of what life it is, of which this leaf

On unfolding the leaf, the words that caught his eye were the words of Daniel. "*But go thou till the end be, for thou shalt stand in thy lot at the end of days.*" He began to enquire, what would be at the end of the days,

and from this occurrence became truly pious.

From the Fifth Report of the Courtland County Bible Society

A poor woman in Montreal, received a Bible from the British Agent in that city. A Romish Priest, hearing of the circumstance, made her a visit, intending to deprive her of the precious gift. He offered her five dollars for her Bible : She declined taking it. He then offered her ten, and afterwards fifteen dollars ; she still declining he left her.—The next day, he returned and offered her twenty-five dollars : She accepted the offer, and with the money purchased twenty-five Bibles, which she distributed among her destitute neighbours, under such conditions that the Priest could not obtain them.

Obituary.

Capt. DANIEL BOWKER.

in Sudbury, on the 31st of January, Capt. DANIEL BOWKER, in the 82nd year of his age. The following account of his Christian experience and useful death, may afford consolation to his numerous posterity, and and exalt the hope of his surviving friends.

By his good providence, placed in the hands of Mr. Ebenezer Marshall, of Framingham, a man of distinguished piety, with whom he served his apprenticeship. Here he received religious instruction, and valuable opportunities for attending to the important concerns of religion. Opportunities, however, passed without improvement, and in the latter part of his life were recollected with deep regret. He had a few transient impressions, when about 16 years of age ; but had no particular regard to the duties of religion. When he arrived at the age of 27, he settled in life, had the care of a family, and thought it important to set an example to his family in worship. He accordingly made a resolution of Joshua, "As for my house, we will serve the Lord." Shortly after the birth of his first child, he and his wife began to think of what was called the

half-way covenant, and offer their infant child for baptism. They accordingly conversed with their minister upon the subject ; but as he was not much in favour of the half way covenant, he advised them to join the church in full communion. After taking the subject into consideration, they concluded to follow his advice ; made a public profession of religion, joined the church in Sudbury, where they walked in good fellowship for more than half a century. All his children to the number of twelve he presented to the Lord in baptism, with as much sincerity perhaps as Saul, had previous to his conversion to Christianity. When speaking upon this subject, he observed, had the Lord blessed us with a dozen more, we should have had them all sprinkled in their infancy, as we verily thought the Lord had required it. Every thing passed smoothly along, nor did he for once suspect, that all was not right, until the Lord was pleased to visit him with a severe fit of sickness, when about 82 years of age, which brought him to the borders of the grave. When his friends informed him of his situation, and that they despaired of his recovery, he was led to examine his heart and life with all the solemnities of death and eternity before him. At this critical pe-

riod, while trying himself solemnly and impartially by the word of God, he was driven to the awful conclusion, that his religion was vain, his faith also vain, and that he was yet in his sins. It appeared to him, that he had only been travelling the old beaten path of tradition; that his righteousness was no better, than that of the ancient Scribes and Pharisees; that he had indeed a form of Godliness; but was a stranger to its power; and for the first time in his life it occurred to him, that he must be born again, or he never could see the kingdom of God. This conviction led him to beg earnestly of God to teach him what it was to be born again, and what were the evidences of the new birth. He soon became convinced, that regeneration consisted in having the heart so changed by the Holy Spirit, as to enable the sinner to embrace the truth as it is in Jesus, and that obedience to the commands of Christ is the best evidence of this great change. If ye love me, keep my commandments. What things were gain to him, he now considered loss for Christ. To believe in Jesus, the Saviour of sinners, and rest all his hopes of acceptance with God on this sure foundation, was at once his duty, his privilege, his unspeakable joy. Old things passed away, and all things became new. The nature and design of Christian baptism appeared to him very different from what they had formerly done, and he had a strong desire to answer a good conscience, by being buried with Christ in this solemn ordinance upon a profession of his faith, and by walking in newness of life. He accordingly resolved, if it should please God to grant him sufficient health and strength, that he would endeavour to walk in all the commandments and ordinances of the Lord, blameless. While meditating upon these things, and praying for renewing grace and healing mercy, the love of God filled his soul in a wonderful manner. He had all his days been happy in his family; had been prospered in his business; took a lively interest in the welfare of his country; commanded a company at West Point in the revolutionary war; partook of festivities and general rejoicing at the success of our arms, particularly at the surrender of Burgoyne; had experienced as much happiness, perhaps, as any man ever did in a state of nature; but now, when the love of God was shed abroad in his heart, he observed, that he enjoyed more real happiness in fifteen minutes, than he had experienced during all the eighty-two years of his past life. Through the goodness of God, he shortly after recov-

ered his health, set out in religion anew, was baptized according to the command and example of Christ, and was a burning and a shining light to the end of his course. Very few appear to soar on the wings of faith and love, as he did. He seemed to dwell on the summit of Pisgah with the promised land constantly in view. One tie only bound him to the earth. It was the interest he felt in the spiritual welfare of others. Religion was almost his constant theme. Many, we hope, will long remember his warm exhortations and fervent prayers. He had the happiness of seeing his wife, (who descended to the grave a few years since,) also some of his friends and neighbours, brought to rejoice in Christ Jesus, and walk in the footsteps of his flock. The evening on which he died, he was sitting up in his chair and conversing with Christian friends upon heavenly things, with his usual animation, when he appeared to sink into sleep, but it was to awake no more in this world. A few days before his decease, sensible from several ill turns he had experienced, that his departure was drawing near, he selected a hymn to be sung, and the following portion of scripture, from which he requested his Pastor to speak at his funeral. "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

MRS. ANN CHATER.

DIED June 5th, 1820, at St. Helena, Ann, wife of the Rev. James Chater, one of the missionaries at Ceylon. Mrs. Chater was possessed of talent and much sensibility; and her attention having been directed, early in life, to the religious state of the heathen world by the powerful preaching and conversation of her uncle, the late Rev. John Thomas, founder of the Baptist mission to the east, she married in 1806, with the express design of becoming personally useful to that mission.

In 1815, she suffered the loss of her two elder sons on their passage to this country for education, in the *Armiston* sloop of war, which was wrecked on the coast of Africa, and in which perished, at the same time, Lord and Lady Moleworth, who had taken the children under their protection during the passage. From that period, Mrs. Chater's health became so much impaired as to destroy her public usefulness, and oblige her to relinquish a school which she had, till then, conducted in Colombo, for the benefit of the missionary funds. In

t, her physicians recommended, for one year, to her name, assuring her, that they believed months at sea would restore her original health. The embarkment of herself and seven children, her husband at Columbo, on account of his missionary engagements, was an important effort of her firm and courageous mind. On their arrival in Ceylon, being in a state of such debility as to make it necessary to change her life that she should land, retaining her two youngest children of one and three years, with her five elder ones were separated, to proceed, under the command of the captain, to England. Her husband being now in a state of rapid decline, she expired on the 5th of May, 1810, leaving an interesting family of children, the eldest of whom was then turned of nine years.

Though Mrs. Chater died in circumstances almost unparalleled trial, in a foreign land, and severed from every friend, her lamenting relatives found consolation in believing, that she died in the fear and the service of her Redeemer, realizing the divine presence in the chamber of death "the heaven."

We long waited for an opportunity of introducing some notice of our deceased sister; but have previously received no particulars so full as we have now inserted. To this account we feel it our duty to add what we have since learned of about five years, made us acquainted with, respecting her piety, and

her devotedness to the cause in which she with her husband had engaged. They arrived at Serampore in company with Mr. and Mrs. Robinson, and the late Mrs. Hands, in September, 1806; and as about that time the extension of the mission in Bengal was discouraged by Sir George Barlow, then Governor General, Mr. Chater and Mr. Mardon made a journey to Rangoon to see if it were possible to begin a mission there. This led to Mrs. Chater's residing there till some time in 1811. It was not till March, 1812, that she and her husband arrived at Ceylon; hence full opportunity was given us of observing her Christian walk, and the sincerity of her attachment to the cause in which she had engaged. To the truth of the foregoing account therefore, we feel happy to bear our fullest testimony. In the knowledge of divine things, she appeared superior to many; and this knowledge was accompanied with its corresponding influence on the mind. Her reliance on the Redeemer appeared firm and steady, her hope was in general rather bright and serene than the reverse, and these fanned the missionary flame, and made her feel a deep interest in whatever tended to spread the gospel of her Redeemer among the heathen. Hence her husband, our highly esteemed brother, found in her a decided and faithful companion in all his missionary labours; and nothing could have supported his mind under the loss he has now sustained, but the mighty influence of Divine grace, which has enabled him to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Installation.

Wednesday, April 16th, the Rev. Eliot was installed Pastor of the church in Roxbury, in the Baptist House, at 2 o'clock, P. M.

Services were commenced with an Address by Mr. E. Lincoln, whose labours were directed in gathering the church, led by a introductory prayer, and read sections of scripture. The prayer Sermon was offered by Rev. Williams. Rev. Mr. Sharp, of Lowell, delivered the Sermon from 2 Cor. *And hath committed unto us of reconciliation.* The Rev.

Joseph Grafton offered the installation prayer. Dr. Baldwin gave the charge. Rev. Mr. Wayland of Boston, presented the Right Hand of fellowship. An Address to the Church and Society was delivered by the Rev. Bela Jacobs, exhibiting the duties which devolved on them in relation to their Pastor. Rev. Benj. C. Grafton made the concluding Prayer, and the Pastor of the church gave the benediction. The Music was appropriate—the congregation was numerous and attentive, and the season pleasing and solemn.

Messrs. Editors,

For the American Baptist Magazine.

Perhaps the following little effusion may be acceptable to those who have felt what the writer felt. If you think so, you are at liberty to publish it in your interestingly useful Magazine. The writer knew Mr. Winchell in College—had the pleasure of introducing him to the lady, who afterwards became his wife, and for several years, solicited himself in their happiness and usefulness.

New-York, March 17, 1822.

Yours, most cordially, D. H. B.

LINES TO THE MEMORY OF REV. JAMES M. WINCHELL, LATE OF BOSTON.

WHEN first I saw thee in the bloom of youth,
With generous mind, and heart the throne of truth,
When first we met in academick grove,
Our souls were knit in bonds of purest love.

Thy tuneful voice, and still more tuneful lyre,
Could every soul with sacred ardour fire,
Could raise devotion's noblest thoughts on high,
And teach to men the musick of the sky.

When from the classic shades of Union sped,
Thy life was eastward, mine was westward led,
That love increased with every growing year;
Bright as the sun from morn to evening clear.

O, could thy life have been preserved a while,
That I might meet thee, and receive thy smile;
Might hear thee speak, in God's most holy name,
And living truths to dying men proclaim;—

Might kiss thy babes, and greet thy lovely wife,
Whom I first named as partner of thy life;
And saw unto the Hymeneal altar led,
My friend, thy bride, alas! thy widow—dead!

But ah, thou art gone! Thou art gone to rest, my friend,
And blessings on thy hallowed bed attend.
Blessed are the dead! The Almighty Father cries.
Blessed are the dead! The Holy Ghost replies.

They rest from labours, all their sorrows cease,
Their works survive, and shall their fame increase;
My friend, that bond of love is not destroyed;
Thou livest in heaven, in presence of thy God.

And I shall follow, shortly, to the dead;
This breast shall cease, and cease to ache this head;
This aching head, and breast, foretel my doom,
Soon to accompany thy early tomb.

But may I, when I droop my dying head,
And follow to the mansion of the dead;
O may I then assure myself, like thee,
To rest in Christ, from sin and sorrow free.

Blessed is the memory of the just. THEY LIVE!
In sweet remembrance, shall their names survive,
More permanent than monumental brass.
God shall himself, when his last verdicts pass,
Give them, in heaven, a high exalted place,
Who were to men, the ministers of grace.

D. H. B.

NOTICES TO CORRESPONDENTS.

Plain truth has been received.

Obituary of L. E. arrived too late for insertion in the present Number.

Memoir of Rev. J. G. is under consideration.

A memoir of Mrs. Carey, late wife of Dr. Carey, of Serampore, will be inserted in our next.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 10.

JULY, 1822.

VOL. III.

Biography.

MEMOIR OF MRS. CAREY.

Wednesday morning, the 1st of May, died at Serampore, the Emilia, the wife of Dr. Carey, in her sixty-first year, after an illness of about five days, in which her mind was so graciously preserved, that death seemed to be devoid of all its terrors.

Carey was born at Rundstedt, in the Duchy of Sleswick, the 11th, 1761. Her father was a Chevalier de Rumohr, who was the Countess of Alfeldt, a descendant of an ancient family, at name for several centuries, a prominent name in that Dutchy, and had now no heir male to inherit the title.

Rumohr was from her childhood the subject of much bodily weakness, which was increased by the taken tenderness of her parents, who, by debarring her, through her weakness of body, that exercise which might possibly have proved beneficial. About the age of fifteen, a accidental burning of their family, in which the lives of the family were saved by her almost suffocated with the smoke, and awaking her mother and other branches of the family.

ily, so affected her health, as to render her incapable of walking up or down a stair-case to the end of her life.

As she advanced in years, Miss Rumohr found her constitution so greatly impaired, that at the earnest persuasion of her parents, she left her native country, and sought that health in the South of France and various parts of Italy which she found it impossible to enjoy at home. In the south of Europe, therefore, she resided some years, till at length her health appeared so much improved, that she thought she might venture again to return to her native land. She had no sooner reached her native shores, however, than she relapsed into her former state of weakness; and a residence there of a few months convinced her friends that it was vain for her to hope for the enjoyment of health in the north of Europe. Thus debarred the comfort arising from the enjoyment of her family connexions, she felt constrained to look out for some climate better suited to her debilitated constitution. Among other countries pointed out to her, one of her

friends suggested India, as likely from the mildness of its climate, to agree with her best. She immediately made up her mind to the voyage, intending to settle at Tranquebar, his Danish Majesty's chief settlement in India: and Mr. Anker, one of the Directors of the Danish East India Company, who had been long acquainted with the family, recommended her in a particular manner to the care and kindness of his brother, General Anker, then Governor of Tranquebar. That gentleman also, during her stay at Copenhagen, put Pascal's Thoughts into her hand; from reading which she received her first genuine religious convictions.

While Tranquebar was her object, however, Divine Providence who had in reserve for her a blessing infinitely superior to bodily health, was pleased so to order things, that she came in a ship bound to the Danish settlement of Serampore, where she arrived early in the year 1800. Here she was received with great respect by Colonel Bie, the Governor, and the other Danish Gentleman residing there, and no opportunity offering of her immediately going to Tranquebar, she made up her mind to settle there. It happened that about three months, before this, Messrs. Marshman, Ward, Brunsdon and Grant (of whom the last was then dead) had arrived at Serampore from England, and had been persuaded by the good old Governor, to settle at Serampore themselves, and invite their brethren Carey and Fountain to join them, which they did early in January, 1800. In these circumstances, Col. Bie introduced Miss Rumohr to the Mission family, as a lady from her retired habits desirous of having intercourse with them, and who, from her ill state of health, would feel happy in that sympathy and assistance to be expected from a family like theirs. This incident naturally led to an intercourse be-

tween Miss Rumohr and them, and to her attendance on Divine worship with them as oft as her ill state of health would permit. To enable her to do this, she applied with such diligence to the study of English, that in a few months she was able both to converse with them, and to understand Divine worship in that language.

Brought thus within a religious circle, Miss Rumohr began closely to reflect on the meaning and import of those doctrines which constantly came before her. She had been accustomed from her childhood to read the Scriptures; but while she held them in general estimation, she had admitted into her mind strong doubts respecting their leading doctrines, particularly those which relate to forgiveness through the death of the Redeemer. This led to much conversation on these subjects with various members of the Mission Family, and to her searching the Scriptures with increased diligence. In doing this, she found to her astonishment, that those parts of the Scriptures which she had hitherto almost neglected, particularly Paul's Epistles, were those which most fully developed these doctrines. Although brought up in the Lutheran persuasion, she had never realized the importance of those doctrines which shine so prominently in the works of that illustrious Reformer; but she now plainly saw, that the way of salvation laid down in the Sacred Writings, was evidently through faith in that atonement which Christ had made for sinners; and that genuine faith and repentance were the only means through which sinners could become interested in this salvation. Her convictions on this subject were far from being superficial; they led her to examine her own state before God, and made her sensible that she needed such a salvation, and that the faith which bringeth it, is that alone which works by love and charity.

heart. In a word, they are the Friend of sinners, in whom alone One able to save most.

Reading the Scriptures also gave her different views of the doctrine of Baptism. She always was wrong to baptize infants, who have no knowledge of sin; but she now clearly saw that this ordinance was intended to seal the Saviour on all those who believe on him to the glory of the Father, and on those alone. Therefore that she had obeyed this command, she* died June 13th, 1802.—The following is the account she gave of her experience.

1802.† This evening Miss Rumohr came before the church, and gave an account of her experience. Her account was as follows:—The greatest part of my life was sceptic, but often wished to be convinced of the truths of

For some time past it appeared to me that God, in his great mercy, had opened to my soul the reading of the Scriptures, too often neglected in many parts of my life,

It is well known that the female members of the German families in the Colonies were placed in Chapters endowed with property. Miss R. was in one of these, which admitted of her enjoyments without being obliged to leave it.—When the account of the French Revolution reached Germany, she received from the officers of the Chapter a warning that she was endangering her with the loss of her property unless she chose to subscribe to the Confession of Augsburg. She was forming them of her real sentiments at the same time denying any right to inquire about religious sentiments, the Chapters not being houses, but mere establishments for temporal advantage of those attached to them. She informed them they pressed the religious test on her, which she would relinquish her right to, but that she considered it as unjust. It is probable she was disappointed; for she enjoyed the fruit of her marriage, by which it

Official Accounts, vol. ii. p. 280.

—and at other times I found them as a sealed book. I highly prized the morals of scripture; but its evangelical doctrines did not reach my heart. I felt however a gradual conviction continually deepening in my mind; the holiness and mercy of God, displayed in the work of redemption, filled my heart with love and admiration, and made sin appear truly heinous, and more to be feared than any thing besides. God also appeared so lovely and glorious, as to fill my whole soul. The first sin of which I was convinced was, the alienation of my heart from God: I felt, with grief and shame, that I had lived without God. My whole life now appeared in the most humbling light; yet I felt no terror. While seeing the infinite evil of sin, and all the aggravations of my crimes, I felt also the infinite value of that sacrifice, which is sufficient to atone for the sins of the whole world; and was led to hope that God would not have awakened my heart, if he had not graciously intended to have mercy upon me and perform his own work in me. I humbly hope for pardon and acceptance through the atonement of our dear Saviour, having no other hope. Every day and every moment afforded me new proofs of the evil of my heart, and render him more necessary and precious to me. I experience daily that without him I can do nothing. My most ardent wish is to cleave to him and to walk in his ways; and my continual wandering from him and his commands, fills me with grief and shame, and shews me how much I need continually to pray. *Create in me a clean heart, O God; and renew a right spirit within me!*"

In May, 1808, Miss Rumohr was married to Dr. Carey, which brought her into closer connexion with the Mission Family at Serampore, and gave them an opportunity of more fully witnessing her Christian walk and conversation.

This connexion God was graciously pleased to continue thirteen years, although the precarious state of her health at its commencement, seemed almost to forbid the hope of its continuing a single year. And although she was at no time able to take an active part in domestic concerns, her love to the cause of God and her esteem for the various members of the family were sufficiently manifested. Immediately after her marriage, the house she had previously built for her own residence, she gave to the Brethren of the Mission, that they might constantly apply the rent of it to the support of native preachers. Towards the native converts she manifested a spirit of Christian affection, rejoicing in their godly walk, and encouraging them by conversing with them in their own language as she had opportunity, which language she had acquired chiefly with this view.— In whatever related to the extension of the gospel, she constantly manifested a deep and lively interest. Whatever seemed encouraging relative to it, filled her with pleasure; and she mourned the occurrence of any thing which threatened to retard its progress. In Schools she felt a peculiar interest; and though little can as yet be done in Female Education, that little she endeavoured to encourage to the utmost. Hence when her daughter-in-law, Mrs. William Carey, had an opportunity at Cutwa of raising and superintending a school for Native Girls, she immediately took the expense of that school on herself.

As her weak habit of body confined her much to the house, she devoted a large portion of her leisure to the reading of the Scriptures and of works on practical religion. Among these she much delighted in Saurin, Du Moulin, and other French Protestant writers. She admired Massillon's language, his deep knowledge of the human

heart, and his intrepidity in reproving sin; but felt the greatest dissatisfaction with his total neglect of the Saviour, except when he is introduced to give efficacy to human works of merit. These authors she read in their native language, that being more familiar to her than English.

She in general enjoyed much of the consolations of religion. Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of three-score years (twenty-one of them spent in India) notwithstanding the weakness of her constitution.

About three weeks before her death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening airings. But on the 25th, as she was returning in the evening within a few hundred yards of her own house, she was seized with a kind of fit which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely at all conscious. About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another seizure.

, but recovered in about
me as before. On Lord's
7th, she had no attack,
d so well as to give hopes
every. But on Monday
e attacks in about fifteen
f these, however, while
d little pain in them, she
o subsequent recollec-
they evidently left her
d perception more and
aired. During Monday
had two more attacks,
on Tuesday morning.
followed by an ardent
cb continued till her de-
ween twelve and one on
y morning.

Lord's day and Monday
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conversed with her on
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er willingness to depart
with Christ, and intimat-
r her death had no ter-
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continued, sensation grad-
ening without apparent
appeared wholly to de-
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release from the body.
interred on Wednesday
n the Mission burying
Serampore. Beside her
the Mission family, the
rs. Hough, Bardwell, E.
tes, and Messrs. Penney
e attended her funeral.
on this occasion was sup-
r Major Wickiedie, Dr.
, the Rev. Mr. Hough,
rs, Esq. Mr. J. C. Marsh-
Mr. Sarkies, a neighbour-
nian gentleman. At the
Marshman gave out that
Watts's, "Why do we
parting friends?" and ad-
e spectators; and the Rev.
h concluded in prayer.
esday evening, the 13th
Dr. Marshman preached
al sermon from 2 Cor.
r we know that if our
se of this tabernacle be

dissolved, we have a building of
God, a house not made with hands,
eternal in the heavens," selected
by Dr Carey for the occasion.
Most of the members of the Danish
Government attended, with other
gentlemen of Serampore, to testify
their respect for her memory.

During the thirteen years of her
union with Dr. Carey, they enjoy-
ed the most entire oneness of mind,
never having a single circumstance
which either of them wished to
conceal from the other. Her so-
licitude for her husband's health
and comfort was unceasing. They
prayed and conversed together on
those things which form the life of
personal religion, without the least
reserve; and enjoyed a degree of
conjugal happiness while thus con-
tinued to each other, which can
only arise from a union of mind
grounded on real religion. On
the whole, her lot in India was al-
together a scene of mercy. Here
she was found of the Saviour, grad-
ually ripened for glory, and after
having her life prolonged beyond
the expectation of herself and all
who knew her, she was released
from this mortal state almost with-
out the consciousness of pain, and
as we most assuredly believe, had
an abundant entrance ministered
unto her into the kingdom of our
Lord and Saviour Jesus Christ.

We conclude this brief memoir, by adding the
following letter, written by the Rev. Dr. Carey, to
a friend in England, immediately after the decease
of his excellent wife.

Serampore, June 14, 1821.

I AM now called in divine Provi-
dence to be a mourner again, hav-
ing lately experienced the greatest
domestic loss that a man can sus-
tain. My dear wife was removed
from me by death on Wednesday
morning, May 30, about twenty
minutes after midnight. She was
about two months above sixty years
old. We had been married thir-
teen years and three weeks, during
all which season, I believe, we had
as great a share of conjugal happi-
ness as ever was enjoyed by mor-
tals. She was eminently pious,

and lived very near to God. The Bible was her daily delight; and next to God, she lived only for me. Her solicitude for my happiness was incessant, and so certainly could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings, could induce either of us for a minute to attempt a concealment of any thing. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me, in the translation of the word of God. She was full of compassion for the poor and needy; and until her death, supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the mission, and into the support of schools, particularly

those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond any thing I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed before me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction if she had survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction.

Religious Communications.

THE MINISTER'S WIFE

PORTRAYED, IN A LETTER TO A FRIEND.

MY DEAR SARAH,

As you are about to become the wife of a Christian Minister, and wish me to point out to you the nature of those duties which will devolve upon you, and also the requisite qualifications for a proper discharge of them, I will endeavour to comply with your request so far as I am able; and wherein I am deficient, may the Holy Spirit be your teacher and guide.

The station to which you are invited, is at once honourable, important, and responsible. It is how-

ourable, to be the companion, the friend, the counsellor of a servant of Christ.—*It is important*, because it affords many favourable opportunities of doing good to the household of faith, and of benefiting society in general, so far as the sphere of action extends.—*It is also responsible*, because an account must be rendered to God of the manner in which its various duties have been discharged. To enter upon it, then, with thoughtless indifference, would certainly be highly culpable.

I rejoice, however, that you are

posed to act so inconsiderately and trust you have sought direction before you requested vision of a fellow creature.—I feel, and especially a minister, it will be your duty to confide in your husband; be a true daughter of Sarah, respectful deference to his judgment, and an affectionate attention to his personal comfort. You are expected to sympathize with his sorrows, encourage him in his various trials, counsel him in his difficulties, and to assist him in his labours of active benevo-

lity. It will be your province also to manage the affairs of his household, to direct his servants, and to manage and instruct his children.

The apostle, in addressing Timothy, describes what every Christian minister ought to be; though he is silent as to the duties of their wives, yet we are assured that he considered it a matter of no importance, because immediately afterwards enjoins that the wives of deacons should be without reproach; sober, faithful in all things; from which we may gather his opinion as to the matter.

In apostolic days such qualifications were necessary for the discharge of the relative duties of a minister so important, surely they were less so in ours; for, however important a minister's own deportment may be, and however desirous he may feel to rule his house well, and to leave his children in proper instruction, it will be not only difficult but almost impossible to effect what he possesses in his wife at a time when he is careful to demean himself according to the character of his husband sustains; aware of his happiness as a man and as a Christian, much of his ability, and even his success as a minister, will greatly depend on his character and conduct.

Without religion then, ranks fore-

most in the list of essentials to constitute you a good wife; for whatever are your endowments, natural or acquired—whatever your parentage, property or prospects—if you are a stranger to this life-giving, soul-transforming principle, you are an unsuitable wife for the man who ministers in holy things.

Without vital religion you would have no relish for the peculiar privileges of your station—the society of the people of God—the frequent return of religious services: your affinity to one whose work, whose life, and whose conversation are holy, instead of affording pleasure and satisfaction, would be uninteresting and tiresome to your mind.

The painful conflicts with which the mind of a minister is often exercised, renders the affectionate sympathy of his wife peculiarly necessary; but how could you enter into his feelings, and encourage him under his trials, to which your own mind was a stranger.

Your own trials also will perhaps be numerous; a large family, a slender income, a delicate constitution; and how unfit would you be to bear all those in a becoming manner without that wisdom which cometh from above; without the aid of that Spirit, who alone can cause tribulations to work patience, patience experience, and experience hope.

It is also desirable that the wife of a minister be not a novice in divine things; she should be a *child* of God, but not an *infant*. It is her duty to instruct the ignorant; like her husband, she should be the counsellor, the friend, the comforter of the people, particularly of her own sex; but how can this be, except she be a proficient in the school of Christ herself?

A young Christian too, is in great danger of being puffed up with a vain conceit of her attainments, without sufficient knowledge of her own heart to be aware of its deceitfulness; consequently, such an one would not be likely to exhibit the

Christian character in its loveliness, as a pattern worthy the imitation of others.

It has often been remarked, that ministers are more frequently unsuitably married than other Christians. I was once in company when the mistakes of good men in this important matter were the subject of conversation. I recollect several supposed reasons were assigned.—One thought deception in the female character was the cause, and said, “A young lady, desirous of changing her condition, will sometimes put on the semblance of piety, profess to be greatly benefited by the ministry of him whose affections she wishes to engage, and until she has gained her object, will wear a temper and disposition foreign to her own; but *that* once secured, she relapses into herself again, reveals her native character, and the deceived husband who *courted a Rachel*, finds to his lasting discomfort that he has *married a Leah*.”

Another person thought “that a minister aware of the uncertainty of pecuniary support from his people, is likely to consider a fortune with his wife essential to his comfort, and is consequently in danger of making *money* the principal object of pursuit. Having found *that*, he is content to hope *the rest*, and if indeed he cannot at present find ground for hope, he is still willing to believe that God will honour him as the instrument of her conversion, and that it will be his privilege to form her Christian character.”

A third said “That too easily attracted by a pleasing exterior, by showy accomplishments, or mental endowments, a minister may not always be sufficiently solicitous to ascertain the vitality of religion in the heart of the object whom he selects as the companion of his life.”

One would hope that all these opinions are erroneous; but should there exist a few cases which appear to confirm them, it is most earnestly to be wished that those

ladies would refute the charge, and justify the choice of their husbands by exhibiting before their families, in the church, and to the world, such a line of conduct as shall at least *put to silence* all gainsayers, and perhaps constrain them to acknowledge they walked worthy of the vocation wherewith they are called.

Prudence is also an indispensable qualification in the wife of a minister; without it even religion itself, as exhibited in her conduct, would appear unlovely; and though there might be many other excellent traits in her character, yet without this regulating, harmonizing, finishing grace, all the rest would perhaps prove worse than useless. Let it then be your concern, my friend, to possess it: for “*wisdom dwells with prudence*,” and it will teach you the art of *self-government*.

Every Christian female, however amiable and placid her natural temper may be, will often feel cause to mourn over the rising of sinful propensities; and in the chequered path of matrimonial life, many things will occur to stir up the latent seeds of discontent, envy, impatience, peevishness, and a variety of other evils; but prudence will enable you to check them, and to *command your spirit*; this is no small attainment, for greater is *she* that conquereth her spirit than *he* that taketh a city.

It will also *govern the tongue*, that little but unruly member, by which so much mischief is done in the church and in the world. It is matter of deep regret that the tongues of females, of females professing godliness, should ever be employed in the odious work of detraction, in sowing the seeds of discord, in uttering cruel sarcasms, and thus invidiously injuring the reputation and wounding the feelings of those whose principal crime perhaps is *superior excellence*; or if not, whose infirmities or faults ought to be covered with a mantle of love, and

ed from public observation, has presented to the view the magnifying power of a lens.

Indulgence of this habit be in Christian females in it would be still more ab if found in the wife of a ; hence the necessity of sassing that prudence which ble you to *govern the tongue*, ill dictate *when* to speak as *what* to say ; it will cause order your own conversa-ht, and by your influence measure to regulate that of quaintances ; at least, under nment, you will not fail to frown of disapprobation on idious defamer, and thus he slanderer into silence.

ence will also *govern the*

It will repress what is and urge to the performance / good work. It will cause mestic concerns to be ma-ith economy, regularity and . In your furniture, your d your dress, it will lead choose what is useful and , rather than what is expen-fashionable. Indeed it will erwoven in all your arrange-and seen in your conduct, heart of your husband will rust in you, assured that you him good, and not evil, all s of his life."

nd well stored with *useful* ge is a very desirable quali-; because you will be the on of one, whose pursuits se pleasures are principal-*ectual*.

will be called to associate spectable and intelligent so-und in the event of your be-a parent, you should be the ress and friend, as well as e, of your children. The d character is a very impor-; to discharge its various right, requires no ordinary of wisdom, prudence, and pecially as the children of

ministers are frequently, and sometimes necessarily, left principally to the management of their mother during their early years.—If every mother were a Mrs. Watts, a Mrs. Doddridge, or a Mrs. Cecil, how incalculable would be the blessing to the rising generation !

This, however, is rather a subject for after consideration ; but I name it to shew the propriety of possessing suitable endowments for the station which you expect to occupy.

I once heard a gentleman say of his deceased wife, that she was equally qualified for the business of the kitchen, the nursery, the sick-room and the parlour ; and was alike *at home* in the cottage of the peasant, and in the drawing-room of the merchant. A minister's wife so endowed must be a treasure to the man who possesses her, and a blessing to the circle in which she moves.

That you may thus enrich your husband and benefit society, is the earnest prayer of my dear Sarah's

AFFECTIONATE FRIEND.

For the American Bap. Mag.

EDUCATION OF MINISTERS.

Rev. Sir,

I HAVE observed with pleasure, that our denomination in this country generally begin to be sensible of the importance of having for their spiritual teachers, "able men," as well as "such as fear God;" and that some of them do not stop here, but begin to act as well as to thiuk upon the subject. Though deeply impressed with the truth, that a "Paul may plant, and an Apollos water" in vain, unless "God give the increase," they are also sensible that the wise Disposer of all things is pleased to effect his gracious purposes by the use of means ; and that it is not the less their duty to cultivate the soil and to sow the seed, because, after

they have done all in their power, they cannot produce a crop. They are, therefore, I find, endeavouring to assist those, who are looking to the sacred ministry, to get such an education as shall enable them to secure the attention, and to command the respect of their auditors, and "rightly to divide the word of truth."

These ineptive exertions augur well; but they are far from being general, or proportionate to the ends to be accomplished.

The Apostle, when enumerating the qualifications of a Christian minister, says, he "must have a good report of them which are without, lest he fall into reproach." As knowledge is more generally diffused through the world at the present, than at any former period, and as our own country may boast her share of intelligent citizens, our public teachers ought to be proportionably more learned, in order to obtain that "good report of them which are without," and to secure that public confidence, which are necessary to their success.

The people must believe that their religious instructors are honest and sincere, and, furthermore, that they are capable of instructing others, capable of expounding the scriptures, and of defending the doctrines which they preach, or they will not lend the listening ear, will not confide in their instructions. One who thinks it his duty to become a minister of the gospel, and who wishes to be like Apollos, "an eloquent man, and mighty in the scriptures," must give himself to study and serious meditation. "The gift of tongues," which was conferred by immediate inspiration on the primitive teachers of Christianity, and which was designed, like the other miracles, to convince an idolatrous world that this religion was from heaven, is now to be acquired only by industry and persevering research. "That the man

of God may be perfect, thoroughly furnished unto all good works," that he may be able to explain those transient and obscure allusions to the customs of the age or the circumstances of time and place, which are often found in the sacred writings, that he may be qualified to elucidate difficult passages, and to harmonize such as are apparently contradictory, he must have a good knowledge of the geography and profane history of the eastern world. He must be particularly acquainted with the topography of Judea or Palestine, and with the customs and manners of the Roman and Jewish nations. But these studies cannot be pursued, this knowledge cannot be acquired, without leisure, and the means of subsistence. Few of those, who are called to proclaim "the glad tidings" of salvation, are what are called the "noble" of the earth. Few of them are in circumstances that enable them to obtain such knowledge as they consider desirable and requisite. Under a deep sense of the responsibility of the ministerial office, they have many gloomy hours, and suffer many an anxious thought respecting their duty and their qualifications for the work. They exclaim with the learned Apostle, Who is sufficient for these things? Unless the hand of Christian charity is extended to their assistance, many relinquish the sacred vocation in despair of preparing themselves for it; and, as for the rest who persevere and eventually engage in it, their sphere of usefulness is much circumscribed.

Now it should be a matter of serious inquiry with Christians, whether they have done or are doing all that they ought to do, for the instruction of those pious youth, who are destined to fill our pulpits, and upon whose labours the future prosperity of the church must in a considerable degree depend. While we are contributing to various

charitable Societies, whose objects are, to meliorate the conditions, and to enlighten the minds of our fellow-beings, have we improved all the opportunities which we have for doing good? Have we adopted the most effectual measures for raising up men, who may stem the torrent of skepticism and libertine principles, which threaten to sweep away all the foundations of revealed religion, and to carry us back to a state of Pagan darkness?

We do not suppose that every pious youth who receives the advantages of a good education, will make a Fuller, a Carey, a Marshman, or a Hall. This is not necessary. But to produce a continued succession of a few such men, we must extend these advantages to many.

In aiding suitable young men to

prepare for the sacred ministry, our brethren in England have set us an example worthy of imitation. They have already produced many bright and shining lights, that will shed their lustre on distant ages of the Church, and will shine as stars of the first magnitude in a superior world. If we should be the humble instruments of making any one a more able defender of the "faith which was once delivered to the saints," or of bringing into the public service of our divine Master any faithful servant, who might otherwise have remained in obscurity, nothing will hereafter afford us more sincere gratification, nothing perhaps, which we can do, will tend more to the advancement of the interests of the Redeemer's kingdom.

Yours, &c. OBSERVATOR.

REPORT OF THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, MAY 29, 1822.

It is now twenty years since this Society held its first meeting for the choice of its officers, and the transaction of other business connected with the objects for which it was established. And though several highly respected ministers of Christ, who took an active part on that occasion, have long ago entered into rest; yet there are a few spared, who remember with feelings of lively interest, the circumstances which attended its organization. They were permitted the honour of bestowing on this Institution, in its infancy, their fostering care; and have observed its growth from year to year, until it has arrived at a state of maturity which gives them peculiar pleasure. Indeed, none of us can have a correct knowledge of the rise and progress of this Society, without feelings of gratitude for its past success, and confident expectation of its future prosperity. We have

abundant reason to thank God, and take courage; to continue the work which our venerable predecessors commenced; and to persevere in well doing, seeing, that in due time we shall reap if we faint not.

That the Society may understand how their funds have been appropriated; what missionaries have been employed; and what fields of labour they have occupied; the Trustees would lay before them the following

REPORT.

Rev. Henry Hale has fulfilled a missionary appointment of three months, which had been given him previous to the last annual meeting. Most of this time was occupied in the province of New-Brunswick. After mentioning several towns which he had visited, he remarks; "This week I spent on Schoodick river, preaching lectures in different places. Having passed

the sabbath in the town of St. Andrews, I rode to Magguadavick river, where I spent four Lord's days. The settlement on this river is about nine miles in length, and the inhabitants quite numerous. There is a small Baptist church here. I found them very low in religion, and the people extremely wicked. I trust I felt more than a common concern for their spiritual welfare. I visited and preached frequently in different parts of the settlement. I soon discovered some special attention to religion. Christians manifested greater zeal for the cause of Christ, and several who had before been entirely thoughtless, appeared to be under deep concern for their souls. While I tarried with them, the attention to divine things seemed gradually to increase. Before I left them, one young man gave satisfactory evidence that he had found the "Pearl of great price." On his return, Mr. Hale visited and preached in several towns in the State of Maine, where his labours were kindly received; and it is hoped, attended with a blessing.

The Trustees have to record with gratitude, the success which has accompanied the missionary exertions of their faithful brother, Mr. Isaac Kimball. At their meeting last May, they gave him an appointment for six months. A few extracts from his letters will be sufficient to shew that he has not laboured in vain. He observes, "Truly I may say, goodness and mercy have followed me all my days. Since I saw you, I have witnessed many delightful and animating scenes, and have, I think, reason to bless God that I was sent by Him, and the Society to Claremont. I have spent my time mostly in that place. I have, however, occasionally visited and preached in Charlestown and Unity. I have also spent two Lord's days in Plainfield, and have had the happiness

to see that church beginning to revive. I endeavoured to excite the brethren to put forth their efforts to gather a society; and have since heard they were doing so with very good success. But my labours for the last three months have been principally confined to Claremont. After the constitution of the church there, the work of the Lord gradually increased, and filled many a heart with joy and gladness. I attended meetings in different parts of the town almost every evening, except towards the latter part of the time, when, on account of my ill health, I was obliged to relax in my exertions. Satan did not, however, allow the subjects of his empire to renounce his service without a struggle. Mr. Kimball states, "that the irreligious part of the community manifested a virulence and malignity in their opposition which he had never before witnessed. Threats were incessant, insomuch that some of the brethren were concerned for my personal safety. In repeated instances, our opposers fastened and nailed up the school houses where we held our meetings; and in some cases, came into the meetings contradicting and blaspheming; and once they so disturbed the service, that we retired from the school house to a private habitation. But they followed us, and were expelled from the house by muscular strength. Still the glorious work went on and spread from heart to heart, and from house to house. I have, since the formation of this church, which then consisted of seventeen members, baptized sixteen, and several have been added by letter. But a small part of the hopeful converts have yet professed religion. The number of those who have hopefully passed from death unto life is about sixty. Various have been the ways in which God has been pleased to call up the attention of sinners in this place. The preaching of the

private conversation, and ministration of baptism, have means which God has blessed. Good work is still going on, and was with great reluctance, he place at this interesting

"subsequent letter, he adds, we spent ten weeks in Clare-

As the state of that infant seemed to require particular attention, I spent my sabbaths with them, so that they left destitute but once. I usually held a third meeting in Charlestown, Unity, or Cornish. In the above towns, I preached

Newport, Windsor, Weathersfield, Springfield, and Chester, Vermont

On this tour, I have preached fifteen, besides attending conferences. I baptized thirteen in Claremont, who were to that church, increasing the number to more than fifty. There are a considerable number whom we hope to see come before long to declare that God has done for their souls. Truly the cause is rising. Two have been added to the church the summer past by baptizing their addition eight. I first went there."

A communication, dated December 26, 1821, which brings Kimball's journal to a close, he says: "I have spent the time chiefly in the same region I did before. I have ridden in the prosecution of my duties previous to my leaving the missionary field, between five and six hundred miles; preached eighty times; and attended many other religious meetings. I have administered the Lord's Supper three times; and the ordinance of baptism to seven persons. In Claremont, the most fruitful of my missionary field, things are near an encouraging aspect. Brethren continue their meetings regularly, whether they have been long or not, in a commodious

Hall which they have obtained in the centre of the town. On the 26th of September, I had the happiness of witnessing the acceptance of that infant church, formed with seventeen members a few months ago, into the Woodstock Baptist Association, consisting of fifty-five members. Three have been since added to that number. On November 14, I had the satisfaction to assist in the formation of a Female Benevolent Society, whose object is, "to aid with money and clothing, or other necessary articles, the education of pious young men for the ministry, missionary exertions, and Indian schools." In Charlestown, after long and anxiously watching the prospects of a revival, we have at length been permitted to witness something of the work of the Lord, and the triumphs of his grace. The number of hopeful converts is twelve or fourteen.

The church in Unity appears to be gradually rising. I drafted a constitution, and assisted in the formation of a "Female Benevolent Society," similar in its objects to the one in Claremont. On both occasions I preached, shewing the necessity and utility of such pious benefactions.

Bradford has experienced a revival of religion; in which about thirty souls have been hopefully converted to God. Such as had correct views of gospel doctrine and church order, I encouraged to become embodied as a church. And on the 11th day of December, a church was regularly organized, consisting of eight males, and seven females; all heads of families except one, and all in the prime of life.

In Hillsborough is an infant church, formed with sixteen members, August 31, 1820. The Lord has been graciously pleased to grant them his continued smiles, and they have increased to fifty-one, containing an unusual propor-

tion of brethren, apparently respectable both for talents and property. On my return to this place, I spent four days with them, including one sabbath. Besides the above places, I have, as formerly, made short itinerating excursions into other towns, and have preached in Newport, Sutton, Fisherfield, New-London and Washington, and in two or three neighbouring towns in Vermont.

Rev. Gideon Cook, nominated to us by the New-Hampshire Missionary Society, has fulfilled a mission of three months. His labours were chiefly confined to Strafford county, New-Hampshire. The towns of Wolfborough, Ossipee, Tiptonborough, Milton, and Eaton, were favoured with his ministrations. In Eaton he assisted in the constitution of a church; but being unable to support a minister, they beg the assistance of this Board. In Wolfborough, Mr. Cook was instrumental in forming a Female Society for pious and benevolent purposes. During this tour he preached sixty times; visited and conversed from house to house; and received thirty-three dollars in donations and subscriptions. This worthy missionary informs us, "there are not less than twelve towns in that region, which are destitute of the gospel, and many who had not heard a sermon for nine years. Their cry is, 'come over and help us.' We do not wonder he should add, 'May you think on their situation, and the Lord give you wisdom.'"

Rev. Jesse Coburn has furnished us with an account of eleven weeks service performed in the western parts of Windsor, Washington, and Orange counties, Vermont. His labours, especially in the township of Roxbury, seem to have been blessed. In one section of this township, the pious people had not heard a sermon from a Baptist preacher for fifteen months. He says, he found a number of sisters

praying the Lord of the harvest to send forth labourers into his harvest. None can conceive the gratitude they manifested to God for his goodness to them. Within a few weeks the work of God has commenced in this neighbourhood, and several persons have been hopefully converted. Our Missionary brother had the satisfaction of baptizing fifteen persons on a profession of their faith. He remarks, "the Lord is truly visiting the wilderness and solitary places, and making the desert to blossom as the rose. If ever I enjoyed the divine presence, it has been on this mission. Although I have been fatigued in body, yet I have felt willing to spend and be spent in the service of my Redeemer."

Mr. Coburn preached in eight towns, and found them in a very destitute condition. And such he observes is the deplorable situation of that portion of country to the extent of forty miles square.

Rev. John Ide has been employed as our missionary for three months. He preached in the towns of Jay, Westfield, Polton, Troy, Newport, and Derby, Vermont. In Jay he was induced to spend four sabbaths, as there appeared to be a solemn sense of the importance of religion on the minds of the people. Before he had finished his mission, he baptized ten persons; six others also gave evidence of piety. Besides the above mentioned towns, he says, "I have visited Irasburg, Sutton, Burton, Brownington, and Salem. In the last mentioned town a seriousness is visible, and there are one or two instances of conversion."

By another communication from Mr. Ide, we are favoured with an additional account of his labours. At Newark he advised a few pious but feeble people, to establish meetings on the sabbath, and also weekly conferences. They consented, and have attended these meetings regularly since. At 2

ten miles south of Newark, assisted in the formation of a church, consisting of seven men and one woman. Others were invited to unite, but the severity of the weather prevented them from coming together.

In a number of instances, where we have reached, there is reason to think that the messages which he delivered, were not in word only, but in demonstration of the Spirit with power. It is very evident from his statements, that the people are perishing for lack of knowledge. They have no one to warn them of their danger, or point to the Lamb of God, who taketh away the sin of the world. To the south of Coventry, he says, there is only one preacher within fifteen miles—to the east there is only one within forty—to the west there is not a preacher nearer than thirty-six miles—and to the north there are only two ministers in this and unknown lands. A people thus sitting in darkness, and famishing for the bread of life, should share largely in our sympathies; and we ought to consider ourselves under obligations to send them the glad tidings of the saving gospel. At Montgomery where they had calculated to receive a share of the missionary funds, they were disappointed; the whole congregation expressed their thanks to the Society, by rising up. They had no money to spare, but they said they were not insensible to the great kindness of the Society in sending them a minister of the Gospel. In this mission, Mr. Ide preached five hundred and fifty sermons; attended four church meetings and three conferences; assisted in organizing one church; also administered the Lord's Supper, and Christian baptism. At this place, the Board would have received a letter which was entered in the journal of Mr. Ide, signed by a number of pious

females. It describes so feelingly the spiritual wants of that section of our country, and expresses such a warm glow of gratitude to their more highly favoured sisters who assist in supporting the missionaries of the cross, that we think it cannot be read without interest. It is addressed to the "Female Missionary, Mite, and Cent Societies of Massachusetts."

"BELOVED SISTERS,

We reside in our smoky log cottages, surrounded on all sides by an almost impenetrable wilderness, where, until within a few months, the blessed name of Jesus was never proclaimed, nor the celestial sound of the gospel ever heard. We know but little of the great and momentous transactions which are transpiring in the more populous and refined parts of our country; but we have precious and immortal souls, which we trust, have recently been redeemed by the efficacious blood of the Lamb. Our hearts were sensibly affected, when we learned by elder Ide, that our female friends in various parts of our land were contributing of their substance, to send the glad tidings of salvation into our needy and dark settlements. We would offer our most elevated expressions of gratitude to God, who has disposed the hearts of his children to cast in their mites to send the news of peace to unthinking mortals. And, dear sisters, we would hereby present our unfeigned thanks to you, for uniting your endeavours to favour us with the word of life. Indeed, the language of this feeble tribute is too languid to express those sensations of gratitude with which our minds are impressed. Perhaps, were it not for your generosity, as the means by which God has vouchsafed to send his gospel among us; we should now have been covered with the shades of moral darkness, and sporting thoughtlessly upon the brink of ruin.

We shall ever cherish the remembrance of your benevolence with the liveliest affection. May we be allowed to hope, that the Lord will protect and preserve us from surrounding temptations, and at last receive us into the assembly of his saints in heaven, there to enjoy eternal, undiminished and unchangeable blessedness."

Jay, Orleans Co. Vt. April 12, 1822.

From Rev. Emory Osgood, the Board have received an account of three months missionary service. The labours of this servant of Christ appear to have been attended with happy effects. At Richland, Oswego County, New-York, he was instrumental of turning the hearts of the disobedient to the wisdom of the just. After having repeatedly visited them during the lapse of one or two years, he had the pleasure of seeing twenty-nine persons, who had first given themselves to the Lord; give themselves to each other to walk together in church covenant. Mr. Osgood also contributed to the formation of an infant church in the town of Orleans. In the discharge of his duties as a missionary, he preached one hundred discourses; baptized eleven persons; and frequently attended meetings for conference. At the close of his letter he gives an interesting account of the wonderful displays of divine grace in that region, but as it is not immediately connected with his missionary labours, it will be more proper to insert it in our Magazine, detached from his journal.

Rev. Asa Averill has itinerated three months in the counties of Jefferson and St. Lawrence, N. Y. An extract from his letter to the Board, will give you some idea of the manner in which he performed his appointment, and the difficulties which a missionary is called to encounter. He remarks, "owing to the new and very bad roads, I have not been able to embrace so large

a tract of country in my labours as I could have wished. I have, however, visited and preached in most of the destitute settlements, a few times. My labours have been chiefly confined to a tract of country, called "Penitt Square," and in the north part of Brownville, an extent of country about eighteen miles long, and twelve wide, containing about 550 families; but no minister of orthodox sentiments is among them. I thought it my duty, he observes, to circumscribe myself within the above mentioned limits. 1. Because in such places as this, much good cannot be done; but by repeated and persevering efforts; and not by preaching in public exclusively, but in their houses, and by their firesides. 2. Because by continuing among them I was enabled to make arrangements for defraying a part of the expense of my mission. I flatter myself that my labours among this people have not been altogether in vain; though the way may only be paved for more and extensive usefulness. I think such a foundation is laid, as shall, by the blessing of the God of missions, be productive of lasting good to this people, should the Board be pleased to continue me in their service, and give me liberty to labour among them. I have a favourable prospect of originating several Societies, auxiliary to the Board; and expect to be able to set up several sabbath schools as soon as the roads are good, as the people have generally fallen in with these plans. During the time I have been employed by the Board, I have preached sixty-seven times; attended twenty-nine other meetings for religious worship; baptized three persons; administered the Lord's Supper twice; and assisted in constituting a church in the town of Rossie, in the county of St. Lawrence, consisting of twenty-one members.

Rev. Peter P. Roots has fulfilled

orary appointment of three
; which he received from
ard. He has spent most of
e on this mission in the coun-
f Tompkins, Tioga, and
e, N.Y. In Dryden, a town
h he has frequently preach-
ays, a considerable number
ntertained a hope in Christ;
ne of them have lately been
ed. He appears to have
ithful and laborious in per-
g his duties as a missionary;
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blessed.

Thomas Baker has made
of ten weeks service, un-
e patronage of this Board.
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s of conversion to some who
him. At the close of one
e which he delivered, a
went home in great distress;
xt sabbath his convictions
more pungent; and in the
e was so much alarmed un-
sense of sin, that he cried
"Lord Jesus, have mercy
a sinner;" this awoke his
who came around him to
what was the matter, he
em he was apprehensive he
be lost. He continued his
mercy until day light, when
nd peace in the Lord Jesus

I thought, said he, when
ing his experience to Mr.
that morality was the way
in religion, and thought many
had almost obtained it, but
rmon stript me of it all. I had
othing. He gives great ev-
of a change of heart. Con-
s have since been establish-
at neighbourhood, and there
peful appearances that a
of grace has commenced.
ker writes, "I rode about
ten miles to a village, called
ille, and preached on the
A very profane man
hear me. After meeting I
his house and found an ar-
nd reached his heart. A

short time after I called on him
again, and found him on a sick bed,
but a happy man. Said he, "El-
der, your sermon was like as a fire,
and a hammer that breaketh the
flint in pieces. I had no peace for
several days; but in my distress
Christ appeared for me the chief
of sinners." He has since died in
the triumphs of faith.

Some of the statements which
this missionary brother makes, con-
cerning the errors which prevail in
that region; the abuse of the Lord's
day; and the impious manner in
which ungodly persons have made
a mockery of the solemn ordinance
of the Supper, are too shocking to
be introduced into this Report, but
they are sufficient to convince us
of the deep and thorough depravi-
ty of human nature; and to excite
us to renewed exertions in sending
that gospel to the destitute, which
will teach them that denying un-
godliness, and worldly lusts, they
should live soberly, righteously,
and godly in the present world.

Before we pass from the exten-
sive missionary field which the
State of New-York presents, we
shall notice the labours of brother
Amos Chase, who has spent twelve
weeks under the direction of your
Board. In a letter addressed to
the Secretary, he says, "I have
spent the principal part of my time
in the counties of Steuben and Al-
legany. I was also on the east edge
of Cataragus county, and in a few
towns in Ontario and Monroe coun-
ties. I have rode about seven hun-
dred miles; preached eighty-nine
times; baptized eight persons; and
have also assisted in settling diffi-
culties in three churches. The
ground over which I have travel-
led is peculiarly destitute of reg-
ular preachers of the gospel. At
Canbocton there is a Baptist church
and no preacher—at Dansville
there is a Baptist church and no
preacher—at Almon there is a Ba-
ptist church and no preacher—at
Kenedea there is a Baptist church

and no preacher—in Poultney there are two Baptist churches and no preachers. There are many baptist members scattered through this country, who hail a missionary with delight, and express much gratitude to your Society.”

Rev. Edward Davenport writes, “Agreeably to my appointment from the Baptist Missionary Society of Massachusetts, I travelled to the State of Pennsylvania. I formed a circuit of eighty-five miles in the counties of Potter and McKeen, and preached in that region fifteen weeks. Within that time it snowed more or less for thirty-five days in succession. I cannot describe the muddy roads, and the hard travelling. But the females would walk from one to five miles with torches and lanterns, that they might hear the gospel. God has wrought great things in this wilderness. When I first came here, there was no regard manifested for the Lord’s day. But now there is a church of 36 members, thirty three having been added by baptism, and three by letter. I have, on this journey, baptized nine persons. The work of grace began in the centre of Potter county, where I had laboured until now in vain. I cannot describe the thanks they return to God, and the Missionary Society, for sending the gospel to them. These young converts meet every Lord’s day for religious worship. When I visited them this fall, I was astonished at their growth in the knowledge of the holy scriptures.”

The Trustees have received a letter signed in behalf of the church and inhabitants of McKeen county; expressing the most heart-felt gratitude to this Society for their kindness; supplicating your aid in future; and bearing the most honorable testimony to the piety and zeal of elder Davenport.

Rev. Benjamin Oviatt has been supported as a missionary twenty weeks by the funds of this Society.

On receiving his credentials, he travelled to Belfonte, in Center county, Pa. Here he remarks, “I found a few baptists who were very desirous to hear preaching. There was not a baptist minister within thirty miles of the place. I spent about ten days in preaching and visiting; and have reason to hope the Lord has a people whom he will bring out in due time. Missionary labours are much needed in this region.” At Midlin, Mr. Oviatt preached in the Presbyterian meeting house; and after the sermon, baptized three persons in the presence of a large and solemn assembly; he then returned to the house and administered the Lord’s Supper. At Springfield the appearances of usefulness were very encouraging. The fourth sermon he delivered in this place, was to a large and solemn assembly. The people were bathed in tears, and unwilling to go away. Some were crying, and saying, “what shall I do to be saved.” He says, “I conversed and prayed with them. Truly it was a solemn time. I spent several days preaching and visiting among them. I found some that had experienced religion—a time was appointed to baptize them—a large assembly collected after sermon, and we walked half a mile to the water, where the ordinance of baptism was administered to four persons. Many appeared to be pricked in the heart, saying, what shall I do to be saved? It was truly as solemn a time as ever I witnessed on such an occasion.” After labouring in many other places with success, Mr. Oviatt returned to Springfield, where he baptized two candidates, and assisted in the organization of an infant Church. Twelve persons had been recently baptized, and nine expected to unite with them by letter. After the church had been constituted, they went five miles, where he preached and broke bread to them, ready to depart on the morrow.

marks, "was truly an-ene as my eyes ever be- had been lately trans- of darkness into marvel- and had not as yet been

Others were weighed er a sense of sin; and heir hands, they said, do us yet; how can we part

But I was under the of bidding them adieu. however, without pray- that he would appear half, and open the way it return to them again."

eting of the Trustees in last, a communication before them from the ociety for the spread of l," earnestly requesting ionary might be sent to of Illinois. This request anied by a representa- e state of things in that ich cannot but affect ev- heart. In the letter al-

we are informed, that re extensive settlements xtremely destitute. The act north-west of the Il- ; the range of country osite side, embracing the creasing settlements of n, Apple Creek, and Dia- ve; with the extensive s of the Sangamon, call Come over and help us."

open and Sangamon are urches recently constitut- ey are quite remote from l supplies. The military believed, was never vis- y one minister, Rev. Mr. ough its population ex- ugh a vast extent of coun- will be understood, that e settlements many bap- sors are dispersed; many ight be collected into

If there is a portion of d States that needs mis- bour, it is the field of Mis- Illinois." The Board felt l of their distant breth- vere unanimous in their

views, that this was important mis- sionary ground.

In a subsequent letter, the "Union Society" recommended the Rev. John M. Peck, as a missionary de- serving the confidence and support of the Board. As some of the Trustees are personally acquainted with Mr. Peck, and all are satisfied with the ample testimonials to his character as a Christian and a min- ister; they have given him an ap- pointment for one year, to labour in the States of Missouri and Illinois.

Besides the missionaries of whose labours we have given a brief sketch, the following ministers have also received appointments for the respective periods affixed to their names.

| | m. | w. |
|----------------------|----|----|
| Rev. Hezekiah Petitt | 2 | — |
| Samuel Churchill | 9 | — |
| Thomas Conant | 1 | 2 |
| Joshua Bradley | 2 | — |
| William Throop | 3 | — |
| Aaron Leland | 3 | — |
| Alden Brown | 6 | — |
| Squire Abbot | 3 | — |
| Job Seamans | 3 | — |
| Solomon Goodale | 3 | — |
| William Bentley | 6 | — |
| Oliver Alford | 3 | — |
| Jesse Hartwell | 3 | — |
| Henry Kendall | 3 | — |
| Amos Chase | 3 | — |

Some of the individuals who have received missionary appointments, have not been able to accept of them; and others, from whom we have not received any particular information, are now, we trust, proclaiming to the inhabitants of the wilderness the good news of salva- tion by Jesus Christ.

Agreeably to a vote of this Soci- ety at a meeting called for the spe- cial purpose, two of the Trustees petitioned the Legislature of this Commonwealth, that the Act in- corporating this Society might be continued in force to an indefinite period; and that its powers to hold property might be enlarged. The

Trustees are happy in saying that both these requests were readily granted. The section of the Act which limited the continuation of this Society to fifteen years, has been repealed; and that part of it which authorised the Society to hold real and personal estate not exceeding twenty-five thousand dollars, has been so far altered and amended, "as to allow said corporation to receive and hold real and personal estate to the amount of fifty thousand dollars; the annual income of which shall be applied agreeably to the provisions of the said Act." It is hoped that a knowledge of these circumstances will encourage pious and wealthy persons to make donations, and bequest legacies, which shall enable the Society to enlarge the sphere of its operations, and confer more substantial benefits on the poor inhabitants of the wilderness.

It may be proper to inform the Society, that 500 dollars are now ready to be paid into the Treasury, as profits from the American Baptist Magazine, for the year past. This, with previous sums, makes 2000 dollars, which have been received as the fruit of this work since the commencement of the New Series. From a deep conviction of the utility and importance

of a periodical publication conducted on the principles of the American Baptist Magazine, the Board respectfully and earnestly desire, that their ministering brethren, and also private Christians would use their influence in giving it a wider circulation.

In bringing their "Report" to a close, the Board have great satisfaction in believing, that their endeavours to promote the interests of this Society have not been in vain. They can scarcely recollect a year in which greater success has seemed to attend the labours of their missionaries. It is confidently hoped, that in the journals of these faithful men, the members and patrons of this Society will find much to encourage them in their career of holy benevolence.

Let us, Christian brethren, offer up our daily supplications to God, "till he establish, and till he make Jerusalem a praise in the earth." And let us shew the sincerity of our supplications, by adding the fruits of Christian liberality, until "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

Missionary Intelligence.

AMERICAN BAPTIST FOREIGN MISSION.

LETTER FROM REV. JAMES COLMAN
TO REV. MR. SHARP, DATED

Chittagong, August 16, 1831.

Rev. and dear Sir,

SINCE my last, permission has been obtained from the judge of *Chittagong*, to erect a building at *Cox's Bazar*. The materials are now collecting, and it will, I think,

be finished by the first of January. Whenever it is ready, I shall feel much satisfaction in removing from this place, and in mingling again with those who understand my language. Had there not been a number of important objects to gain, my stay here would have been quite intolerable. But the license

the Supreme government, permission to erect a house largest, and most central Arrakan town in the British territory, effectually secure every advantage which could, at the present, be reasonably expected. The Bazar is well calculated missionary station. It contains at least thirty thousand inhabitants, and is only forty miles from the river Gnat, which divides Arrakan from the Burman dominions. Standing on one of the hills back of the town, you see a well cultivated country, pleasant villages rising in every direction. These present an inviting field for occasional visits; while the vast numbers daily resorting to Cox's Bazar on business from various parts of Arrakan, will afford excellent opportunities of sending to that place tracts and portions of the Bible.

It is also an important circumstance that the place which will, I trust, contain the second establishment of the American Baptists in Arrakan, is subject to a tolerant government. There will be no restriction on missionary efforts. Even the attempt to evangelize Arrakan can be made without the least fear of offending the rulers of the country; and those who are converted will meet with no persecution, excepting that which may arise from private malevolence.

The station combining so many advantages, the way has, through the goodness of God, been effectually opened. The removal of various obstacles, which, for a number of years, impeded exertion, and the favorable disposition manifested by the government towards my observations striking indications that the Lord approves the undertaking, has hitherto prospered it beyond my most sanguine expectations. To his name be everlasting

Let me entreat your advice as it respects future operations; and in your prayers to God, do not forget the infant cause among the Arrakanese.

I remain, very affectionately,
and respectfully yours,
J. COLMAN.

By a letter which we have seen from Mrs. Judson to her sister in Bradford, (Mass.) dated December 31, the day before she sailed for England, she makes the following communication:

"I have received eight letters from Mr. Judson since I left Rangoon; he is well, and daily expecting the arrival of Dr. and Mrs. Price, (we have heard of their safe arrival.) Mr. and Mrs. Hough, with their two children, sailed for Rangoon yesterday, (December 30,) so that my anxieties on his account are considerably abated, as he will not now be alone as I feared. Thirteen Burmans have been baptized; but the present prospects are rather gloomy, on account of the persecuting spirit manifested by the government. The Lord reigns! this is all our hope. He can remove obstacles apparently insurmountable."

ENGLISH BAPTIST MISSION. CALCUTTA.

EXTRACT FROM THE THIRD ANNUAL
REPORT OF THE CALCUTTA AUXILIARY
BAPTIST SOCIETY.

Preaching to the Natives. The preaching of the gospel being instituted by the great Head of the church, as the principal means of reclaiming men to God, your Committee, from the formation of the Society, have directed their views to this department of missionary labour, as the most important to which its resources can be applied. The composition and distribution of religious tracts, the education of

the rising generation, and the diffusion of general knowledge, must be regarded as valuable auxiliaries in preparing men for the reception of divine truth; but the devout mind will always regard the public annunciation of the gospel according to divine appointment, as the most indubitable means of awakening the heathen to a deep concern for their eternal welfare, and bringing them to a saving knowledge of "the only true God, and Jesus Christ whom he has sent." Its results, however, may not be so immediately nor so extensively visible, as the Christian philanthropist may have anticipated. In a country like this, where falsehood and superstition have held the minds of men in such absolute subjection, that all sense of moral obligation seems obliterated; and where the very existence of a Supreme Being seems only admitted, with a view of associating him so intimately with moral evil, as totally to destroy human accountability; the servants of God may have to labour much, and to wait long, before they are permitted to witness the triumphs of the gospel. Your Committee, however, are not disposed to view the deplorable state of the heathen world, and this part of it in particular, as supplying any motive why exertions should be relaxed; but would consider it as affording a more urgent reason, why such exertions should be persevered in with greater intension, and with a more undivided reliance upon the promise of divine assistance, with which Christ accompanied his command to go into all the world, and preach the gospel to every creature—"*Lo, I am with you always, even unto the end of the world.*"

In the course of the last year, the attention of the natives to the word of God has been equally encouraging as in former years.

In the Molunga place of worship, where service is conducted in *Bengalee* four times a week, the

attendance has been equal to what has been witnessed in any preceding year; and within these three or four months past, a more lively attention has been evinced than has been before noticed. Some have warmly contended against the claims of Christianity as a divine revelation, and have seemed to come with no other object in view; but many others have discovered an attention highly promising.

It may be gratifying to the friends of the Society to know, that very recently an individual residing at no great distance from this place, has made himself known to the missionaries, as an earnest inquirer after salvation; and by the conversations they have hitherto had with him, there appears every indication of sincerity, and humble solicitude to come to a knowledge of the truth. He professes to have been under religious concern these two or three years past—to have read parts of the New Testament—and to have been in the habit of attending the preaching of the gospel in the Molunga chapel from the time of its first erection. Should this man's inquiries terminate in a cordial reception of the gospel, it may be considered as an appeal to the followers of Christ, to continue in their efforts to make known the truths of salvation, although the results of their benevolent exertions may remain for a long time concealed.

The Collungah chapel, where worship in *Bengalee* and *Hindoostanee* has been conducted twice a week, having been found inconveniently large for the congregation generally collected, and being very much out of repair, the Committee lately resolved to take it down, and erect it afresh on a smaller and neater scale. It is expected to be completed within a month, when worship will again be held in it, chiefly in the *Hindoostanee* language.

In the native chapel in Bow Ba-

ship is held every Tuesday, Wednesday, and Saturday, and on the afternoons of bath day. As the congregation at this place has always been of a spirit frequently evincing discussion, it has been thought not to extend the morning service to a much longer period, but a fair opportunity to enter largely into the various topics connected with the gospel, or arise out of the different objections that may be urged against the heathen.

Chapel in the Moonshee Bait at the expense of a pious servant, was found to be too far from the road to command a considerable congregation. After a trial therefore, she has decided it may be removed, and obtained for its erection in a populous neighbourhood; successfully engaging to contribute the expense. The zeal of a man, who, in her poverty, manifested so deep a concern for the salvation of the heathen, was too highly commended; she sincerely hoped, her example may be imitated in similar cases of usefulness, by those in similar circumstances.

The Committee, in reporting to the Synod, circumstances connected with preaching in Calcutta, passed over in silence the objections the Society are under to appoint Aratoon, for the high-spirited and gratuitous assistance rendered by him in this department of labour. Though calling for arduous exertions for the benefit of his family, he cheerfully performs the earlier part of two mornings in every week as missionary addresses in galee language.

DINAGEPORE.

FROM MR. FERNANDEZ TO THE SYNOD, AT MOORSHEDABAD, RECEIVED BY THE LATTER IN JULY LAST.
 THANK YOU for your letter of

the 19th ultimo, which came to hand on the 26th, and has afforded me strength and encouragement; the Lord is certainly blessing his own cause in the world more or less. Though the blessing he has bestowed upon Bengal has not been so copious as in some other places, yet we have cause for thankfulness for what he has already done, and we have great reason to hope, that the work he has so graciously commenced, he will surely carry on to the end. Let this hope therefore constrain us to use every effort in our power to promote the enlargement of the kingdom of our Lord and Saviour. Idolatry is evidently tottering and fast falling to the ground, it is so at least in this district. A great part of the people do not appear so superstitious as they formerly were, they seem to manifest great indifference towards their idols. One of them a few years ago sold a whole cluster of Seeb's temples, about ten or twelve in number, with their idols, consisting of two pieces of black stone in each, to Mr. Horne. Of these stones, which were the objects of their worship, Mr. Horne has made paint-grinding stones. This indifference has been frequently observed by others who still retain some veneration for them. There are some large temples built by the former Rajahs and dedicated to their favourite idols, which are now in a decayed state, and some already fallen to the ground, and the present Rajah never troubles himself to repair these or build new ones. The establishment allowed by the former and late Rajah for the expenses of these temples amounted annually, to about twenty-five thousand Roopees, but is now reduced to a few hundreds only, and this too is annually diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel. On Lord's-day, the 27th ultimo, nineteen persons were baptized in the Tanyan river at Sadamahl, and there are fourteen can-

didates, the greater part of whom I hope will soon follow. I have now seventy-two members, men and women, of whom sixty-six are in full communion. The Christian population now with me amounts to one hundred and sixty-seven persons, including children. These people were but a few years since in gross darkness, bowing themselves to the dumb idols, but are now brought into the light of the knowledge of the only true and living God, and Jesus Christ whom he hath sent. "This is the Lord's doing, and it is marvellous in our eyes."

KINGSTON.

COMMUNICATION FROM MR. COULTART, DATED DECEMBER 20, 1821.

"In the five years of the mission here, about one thousand persons have been added to the church. Some have reached "the city of habitation," and some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been *very particular*; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, *have deceived us*; I hope we have not deceived *them* into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week, sometimes nine in this last season of sickness, and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of these, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea

Coast, "him no able to take word, if any one offend him, me take knife, me take tick, me no satisfy till me drink him blood—now me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? rum best pray for me—give me someting good for eat, dat better dan pray." "What made you change your mind then?" "Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came and *pill* him blood for tinner. Ah, someting say, you hear dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for *Guinea niger*! Oh, oh! Jesus die for poo niger before him know him!"—thinking, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

We have an old member, who is now growing very feeble, and obliged to walk with a stick, and who has a long way to walk every Sabbath, for she never misses her church unless "sick take her," as she expresses it. She met me a few days ago, and took me by the hand, saying, "You tell me true, massa—you gie me plenty physic—it quite strong—but it do me good!" I could not remember any thing to which her assertions would apply, until she said, "You no know! uder day you say, Any body come late to God's house, you fear him dropping off fe Jesus Christ, him heart growing cold—for true, me massa, me feel a little cold that day, an me *too* late, but you no see it so again."

Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imag-

ad revealed to her in a said, "Mary, take care, good, but you must not such about dreams; for sometimes puts on white "Yes, massa, (she reckon; but me no heed hat me feel, as what dat ke me do." She added, e hear any body peak, ell me see what you do; atch quite close—for it g to peak Christian, but e hard to maintain the

thly prayer meeting is ded, although we are meet before the sun goes

down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord, save we poo black sinner! break up all de dibble's work him done in me heart, and save poo African and me poo Guinea niger from dat place where no sun shine, where no tar twinkle" It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto, be watered and become very fruitful.

Religious Intelligence.

REVIVAL OF RELIGION.

OF A LETTER FROM REV.
DATED

Henderson, N. Y. Feb. 18, 1832.

brother,
I now proceed to give
out of the precious work
this region. It has been
treading down in this
The churches in this as-
have experienced for
years past much tribula-
he Lord has been pleas-
to remember the low
tion, and comforted the
is people. There were
ourable appearances in
arbour, and Watertown,
part of last winter and
a number of souls hope-
verted; but the work
to be general. About
of last year the work
in Adams, under the
f the Rev. Mr. Gale,

(Presbyterian,) aided materially by
a young man, candidate for the
ministry, by the name of Burchard.
The work soon became pretty gen-
eral, and some of the first charac-
ters in the place have been made
the rejoicing subjects of grace.
The work soon spread into Ell's-
burgh and Lorrain, and many were
now made the trophies of all con-
quering grace. In October, the
work broke out in Rodman, under
the ministry of Rev. Mr. Spear,
and the ministry of Mr. Cornel, a
baptist licentiate. Here the Lord
magnified the riches of his mercy
in that where sin had abounded,
his grace was caused much more
to abound. All descriptions of peo-
ple, from the child of 8 or 10 years,
to the man of grey hairs, were the
subjects of conviction. In fact, so
powerful was the work in this place,
that in a small village in the vicinity

of the meeting house, for a number of days it bore the appearance of a sabbath. The business of this world was almost altogether laid aside, and the great and long neglected concerns of eternity alone attended to. The work soon made its appearance in the Baptist church at Adams, to which elder Joshua Freeman ministers. There was a precious shower. Some poor deluded Deists and Universalists were made to feel that there was a hell, and without Jesus, they must soon sink to rise no more. But they have found him, of whom Moses in the law and the prophets did write.

About this time the work appeared in a congregational church in Adams and Handsfield, at the time destitute of a stated ministry. Here a goodly number of souls were redeemed by the precious blood of Christ. The first gracious appearance of the work in this town, was on the Saturday preceding the first sabbath in November, in covenant meeting. I beheld with unspeakable joy, the most astonishing spirit of prayer and supplication poured down upon Zion. There were a number of instances, in which brethren continued fervent in prayer all night! Sinners began now to enquire what they should do to be saved. Backsliders returned from their wanderings. The work spread in different parts of the town. I was permitted to cast off my sackcloth, and put on a girdle of gladness. A goodly number have been taught by the Spirit of the living God, their lost situation by nature, that they were enemies to God; and that the only method of reconciliation, was by the atoning blood of the Saviour.

The work here, as in other places, has been among children, youth, middle aged, and aged; but perhaps the greatest proportion generally among the youth. It is impossible for me to say correctly,

how many have experienced a hope in this or the other places named. Neither have I ascertained the number that have joined the different churches. In Rodman, something more than fifty have joined the Rev. Mr. Spear's church. About the same number the methodists, and between thirty and forty the baptists. In Adams between 40 and fifty to the Rev. Mr. Gale's church, and how many have been baptized I have not learned. In this town three have joined the congregational church, and three others are propounded; probably others will soon come forward. I have baptized twenty-eight, and several others are waiting for an opportunity. I think the work is now on the decline. Although in some other places it seems to be going on with power, particularly in Sacket's harbour. And in the garrison there have a number been converted. If the Board would permit me, I should be really gratified to spend some time in the garrison. Thus I have given you only some general outline of the work of our God in this region. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Praise the Lord, O my soul, and forget not all his benefits.

Yours respectfully,

EMORY OSGOOD.

VALLEY TOWNS.

EXTRACT OF A LETTER FROM REV. THOMAS ROBERTS, TO THE SECRETARY OF THE NEW-YORK BAPTIST FEMALE MISSIONARY SOCIETY, DATED

Valley Towns, Cherokee Nation, Feb. 20, 1832.

Dear Sister,

I TAKE this method to inform you and the worthy females composing your Society, that the valuable donation of clothing which you sent to the Cherokee children, has arrived (by way of Savannah) at a

asonable time. And when
d that all the articles were
d good, designed for win-
made your present doubly
e. You desired to know
y suit the children. I an-
emarkably well. The poor
el thankful when they re-
tow cloth garment to cover
aked bodies. How much
hen they saw those sent by
de of good cloth and karsi-
And could you have seen
teful smiles, mingled with
joy on the faces of the lit-
, it would have done your
good, and constrained you
O! what pleasure there is
; good.

waggon arrived last Satur-
ening; when the box was
we thought best to wait
Monday before we should
he things to the children.
day proved to be the cold-
we have had this winter.
the sisters who has the care
wardrobe, said to me on
morning, that it was neces-
make use of some of the
immediately, and especial-
blankets.

impressed with the words,
have mercy and not sacri-
Here is mercy sent from
I if we keep it from its ob-
until to-morrow, we know not
the sacrifice will be.

s the destitute situation of
ildren, the severity of the
r, the gift sent in part by
th school; and as a number
rokees came to meeting that
see their children, every
seemed to point out after
g as the best season to make
tribution; with a view to
e a happy impression on the
of both old and young. The
school exercises being over,
shed from Psalm lxxxiv. 11.
usage led me to speak of the
as of our heavenly Father.
ter meeting, when all were
bled, I reminded them of

what they had heard in the morn-
ing, and "now, said I, your eyes
will see the truth of what your
ears have heard." Then I called
their attention to look at the box,
and told them from whence it
came, and what it contained. I
asked them, Do you know the rea-
son why those good people love
you so much? They said nothing,
but appeared to be lost in admira-
tion! I will tell you,—The love
of God is shed abroad in their
hearts by the Holy Ghost, and they
feel a love for all. Brother Jones
took them out, article by article,
and held them so that all could see
them. The scene was very affect-
ing and solemn. I continued talk-
ing on the effects of that gospel
which we recommend to them,
pointing to the evidence which
they could not deny. This was an
excellent text to talk upon. It was
so plain, that even those who un-
derstood little or no English, seem-
ed to comprehend every part of
it, and I will venture to say, they
will remember it as long as they
live.

I read your kind letter before
we parted, and took occasion from
it to shew the good arising from
Sunday schools, that the children
not only learn to read the Bible,
but also to love those whom they
never saw.

I asked the Indian children,—
Do you love those little children
in New-York? Do you feel thank-
ful for their kindness in sending
these clothes for you? The whole
as with one voice, said—Yes, Sir.
"Well, dear children, you enjoy
the blessing of a Sunday school
here, as well as those good chil-
dren in New-York; and if you be-
lieve in, and love the blessed Sa-
viour, though you may never see
them on earth, you will meet them
at the right hand of God, where
you with them shall praise him
forever. But if any of you will
neglect this great salvation, and
live and die in sin, you will never

enjoy their company. They will be received into the joy of their Lord, and you will be cast out.— Here the tears began to wet their tawny cheeks, and their countenances seemed to express the language of their hearts.

May the Lord whom ye serve, bless your endeavours in the advancement of the kingdom of Christ, is the prayer of your unworthy brother,

THOMAS ROBERTS.

M. Ellis, Secretary to the New-York Baptist Female Missionary Society.

TO THE FAYETTE STREET SUNDAY SCHOOL SCHOLARS.

Dear children,

I FEEL happy whenever I think of you; a gracious God hath done much for you, in casting your lot not in the Cherokee Nation, or in Burmah, but in New-York, a city famous through the Christian world for gospel institutions, true religion, and Christian benevolence. As you go on to shew mercy to heathen children, I hope you will not forget how much yourselves stand in need of mercy from God for your precious souls. O! children, if you die without the wedding garment, you will be speechless before the throne of God. Seek this best robe, and remember that however ready you are to give your mites to clothe the naked, Christ is far more so, to give his righteousness to them that seek him; and notwithstanding the goodness of the clothes you have sent to these little Indians, they will wear out. But the righteousness of the Saviour will never soil nor wear out; arrayed in this, you will shine as the sun in the kingdom of your Father. May the Lord bless the word of his grace to your souls, and make you useful, is the prayer of your friend,

THOMAS ROBERTS.

ANNIVERSARIES OF SOCIETIES.

It may not be unnecessary to apprise our readers at a distance, that the last week in May, or the week of the General Election, in Boston, is a season of peculiar interest to the friends of Zion in Massachusetts. On that week the anniversaries of most of our religious associations are held; and a great number of the clergy from every part of the State are present. We shall give a brief account of the various exercises which then took place; as such an account will give a concise view of many of our most useful and benevolent institutions.

On Tuesday afternoon, May 28th, the "EVANGELICAL TRACT SOCIETY" held its anniversary meeting at the house of Heman Lincoln, Esq. The following persons were elected officers for the ensuing year.

Rev. THOMAS BALDWIN, D.D. President.
E. LINCOLN, Secretary.
HEMAN LINCOLN, Esq. Treasurer.

COMMITTEE.

| | |
|------------------|------------------------|
| Joseph Grafton, | § N. W. Williams, |
| Daniel Sharp, | § Bela Jacobs, |
| Lucius Bolles, | § Francis Wayland, jr. |
| Ebenezer Nelson, | § Joseph Torrey. |
| Levi Farwell, | |

In the evening an appropriate sermon was delivered before the Society, by the Rev. William Gammell, of Medfield, at the meeting-house of the third Baptist church in Charles street. Text, Matth. xxv. 40. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. A collection was taken for the benefit of the funds of the Society.

On Wednesday morning, May 29, the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY held their 20th anniversary at the meeting house of the second Baptist church. The services commenced at 9 o'clock, A. M. by an able and excellent discourse, by the Rev. Jonathan Going, of Worcester, from 2 Cor. v. 9. *Wherefore we labour, that whether present or absent, we may be accepted of him.* The Society was then organized for the transaction of busi-

The annual Report was read Rev. Daniel Sharp, of Boston Corresponding Secretary. The excellence of this Report, and the deep interest it awakened in the minds of the audience, it is necessary to speak, as it is already known to our readers.

Motion of the Rev. Abial Fish-Bellingham, seconded by the Rev. Joseph Torrey, of Hanson, it was resolved, that the Report be read, and inserted in the American Baptist Magazine. The Treasurer's Report was then read. And motion of Rev. Mr. Wayland, of Boston, seconded by the Rev. Mr. of Hanover, Resolved that the Treasurer's Report be accepted.

Motion of the Rev. Charles O. Hall, of Methuen, seconded by Rev. Gustavus F. Davis, of So. Scituate, Resolved that the thanks of the Society be returned to the several Societies and individuals who had generously contributed to the support of its missionary exertions.

Motion of the Rev. Mr. Busfield Gloucester, seconded by the Rev. Mr. Grafton, of West Cambridge, Resolved that the thanks of the Society be returned to the officers of the Society for their disinterested and faithful labours during the past year.

The following persons were then chosen officers for the ensuing year.

THOMAS BALDWIN, D.D. President.
JOSEPH GRAFTON, of Newton, V. Pres.
DANIEL SHARP, of Boston, Cor. Sec'y.
L. LINCOLN, Treasurer.

TRUSTEES.

| | |
|---------------------|---------------------|
| Rev. Wm. Gamwell, | Rev. Wm. Gamwell, |
| Charles Train, | Charles Train, |
| Bela Jacobs, | Bela Jacobs, |
| F. Wayland, Jr. | F. Wayland, Jr. |
| Heman Lincoln, Esq. | Heman Lincoln, Esq. |
| Dea. Levi Farwell, | Dea. Levi Farwell, |
| James Loring. | James Loring. |

On the evening of the Rev. Gustavus F. Davis, of So. Scituate, preached before the Society, from Matth.

The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he send forth labourers into his harvest. A collection was taken in aid of the objects of the Society.

At 1 o'clock P.M. was held the anniversary meeting of the Massachusetts Charitable Society, for the relief of the widows of Baptist ministers.

The following persons were chosen officers for the present year.

Rev. THOMAS BALDWIN, D.D. President.
Rev. N. W. WILLIAMS, of Beverly, Secretary.
LEVI FARWELL, Esq. Cambridge, Treasurer.

It may not be amiss to observe that the "UNITED PRAYER MEETING," the object of which, is to pray for an especial outpouring of the Holy Spirit, is supported by the lay brethren of most of the churches in Boston, commonly denominated orthodox.

Prayer meetings of this kind have been established in Worcester, Salem, and many other towns in our vicinity, and have been attended with an evident blessing. They teach us, that although on some minor points Christians may differ, they all can agree in praying for the prosperity of the cause of our common Redeemer.

On Thursday evening the United Prayer Meeting was held at the meeting house of the first Baptist church. The exercises were throughout, solemn and appropriate, and the unusual testimony of the assembly collected from every part of the State, seemed to bear witness that God was with us of a truth.

REPORT

OF THE DIRECTORS OF THE FEMALE SABBATH SCHOOL OF THE SECOND BAPTIST SOCIETY IN BOSTON.

In presenting a statement of our exertions during the past year, we feel much reason for gratitude to God, and many new incentives to perseverance in this "labour of love." Although we have had until of late, but little to encourage our hopes, or animate our zeal, and at times have been from various circumstances, almost induced to abandon the object, yet by patiently enduring, we find that "we have not laboured in vain, nor spent

our strength for nought." Our efforts have been, and still are, of so unobtrusive and silent a nature, that little effect is perceived by the eye of a superficial observer. The noise of the axe or hammer is not heard in all the work; or as an elegant writer has observed, "like the violet, it is to be traced rather by its fragrance than its colour." To the scenes of domestic life, to the closet of devotion, we would direct the enquirer for the result of Sunday school instruction. We are aware from those slow, and almost unperceived effects, the Institution has lost a degree of that lively interest which characterized its commencement; and many feel disposed to bestow their labour on objects which appear more flattering to their hopes. But in whatever light others may view this Institution, we, as a Society, and as individuals, should be encouraged, from the success with which a gracious Providence has distinguished our exertions the past year, to increase, rather than lessen them. Our school is at present, composed of one hundred and eighteen scholars; the average attendance is generally from fifty to sixty-five. These are divided into eight classes, attended by fourteen alternate Teachers; among all of whom the most pleasing harmony and unwearied zeal continues. With the exception of one of the children, whom we were obliged to exclude, their improvement in knowledge, their strict observance of the rules of the school, combined with the most amiable deportment, has justly merited our highest approbation.

In order to improve the strength of their memories, as well as more fully to develop their intellectual capacities, a few moments before the school is closed, they are generally questioned from various chapters previously selected. Questions like the following are chosen, *Where was Christ born? At what*

age did he commence his ministry? Where was Christ crucified, and for what purpose? In what chapter is the account of the flood given, &c.? After this exercise, some reflections are offered, and when, in the most solemn and tender manner, the truths are applied to their consciences; the silent tear is not unfrequently seen trickling down their cheeks.

During the past year, one of our former pupils, and three of our present Teachers have been hopefully brought to the knowledge of the truth, and professed their faith in the Lord Jesus Christ. Two of them, when they entered the school, were strangers to vital piety. There are others, we trust, who begin to discover in some degree, the necessity of a change of heart, and desire a participation in that *grace* which has been so richly shed on their associates. The little girl mentioned above, dates her first serious impressions from the instructions she received while in this school; but being removed from beneath our care before the seed sown in her heart had sprung up, it became the privilege of others to enter into our labours, and with a divine blessing to finish the work. We have had the pleasing testimony that she is rapidly advancing in the divine life, and rejoicing on her way. After witnessing so rich a harvest, what further proof can we wish for the utility of Sabbath schools? Should we not be instrumental in the conversion of another soul, this one instance would be enough to compensate for all the toil and discouragements through which we have passed. But at that day of righteous retribution for which all other days were made, then shall be disclosed more perfectly the blessings which this Institution has diffused, and there may teachers and children join in the same song of adoration, and rejoice with joy, unspeakable and full of glory.

RELIGIOUS TRACT SOCIETY.

The Society was formed in 1811, for the gratuitous distribution of religious Tracts; and in the prosecution of this benevolent object, more than a thousand valuable Tracts have been annually circulated in various parts of the United States, many of which, pleasing and enlightening intelligence has been derived. As the object of circulating Tracts is increasing in importance, and a conviction of the benefits resulting from them is daily strengthening, the Society have determined to increase and extend their operations. For this purpose they will in future combine a depository for the sale of tracts at a cheap rate, with the gratuitous distribution of them.

The revised Constitution of this Society specifies, that "its object shall be to publish for sale, and gratuitous distribution, such religious Tracts as illustrate and enforce the truths and duties of the Christian religion; and it shall be the duty of the Board, to select and publish such as they shall judge best adapted to accomplish the objects of the Society, and establish a general depository in Boston for the distribution; also, such other measures as they may deem expedient."

Every member is required to contribute not less than one dollar annually. The payment of *ten dollars* constitutes a member for life. Every member has the right of drawing from the general depository in proportion to one half the amount he may

pay into the Treasury, and all Auxiliary Societies and life members are entitled to purchase Tracts at ten per cent. deduction from *one mill* a page."

New patrons have arisen to the Society; and it is hoped benevolent friends will continue to aid it. The friends of religion are earnestly requested to enlarge the funds by becoming life members, that the Board may have means to keep on hand an extensive assortment of Tracts for the supply of Auxiliary Societies. Let some zealous friends in each of our churches contribute to make their minister a life member, and thus, while they aid the Society, enable him in future to obtain Tracts at the most reduced prices.

Measures will be immediately adopted to furnish an interesting assortment of evangelical Tracts at the depository to be established by this Society; and it is particularly and affectionately recommended to the churches and friends through the country, to form Auxiliary Societies. The young friends, or the females in any church or neighbourhood, by raising a few dollars annually, can, at the cheap rate at which they will be sold, obtain a supply of Tracts for the schools and destitute districts in their vicinity, and thus diffuse a savour of the gospel in a silent, but permanent and successful manner. Let each individual Christian be admonished by the sacred word, not to be *weary in well doing; for in due season he shall reap if he faint not.*

Statement of Monies received by the Treasurer of the Baptist Missionary Society of Massachusetts, from June 30, 1821, to June 30, 1822.

| | |
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| By Cash from Mrs Sarah Homer, - | 1,00 |
| do. Mrs. Hobart, Ashburnham, - | 1,00 |
| do. David Goodwin Charlestown, - | 2,00 |
| do. interest on Stock, - | 2,00 |
| do. from Mr. Badger, Boston, - | 1,00 |
| do. from a friend, - | 3,00 |
| do. Oakes Perry, - | 1,00 |
| do. Rowley Female Society, - | 3,31 |
| do. Mission Box, by Benj. C. Graves, - | 3,00 |

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| Sept. 23. do. C. O. Kimball, - | 1,00 |
| do. Roxbury Baptist Chur. & Society, - | 3,00 |
| do. Female Benevolent Society of Cambridge and vicinity, - | 22,64 |
| do. Friends in Woburn, pr. S. Tidd, - | 10,45 |
| do. Female Cent Society, Woburn, - | 2,00 |
| do. Salem Baptist Female Cent Society, - | 20,10 |
| do. Mission Box, by Mrs. Bolles, - | 3,00 |
| do. Female Baptist Mission Society, Newton and vicinity, - | 24,70 |

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| Sept. 25. | do. Newburyport Baptist Benevolent Society, | 4,50 |
| do. | do. Female Baptist Benevolent Society, | 4,50 |
| do. | do. part of a collection at Newbury. | 4,00 |
| do. | do. domestic mission box, do. | 5,10 |
| do. | do. Malden Baptist Female Society, | 27,51 |
| do. | do. Haverhill Female Baptist Cent Society, | 22,73 |
| do. | do. Capt. William Lapham, Littleton, pr. deacon Lincoln, | 2,00 |
| do. | do. interest on Mr. Newman's note, | 48,60 |
| 29. | do. dea. David Goodwin, | 2,00 |
| Oct. 3. | do. interest on Stock, | 8,00 |
| Nov. 17. | do. from a friend, pr. Mr. P. Bond, | 1,00 |
| do. | do. Mr. Brown's note, | 33,33 |
| 28. | do. of Dea. James Loring, | 10,00 |
| do. | do. Wesley Harmon, Haverhill, | 2,00 |
| 1822. | | |
| Jan. 2. | do. of Oliver Holden, interest, | 72,98 |
| 4. | do. Dea. David Goodwin, | 2,00 |
| 8. | do. interest on Stock, | 8,00 |
| Feb. 21. | do. from female friend in Middlefield, pr. Mr. Childs, | 3,00 |
| March 9. | do. from Rev. M. Bolles, | 1,00 |
| April 5. | do. interest on Stock, | 8,00 |
| 30. | do. from Mr. Gair, collected in mission box, | 2,00 |
| May 11. | do. from Rev. L. Bolles, interest on Legacy from the late John Cornish, Esq., | 448,99 |
| 13. | do. from Mr. Oakes Perry, | 1,00 |
| do. | do. from Dea. P. Thatcher, | 4,00 |
| do. | do. Mr. David Bael, Boston, | 3,00 |
| do. | do. from Female Mite Society, Stockbridge, Vt. pr. Rev. Isaac Kimball, | 3,50 |
| do. | do. from lady in Middleborough, pr. Rev. Isaac Kimball, | 1,00 |
| do. | do. Rev. Isaac Kimball, | 1,00 |
| do. | do. Charlestown Baptist Female Missionary Society, | 30,00 |
| do. | do. Second Baptist Church and Society, Boston, | 116,76 |
| do. | do. Third, do. do. | 42,00 |
| do. | do. Rev. Ebenezer Nelson, | 1,00 |
| do. | do. Rev. David Benedict, | 1,00 |
| do. | do. Rev. Abial Fisher, | 1,00 |
| do. | do. Rev. B. F. Farnsworth, | 1,00 |
| do. | do. Rev. J. Elliot, | 1,00 |
| do. | do. from Mission Box in Vestry of Baptist Meeting house, Roxbury, | 5,00 |
| do. | do. from Rev. Bela, Jacobs, Cambr. | 2,00 |
| do. | do. E. Corey, | 10,00 |
| do. | do. William Brown, | 5,00 |
| do. | do. L. Farwell, | 10,00 |
| do. | do. Prudence Farwell, | 10,00 |
| do. | do. Josiah Coolidge, | 2,00 |
| do. | do. E. Hovey, | 1,00 |
| do. | do. S. Hancock, | 1,00 |

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| May 29. | do. collection at Cambridge, | 20,30 |
| do. | do. Mission Box, Vestry, do. | 15,54 |
| do. | do. Rev. Jesse Lyon, | 1,00 |
| do. | do. Rev. J. Grafton, | 1,00 |
| do. | do. Mr. Kent, | 2,00 |
| do. | do. Rev. Thomas Conant, | 1,00 |
| do. | do. Rev. G. F. Davis, | 1,00 |
| do. | do. Rev. Ebenezer Nelson, jr. | 1,00 |
| do. | do. from female friend in Sharon, | 1,00 |
| do. | do. three female friends, do. | 2,00 |
| do. | do. Rev. J. Torrey, jr. | 1,00 |
| do. | do. Rev. Charles Train, | 1,00 |
| do. | do. Rev. Mr. Chamberlain, | 1,00 |
| do. | do. Rev. J. A. Boswell, | 1,00 |
| do. | do. collection at second Baptist meeting house, after missionary sermon, | 26,13 |
| do. | do. from the Agents of the American Baptist Missionary Magazine, being profits arising from the work, | 500,00 |
| June 5. | do. from a friend, pr. Dr. Baldwin, | 50,00 |
| do. | do. Dea. David Goodwin, | 5,00 |

E. LINCOLN, Treasurer. 1831.97

N. B. In many places where the missionaries laboured, generous contributions and donations were made, which have been accounted for by them in settlement with the Society, for their services. It is hoped that in all places, where the labours of missionaries are enjoyed, the friends of Christ will feel the obligation of aiding in their support, by pecuniary contributions.

The following sums have been recently accounted for with the Board; and in future it is intended to publish in the Magazine, accurate accounts of all such donations and contributions.

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| Rev. Emory Osgood presented the Society, | 17,00 |
| Donations to him from friends on his mission, | 3,00 |
| do. to Rev. Benjamin Oviatt, | 37,34 |
| do. to Rev. Isaac Kimball, on his last mission, | 28,03 |
| do. to Rev. Thomas Conant, | 5,73 |
| do. to Rev. Gideon Cook, | 32,00 |
| do. to Rev. Asa Averill, | 21,00 |
| do. to Rev. John Ide, | 15,20 |
| | 106,19 |

AMERICAN BIBLE SOCIETY.

THE sixth anniversary of the American Bible Society was celebrated May 9th, at the City Hall, in New-York. At ten o'clock, the officers, managers, and directors formed in procession, and walked from the New-York Institution to the Hotel. The audience convened on this interesting occasion, was unusually large, and of the highest respectability.

The meeting being organized, Peter A. Jay, Esq. read an address from the Hon. John Jay, President of the Society. William Woolsey, Esq. the Treasurer, read the annual Report of that department, which

presented a highly flattering view of the state of the funds of the institution.

The annual Report was then read by the Rev. Mr. Woodhull, of Brooklyn, the Secretary for Domestic correspondence. It states, that during the sixth year of the labours of the Society, there were printed of

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| English Bibles, | 15,625 |
| English Testaments, | 17,500 |
| Spanish Testaments, | 3,250 |
| German Bibles, purchased, | 250 |

Which added to the number mentioned in the last Report, 231,552

Make a total of 268,177
Bibles and Testaments—or parts of the latter printed, or obtained for circulation, during the first six years of the Institution.

The number issued during the sixth year was of

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|-----------------------------------|--------------|
| Bibles, | 28,910 |
| Testaments, | 24,606 |
| Gospels of John, in Mohawk, | 39 |
| Epistles of John, in Delaware, | 15 |
| | <hr/> 53,470 |

In the five preceding years, there were issued of

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| Bibles and Testaments, | 139,510 |
| Delaware Epistles, | 736 |
| Mohawk Gospels, | 102 |

Total, 140,348

Bibles and Testaments issued since the establishment of the Society.

More than sixty auxiliary Societies have been recognized during the sixth year;—and the whole number of them is 300.

The nett receipts of the Treasurer in the sixth year have been 38,682 dollars, 34 cents, of which 22,968 dollars, 97 cents, have been remitted for Bibles, &c. from Auxiliary Societies.

The payments from the Treasury, in the sixth year, have been 39,995 dollars, 93 cents.

On motion of the Rev. Dr. Bates, President of Middlebury College, Vermont, seconded by the Rev. F. C. Schaeffer, Pastor of the Evangelical Lutheran Church in New-York, it was *Resolved*, That the Report of the Managers be accepted and printed under their direction.

On motion of the Rev. Robert B. E. McLeod, of New York, seconded by the Rev. Mr. Howe, of New-Brunswick, N. J. it was *Resolved*, That the Society highly appreciate the services and exertions

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of the Board of Managers during the past year, and request them to accept their thanks for the laborious attention which they have paid to the business of the Institution.

On motion of the Rev. Mr. Waterman, of Bridgeport, Connecticut, seconded by H. Ketchum, Esq. of New-York, it was *Resolved*, That the Society are much gratified at the choice made by the Managers, of the venerable John Jay as successor to their late lamented President, Dr. Boudinot; and at his kindly consenting to accept the appointment. And that the thanks of the Society be conveyed to their said President, for the excellent address which in his unavoidable absence, he has transmitted to the present meeting.

On motion of the Rev. T. De Witt, of Fishkill, seconded by the Rev. C. G. Sommers, of New-York, it was *Resolved*, That the Society receive from their Managers with much pleasure the cheering intelligence that so large an addition has been made to the numbers of their Auxiliary Institutions, and return their thanks to the pious individuals who have promoted their formation. The gentlemen who moved and who supported the above resolutions, besides others whose names we have not been able correctly to ascertain, addressed the Society with a feeling and eloquence becoming the interesting occasion.

NEW-YORK BAPTIST MISSIONARY SOCIETY.

THIS Society held its annual meeting for the choice of officers, and the transaction of other business, on Thursday, 11th of June, 1822, in the vestry of the Baptist church in Oliver street, New-York. Rev. Archibald Maclay commenced the services by addressing the throne of grace; after which, he read the Report of the Trustees, and also an interesting communication from the Juvenile Bap-

tist Missionary Society of New-York. The Report gave a particular account of the labours of the missionaries who had been employed during the last year, and there is reason to hope that in several instances their ministry was blessed to the conversion of sinners. The letter from the "Juvenile Society," gave the pleasing information, that they had presented this year to the parent Institution, more than two hundred dollars. On moving the acceptance of the Report, and thanks for the liberal donation from the young men, Rev. Mr. Sommers, of New-York, and Rev. Mr. Sharp, of Boston, addressed the Society. Their remarks were intended to awaken a more lively interest in favour of the objects of the Society. It was also particularly urged upon them that prayer and pecuniary aid should be combined in all our exertions for the support of Foreign and Domestic Missions.

Measures were proposed at this meeting, to secure a more extensive co operation among the Baptist churches in the city of New-York, in relation to this Society. It is sincerely hoped that these measures will be effectual. May the God of missions grant prosperity to the efforts of his servants.

LETTER FROM A FRIEND, ADDRESSED TO THE TREASURER OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, AND ENCLOSED TEN DOLLARS.

Georgia, April 15, 1822.

Sir,

Enclosed is a *mite* to assist the funds of the Society, of which you have the honour to be Treasurer. When I reflect on the adventurous spirit of pious young men to obtain a liberal education, when I see them denying themselves not only the comforts, but even the necessities of life, dependent on charity, enduring so many hardships, encountering so many difficulties, bearing so much reproach from the ignorant and the misguided, I have often piti-

ed and would have relieved them; but that pleasure, has until now, been denied me. My feelings on this subject resemble those of the old soldier, who has fought the battles of his country, and experienced in the struggle all the misery of which the most vivid imagination can form a picture, when he reads the account of his brethren who are then facing similar dangers, and enduring similar privations. It is pity from experience.

When I commenced my studies both for College and the Theological Seminary, I had enough to support me only a small part of the year. To procure means for the rest, I was compelled to teach a school, and labour with my hands. I travelled on foot to and from the academy and college, (some hundred miles,) because I had not wherewith to pay stage fare. Often have I fasted till the sun had passed the meridian, hoping a kind Providence would throw a break-fast in my way, (as was frequently the case,) lest I should spend the last cent I had. Should any one look over the bills I have paid, and see the account of all the monies I have received, he would be convinced that my wants must have been very few, or they could not have been supplied.

I have now reason to thank God that he has enabled me to send you this *mite*, and has given me hopes that it shall be repeated every year, besides what He lends me to bestow on other deserving objects. Though I felt a restlessness to publish the "glad tidings" before my term of study expired, yet I have never regretted that I gave myself "wholly" to them so long. The work of the ministry is so momentous, the duties are so many, that the best qualified cannot but exclaim, "who is sufficient" for the office? Opposition to the gospel shows itself in so many forms, has so many weapons to repel, and shields to prevent the admission of truth, that it re-

a workman that needeth be ashamed, to parry and them. We all admit that word of the Spirit," is the ure tempered, effectual inent in "dividing asunder" nes and marrow of the stout d rebel; yet did not the acance of Paul with human nashis learning, his politeness, im access to some who would efused to listen to teachers assessed of his qualifications? best wishes and daily prayers you in your attempts at img the minds of those who e ark of the Lord.

FACT OF A LETTER FROM A LANCE OF THE TRUSTEES OF THE HAMPSHIRE BAPTIST DOMESTIC SOCIETY, DATED

Haverhill, N. H. Sept. 1, 1831.

Dear Sir,
JOICE in the formation of a ary Society in our own State. Hampshire has heretofore efficient, not only in support: gospel where it is statedly ed, but also in affording ase to destitute places. Oh! e brethren of our denominaay arise and come up to the f the Lord against the mighthe cause is good, and the vicensured through our Lord Christ. Nor do I think myx are exempted from taking ble part in this work. Much e done by the female friends, to promote missions, wheninds are thoroughly awakand their hearts enlisted in od cause. Let all arise and in the tithes and offerings, ere may be meat in God's; raise the funds, and strengthinfant Society in this State, ove the Lord herewith, and he will not open the winof heaven, and pour us out a g, which there shall not be enough to receive. God's in the earth is compared to a

building, which the great Master-builder is rearing up. Let us all have a mind to the work, as the men of Israel had in Nehemiah's day, and the building will go up. In this letter I enclose *fifty dollars*, which I present as a donation to the missionary Society of this State, and beg leave to subscribe myself your sister in the gospel of our Lord and Saviour Jesus Christ,
H. P.

THE DOMESTIC AND FOREIGN MISSION SOCIETY OF PLYMOUTH COUNTY AND VICINITY,

Held its eighth annual meeting at the Baptist meeting house, in Hanson, on Wednesday, the 12th instant, at half past eight, A. M. Elder Ebenezer Briggs preached a sermon introductory to the business of the Society, from Isa. xl. i.

The Society made choice of the following persons to manage its concerns for the year ensuing, viz.

Elder SAMUEL GLOVER, *President*.
EBENEZER BRIGGS, *Vice Pres.*
JOSEPH TORREY, *Secretary*.
LEVI PIERCE, Esq. *Treasurer*.

Trustees.

Mr. Andrew Cole, | Eld. Thos. Conant,
Eld. S. S. Nelson, | Isaac Kimball.
John Butler, |

The following monies were paid into the Treasury.

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| Female Missionary Society, Kingston, - | 9,63 |
| Mission box at concert prayer meeting, do. - | 9,60 |
| Five subscribers, do. - | 5,00 |
| Female friend, do. - | 1,00 |
| Friends to missions, do. - | .97 |
| Mr. Andrew Cole, Middleborough, - | 3,00 |
| Col. Ephraim Ward, do. - | 2,00 |
| Col. Peter H. Pierce, do. - | 2,00 |
| Samuel Pickens, Esq. do. - | 2,00 |
| Seven subscribers, do. - | 7,00 |
| Widow Hannah Nelson, - | 32 |
| Levi Peirce, Esq. do. - | 10,00 |
| Female Mite Society, do. pr. Mrs. Pierce, - | 8,56 |
| Female Cent Society, Pembroke and Hanson, - | 20,50 |
| Subscribers, &c. Baptist Society in Pembroke and Hanson, - | 3,50 |
| Mr. Cephas Leach, Easton, - | 40,00 |
| Mr. Solomon Leach, do. - | 2,00 |
| Female Cent Society in Haverhill, - | 6,29 |
| Subscribers, &c. in Baptist Society, Haverhill, - | 9,21 |
| Female Cent Society in Marshfield, - | 14,16 |
| Mrs. E. Magoun, Pembroke, avails of fruit from an apple tree set apart for missions, - | 1,35 |
| Three subscribers, Marshfield, - | 3,00 |
| Mr. Caleb Atherton, Taunton, - | 4,00 |
| Two subscribers, female friend, Bridgewater, - | 2,50 |
| Mrs. S. Backus, and P. Hathaway, Middleborough, - | 2,00 |
| Female friend, pr. Mr. Backus, - | 4,00 |
| Norton Female Mite Society, - | 11,15 |
| Three members, - | 3,00 |
| Mrs. Low, Bridgewater, - | .50 |
| Collection after sermon, - | 12,75 |
| | <hr/> 287.34 |

Obituary.

MR. LILLEY EATON.

Died at South Reading, (Mass.) March 12, 1832, Mr. LILLEY EATON, in the 54th year of his age. During the early part of his youth, Mr. Eaton was the subject of no serious impressions of a religious nature. But at the age of 20, becoming very weak and debilitated, he was led to reflect on the unsatisfying nature of all worldly enjoyments, the brevity and uncertainty of life, and the infinite importance of preparation for eternity. At first, however, he indulged some hope of preparing himself by a series of good deeds for the felicity of heaven. But the more he reflected, the more correct his ideas became. He saw at length the moral pollution of his heart, the criminality of his life, and his utter inability to commend himself to the favour of Jehovah. In about two years he was enabled to fix all his hopes in the atonement of Christ, and found peace in believing on Him who is the end of the law for righteousness to every one that believeth.

May 12, 1794, Mr. Eaton was baptized in his native town, by the Rev. Dr. Baldwin, and united with the second Baptist Church in Boston, under his pastoral care. A few years afterward, he was dismissed to the Baptist Church in Woburn. In 1804, when a Baptist Church was constituted in his own town, he was embodied with it, and continued one of its most active and useful members to the day of his death.

During his last illness, which continued but eight days, he was for the greater part of the time bereaved of his reason, so that he had little opportunity of exhibiting those traits of character which often adorn and render enviable the dying bed of a real Christian. But from the whole tenour of his religious life, the best evidence we can possibly have, we cannot doubt that he fell asleep in the arms of Jesus.

On the Lord's day following his decease, a discourse was delivered on the occasion, by the Rev. Gustavus F. Davis, Pastor of the church; to a crowded and deeply affected auditory, from Psal. 12, 1. "*Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.*" From that discourse, the following extracts are made,

which will serve to give some of the outlines of his character.

"Mr. Eaton was emphatically a godly and a faithful man. It is unnecessary for me in my station and under my circumstances, to expatiate on his mildness of disposition; his almost unparalleled equanimity; his kind and condescending affability towards all classes of men;—these were excellencies in his character which will linger in the fond recollection of all who knew him. But there were some traits in his religious character, on which I beg leave to make a few remarks.

Mr. Eaton was a man of ardent piety. From his conversion to God, he adhered with becoming fidelity to the grand and fundamental principles of the gospel. Nor did he hold them merely in theory; speculative notions of divinity formed a small part of his religion. Every sentiment which he embraced, exerted a powerful influence on his heart and life. When the distinguishing features of Christianity were exhibited to his view, his cheeks were often seen suffused with tears of penitence and joy.

Mr. Eaton was a man of prayer. He not unfrequently led the devotions of his brethren in the social circle. He not only bowed at the family altar, morning and evening, but in obedience to the commands of his Lord, he entered into his closet, and shut to his door, and prayed to his Father in *secret*.

The following rules in relation to the proper seasons for attention to Christian duties, drawn up by himself, will give some idea of his views on this subject.

1. Pray in *secret* before breakfast in the morning.

2. Pray in *secret* before dark in the evening.

3. Observe a season for the express purpose of consideration and meditation, between sunset and dark.

4. If the head of a family, read the scriptures and pray with the family immediately after breakfast.

5. At meals give thanks or ask God's blessing on his provision.

6. At evening, with as many as convenient of the family, read the holy scriptures and pray as in the morning.

as his most intimate friends can see he scrupulously and constantly followed these rules. His attachment never continued with him to the last. His family will always remember the perseverance with which he addressed them of grace on their behalf, on the evening before the commencement of his last illness. And just before he died, he appeared to revive a little, with an audible voice offered, as we can be recollected by those who were present, the following supplication.

"Rejoice in the God of my salvation. Thou art the portion of my soul. Show mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out all my iniquities. Wash me thoroughly from mine iniquity, O cleanse me from all unrighteousness. Heal me of my backslidings; acknowledge my transgressions, for my sin is ever before me. O Lord, do thy work in this place. Make thy name holy in the sight of all the people. May fearfulness surprise the proud, and sinners be converted to thee. I commit myself, O Lord, into thy hands, and all my numerous concerns for time and eternity. Amen."

Eaton was a man of great hospitality.

He seemed to consider his earthly possessions committed to him as to a steward, and acted like one conscious of this, that it is required of stewards that they be found faithful. He believed that the silver and gold in his hands were the Lord's, and subject to the use of his word and providence. He often heard these calls with cheerful obedience, and answered them with promptness.

His local situation and pecuniary resources, made his house a general resort for ministers and private Christians from all parts of the country, and gave him an opportunity of distributing to the poor, and contributing to the support of benevolent institutions. Nor was he regardless of the wants and distresses around him, who needed the aid of his munificent hand. Of the truth of many of you are witnesses. "He dispersed abroad; he hath given to the poor; his righteousness remaineth forever."

He has gone, no more to return, nor to engage in those acts of piety and beneficence in which he so much delighted. His work is finished, and as he has received that blissful reward, "Well done, good and faithful servant, enter thou into the joy of thy

labour." It may not be improper here to introduce one or two extracts from a letter which he wrote to his daughter Emma at that time in the academy at Bradford, dated May 30, 1820; as they will serve to confirm some parts of the above description of his character.

"This is my birth day. O that I might suitably consider the goodness of God to me, all the way the Lord has led me these 52 years. Surely goodness and mercy have followed me all my days. But O my leanness! My sins would sink me in despair, were it not that I have a little hope in Jesus Christ the Saviour."

"Be watchful every hour, live near to God, and pray for me and for us all, that we may do likewise; for time is short, and it seems very precious. May we live every day as those who expect soon to die."

When such a man is taken away, the event is inscrutable, and our only consolation is, that it has taken place in conformity to His will and purpose, who is "too wise to err, and too good to be unkind." In his death, an afflicted widow has lost a kind husband; six orphan children, an excellent father; the church of Christ a firm pillar; and community a worthy citizen.

May all make a suitable improvement of this afflictive visitation, and be prepared to meet the deceased in heaven, where the inhabitants "die no more."

Mrs. LYDIA ALLEN.

DIED at Lisbon, Connecticut, January 7th, 1821, Mrs. LYDIA ALLEN, wife of deacon Ebenezer Allen, aged 32 years. She was the daughter of Capt. Ebenezer, and Mrs. Ruth Bass, of Windham, Connecticut. Blessed with pious parents, she was early instructed in the principles of the Christian religion. She possessed a strong mind, and was frequently the subject of serious impressions. She had from time to time, opportunities of attending upon the ministry of Rev. Abel Palmer, formerly of Hampton. Under his preaching she often found herself greatly affected, and thought that if she were ever converted, it must be through his instrumentality. In 1811, being about to remove to the State of New-York, he came into the neighbourhood to preach. As she expected it was the last time she should ever hear him, she made much dependence upon the meeting, and thought that she should then feel just as she wished. But instead of being melted under the word, she found herself extremely insensible, and nothing seemed in the least to affect her. The

returned home stupid, (as she thought,) and concluded that she should never become a Christian; but before night a sense of her lost condition returned, and tears began to flow. She retired to pray, and several times poured out her soul to God. At length her distress left her, and she became composed. The next morning she appeared to have a sense of the glory of God in the wonderful works of creation, and wondered that she had never before seen what she then saw. After family worship she confessed to her parents her sinfulness, and asked their forgiveness. From that time she appeared to have just views of the character of God, the nature of his law, and the way of salvation by Jesus Christ. About three years after, she was led to examine the subject of baptism, and became convinced that it was her duty to be immersed on a profession of her faith. In 1815, she was baptized by Elder Putnam, and united with the Baptist church in Hampton. At the water side, after addressing the spectators, and telling them the reason why she could not be satisfied with her infant baptism, she repeated with a peculiar emphasis the hymn,

"Jesus, and shall it ever be,
A mortal man ashamed of thee!" &c.

Soon after she obtained a hope in the mercy of God, she became anxious for the salvation of others, and often warned them to flee from the wrath to come. Her desires were not confined to those of her immediate acquaintance, but extended to souls in heathen lands, who were perishing for lack of knowledge; and when the Windham and Hampton Female Mite Society was formed to aid in translating the scriptures, she became a member, and acted as their Secretary until she was married to deacon Ebenezer Allen, in 1818, and removed to Lisbon; but she remained a member till her death. She was ever ready to bear her proportion in supporting the gospel at home, and at her death, bequeathed one hundred and twenty dollars, one half of which sum is for the education of Indian children, the other half for the support of Foreign Missions.

In the summer of 1820, she was attacked with an inflammation on the lungs, which ended her active and useful life. Her cough and alarming symptoms began about the last of July, although she attended meeting in Hampton on the first sabbath in August, which was the last she ever attended. From the first, she seemed to be impressed with an idea that she should not recover. Some

part of the time her cough was less distressing, but even then she was afflicted with a great degree of hoarseness. Her friends indulged hopes that she would again recover her health, and thought her spirits low, when she said she did not wish to know what was going on even in the other part of the house. I have nothing more to do with my work of a temporal nature; but wish to examine my evidence of a title to that mansion which is prepared for the children of God. In the commencement of her sickness, her mind seemed to be filled with doubts and fears, which she often expressed to her friends; but in the midst of this distress and anxiety, she had a hope which she could not give up; yea, her faith appeared unshaken. But still she seemed to have a strong desire that the Lord would reveal himself in such a manner as to give her that comfort she so greatly desired. She all this time manifested a resignation to the will of God, and said, I would not murmur against the will of my Heavenly Father for all this world. Frequently did she say, I would not complain; and spoke of the goodness of God to her, in that she did not endure such pain as many of her fellow creatures.

One morning, the Lord in great mercy revealed himself to her in a wonderful manner. Then she had something to say to all her family. She entreated her husband to live more devoted to God. To one she said, "Do prepare for death; how can I endure the thought of being separated from you in another world, should I be saved and you lost?" To another, "I feel as though I had never given you any reason to think me a Christian, and asked him if he was prepared for death." He gave her to understand that he did not consider himself to have passed the great change of regeneration. She enjoined on him to attend to it immediately. At that time she seemed to take her leave, and give her last advice, although she lived many months. Ever after that time she felt more calm and strong in the Lord; her evidences seemed to brighten to the last. She appeared in an eminent degree to possess the temper of a child, often saying to her friends, "sit down by me, instruct and admonish me." On the morning of her death, she enquired if she were dying, then said, Oh! yes, this is death, and asked if it would be wrong for her to say, *Come, Lord Jesus, come quickly?* Being answered in the negative, she said, "Oh! I wish I was there," and soon closed her eyes in death.

Ordinations, &c.

CHURCH CONSTITUTED.

meeting house formerly occupied by the German Reformed Church, in New-York, was purchased in April last by enterprising gentlemen in this city, not members of any particular denomination, and offered for the accommodation of the Baptist denomination. The voice of God having thus plainly indicated the duty of our brethren in New-York, several members of Baptist churches obtained regular letters of dismission, for the express purpose of organizing a new church, to be called the Baptist church in New-York. The Rev. Charles G. Sommers was unanimously invited to take the charge of the proposed church, and having accepted the call, and removed to this city, the church was publicly constituted on the 24th of April.

Rev. John Williams introduced the services by an appropriate prayer. After which, the pastor of the church gave to the council of ministers a succinct statement of the sentiments and order of the day.

The hand of fellowship was presented to the pastor of the new church by Rev. John Stanford; followed by a most solemn and impressive prayer by the pastor and members of the church.

The concluding prayer was offered by Rev. Amasa Smith. The service interspersed and enlivened by appropriate sacred music.

CONSTITUTED AND MINISTER ORDAINED.

A request of a number of brethren in Rhinebeck Flats, N. Y. was called July third, 1821, for the purpose of constituting a church, and ordaining Mr. Robert Scott, to the ministry. The following formed the council: from Northeast, Elders Freeman Hopkins, and Joseph Buttolph, with two brethren; and from Sandisfield, Mass. elder Jesse Smith, with three brethren.

The evening the council formed, the Rev. J. Hartwell, Moderator, John Scribe.

Invited the brethren and sisters

respecting their experience, Christian character, doctrines, articles of faith, and covenant, and being satisfied therewith, it was agreed to give them the right hand of fellowship as a church; which was done in behalf of the council by the Moderator.

3. Brother Robert Scott, one of the constituted members, who had been labouring for a considerable time in that place, and has been the principal instrument in gathering the church, was presented as a candidate for ordination. After due examination, the council resolved to proceed in the ordination to-morrow. After which, four persons presented themselves for baptism. They gave satisfactory evidence of their Christian experience, and were received. Adjourned till 10 o'clock to-morrow morning.

July 4. Met pursuant to adjournment.

4. Elder J. Hartwell preached from Acts xx. 28.

5. The candidate made a formal and solemn dedication of himself to the work of the gospel ministry.

6. Elder J. Buttolph made the ordaining prayer.

7. Elder J. Hartwell gave the charge.

8. Elder J. Buttolph presented the right hand of fellowship.

9. Elder F. Hopkins made the concluding prayer.

10. Repaired to the water, accompanied by a numerous assembly, where the four candidates were baptized by elder Hopkins.

11. Having returned to the house, a number more related their experience, and joined the newly formed church.

12. In the most pleasing union, the church for the first time, together with the members of the council, partook of the Lord's Supper. Thus in peace and love closed this solemn and pleasing scene.

ORDAINED June 28th, 1820, in the presence of the Welch Association, at their session in Steuben, Oneida county. Rev. Thomas Morgan. Sermon by elder David Griffith; ordaining prayer by elder John Stevens; elder David Griffith gave the charge; elder John Stevens the right hand of fellowship; concluding prayer by elder Abraham Williams.

February 28th, 1821. Norman Gittes was ordained to the work of the gospel ministry in the Baptist church of Christ in Denmark, county of Lewis, as their pastor. After the usual examination, Elder Emory Osgood preached the sermon from 2 Corinthians, Chap iv. verse 7. Elder John Blogget made the consecrating prayer; elder Martin E. Cook gave the charge; elder Emory Osgood gave the right hand of fellowship; elder Palmer Cross made the concluding prayer; the candidate gave out the concluding hymn, and dismissed the assembly. The solemnity of a crowded audience, and excellent music added much to the gratification of the Christian.

March 15th, 1821. Asa Averill was ordained to the work of the gospel ministry in the Baptist meeting house in Ellburgh. Elder Norman Gittes preached the Sermon; elder Emory Osgood made the consecrating prayer; elder Martin E. Cook gave the charge; elder Joshua Freeman gave the right hand of fellowship, and made the concluding

prayer. The scene was solemn and interesting.

November 5th, 1821. Hiram Cornell was ordained to the pastoral charge of the Baptist church in Redman. The usual examination being past, in which the candidate gave entire satisfaction, elder Elisha Morgan preached the sermon; elder John Blogget made the consecrating prayer; elder Emory Osgood gave the charge, from 1 Timothy, chapter iv. verse 16. elder Martin E. Cook gave the right hand of fellowship; elder Joseph Cornell, (grandfather to the candidate,) gave the charge to the church; elder Norman Gittes made the concluding prayer. On the same day, brother J. Beard was set apart as a deacon. The Congregational church kindly gave the loan of their meeting house. The season was solemn and interesting.

November 9th, 1821. Benjamin M. Danielson was ordained to the pastoral charge of the first Baptist church of Christ in Rutland.

Poetry.

THE UNION.

From whence doth this union arise,
That hatred is conquer'd by love;
That fastens our souls in such ties,
As nature and time can't remove.

It cannot in Eden be found,
Nor yet in a paradise lost;
It grows on Immanuel's ground,
And Jesus' rich blood it did cost.

My friends who so dear are to me,
Our hearts all united in love;
Where Jesus is gone we shall be,
In yonder blest mansions above.

O why then so loath for to part;
Since we shall ere long meet again?
Engrav'd on Immanuel's heart,
At distance we cannot remain.

Though call'd to resign up this breath,
And quit these frail bodies of clay;
When freed from corruption and death,
We'll unite in the regions of day.

With Jesus we ever shall reign,
And all his bright glories shall see;
We'll sing Alleluia, Amen,
Amen, even so let it be. B.

DOXOLOGY.

The Father, who sits on the throne,
The Lamb, who redeem'd us with blood,
The Spirit, who seals us his own,
We praise and adore as our God. T.

TO CORRESPONDENTS.

Theophilus arrived too late for insertion in this Number.
Obituary of Deacon S. B. has been received.
Account of Revival in Sedgwick shall appear in our next.

THE
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AND
Missionary Intelligencer.

NEW SERIES.

No. 11. SEPTEMBER, 1822. Vol. III.

Biography.

MEMOIR OF MR. JOHN WITHINGTON.

in changes which take place in family connexions, and in important relations of life, frequently of such a character as be wholly above our comprehension. Perhaps in nothing does our ignorance more, than we see persons in the midst of usefulness suddenly removed from the earth. When we inquire the righteous are taken away, were eminent for their active and benevolence, while the pious are permitted to remain cumberers of the ground, we find nothing that will fully satisfy, except the persuasion, that "The Lord reigneth;" and though clouds and darkness are round him; righteousness and judgment are the habitation of his life." It is hoped that those who are cast down by the repeated bereavements they have experienced, will find consolation in a view of the over-ruling Providence of God. Though his way is in the sea and his path in deep waters, he sitteth on the throne of judgment. *He knows when it will*

be most for his own glory, and best for his church, to advance his faithful servants to holier and happier stations in the invisible world.

These reflections have been occasioned by the decease of a very highly respected friend. We had scarcely performed the mournful task of furnishing our readers with a sketch of the life and character of Mr. Cauldwell, when we received the intelligence, that another officer of the same church, with whom he had enjoyed habitual and unreserved intimacy for more than twenty years, had also breathed his last, in the hope of a happy immortality through our Lord Jesus Christ.

MR. JOHN WITHINGTON was born in the parish of Hatton, Shropshire, England, July 14, 1766. We have not been able to learn what were the particular circumstances which distinguished his early years. But when a young man, he was led by divine Providence to choose a place of residence in the city of London. He had not been there long, before he heard many remarks on the

character and preaching of the late Rev. W. Romaine. Actuated by motives of curiosity, he thought he would for once, at least, hear this singular person preach. Nor was his attendance on the "Rector of St. Ann's church" in vain. He who went without any concern for the salvation of his soul, returned home to pray. He had heard a man, who described to him his true character, and the nature and end of his pursuits. He now saw and felt that he was a sinner; and was apprehensive that he must endure forever the righteous displeasure of God. In this state of mind he continued some time, when it pleased the Lord to make known to him the way of salvation by Jesus Christ. While under deep convictions of sin, he was enabled one evening, when alone, to wrestle with God in prayer, and he had such a manifestation of pardoning mercy to his soul as filled him with joy and peace. The person and work of Christ appeared to him so glorious, that all his doubts and fears vanished, and he was assisted to rely on him alone for salvation.

Although he felt a strong attachment to Mr. Romaine as his spiritual father, and often heard him preach with delight, yet he could not for conscientious reasons, join the established church. As he considered it his duty, soon after he obtained a hope in Christ, to make a public profession, he was baptized by Dr. Rippon, and became united with the people of his charge. The ministry of that good man was greatly blessed to his soul, and he cherished for him a peculiar affection to the day of his death.

When a few years had elapsed, Mr. Withington removed to Manchester. While there, he joined the church of Christ, under the pastoral care of Rev. John Sharp. During his connexion with this body of Christians, he was chosen to the office of deacon. And when

he came to the United States, they gave him the most honourable character, not only as a Christian, but as an officer who had discharged the duties of his station to general satisfaction.

For a succession of years our deceased friend pursued a uniform course of conduct highly creditable to his Christian profession. His religion was not a periodical thing, now blazing forth, and now quenched in darkness. It was habitual. His path was as the shining light, that shineth more and more unto the perfect day. No one acquainted with him, could have mean views of Christianity, by judging of its nature from the influence it had on his temper and actions. He manifested a nobleness of soul, associated with such unbending integrity and decision of character, that it was difficult to be in his society, without yielding to him the most sincere affection and respect.

As a man of business, he left an example in many respects, worthy of being imitated by the followers of Christ. While he pursued his secular concerns with diligence, he did not allow them to interfere with the duties of family religion. As constantly as the morning and evening returned, the holy Scriptures were read, and petitions and thanksgivings were offered to Him, who is the source of all our domestic enjoyments. Nor was it sufficient in his estimation, that services of devotion should be observed in the family. He had one of the largest brewing establishments in the country; and he was anxious to have men of piety and integrity in his employ. He adopted the resolution of the Psalmist, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Hence, several of the men engaged in his service, were truly pious; and these with others were regularly called to morning worship in

ning room. One who considered considerable time in the mansion of the deceased with pleasure those devotions, when at the horn, the draymen, and persons of different ages belonging to the estate assembled for worship. Singing in a song of praise, confessing Christian in rotation up supplications to the grace. These religious had a happy effect. They watchfulness and circumspection in the conduct of Christ operated as a moral reformation on those who were not the of vital piety. Mr. Withington as an example of strictness in all his engagements; as equally remarkable for his stand which he maintained a partaker of the heavenly. Neither considerations of interest, nor a fear of being exposed of singularity, ever induced him to hide his Christian faith. He did not act like a hypocrite, when in the society of worldly men. His deportment was calculated to convince them, and was unwavering in his religious character. No man, whatever his rank in life, could be indulged in profane levity or in his presence, without being rebuked. In this respect he showed an intrepidity of spirit that not to be over-awed or

shaken, he was tenderly alive to the charities of life. He was wont to weep with those that wept and to rejoice with those that rejoiced. Though he displayed liberality in the bequests he made on his death-bed, yet it was pleasant to know, that this was the last of a long continuation of charitable deeds. The manner in which he made of his money, in the near prospect of death, was not owing to the up-

braiding of a conscience that told him he had obtained it by unrighteous means; nor was it intended as an atonement for a life marked by selfishness and covetousness. The final act of his life exactly corresponded with his previous habits. He who remembered the poor and unfortunate in his last will and testament, made his house an asylum to more than one child of sorrow, who found there those kind attentions, which alleviated their sufferings, and caused them to forget the adverse scenes through which they had passed. He was a lover of good men. His house and heart were always open to the ministers and friends of Christ. The smile of gratulation was sure to light up his countenance, when they enlarged his family circle; and his happiness increased if he had an opportunity of rendering them any important service.

His philanthropy was not of the ordinary kind. The institutions to which he bequeathed so large a portion of his property, had received his cordial and steady support for years. He not only assisted in the organization of the first Bible Society that was established in New-York, but in the formation of several other important institutions. He was blessed with property, and he had a desire to honour the Lord with his substance. Hence, he was always ready to every good word and work.

Before any Society had been formed for the education of pious men for the ministry, he contributed with great liberality to the support of one young person while pursuing theological studies.

He was truly valuable as a member and officer of the church with which he was connected. He was firmly established in his belief of the doctrines of the gospel; regular in his attendance on the ministry of his own pastor; and contributed much by his counsel and

...and the time of his depar
had come.

Having hastily traced his co
through the scenes of active
we will now enter the chambe
his last sickness, and see ho
good man can die. In a comm
cation which has been recei
from his respected friend and
tor, Rev. J. Williams, it is sta
"that as he had lived upon Ch
so he died." In his sickness, w
was a spontaneous mortification,
felt the truth of God's promi
supporting his soul in the prosp
of death and eternity. On one
casion he remarked to me, "Ch
is my rock, in him I trust, an
feel peace and calmness of sou
Being asked at another time, A
you happy? "Yes," said he, "t
Lord Jesus is my life, and he I
said, because I live, ye shall li
also. He is God over all, bless
forevermore, in whom I trust f
salvation. And his life is th
source of life to all that trust
him, and they cannot perish." H
often expressed, while labourin
under the most acute suffering
his firm hope of salvation by Jes
Christ. He remarked, "in th

god, for the first time, that his friends did not expect him to enter. He then observed, without the least appearance of sorrow or agitation, that if it were God's will, he had rather go than stay here. He appeared peculiarly composed and cheerful. In about fifteen minutes after this conversation another friend entered his chamber, and they were alone. When he spoke to him, he seemed to give no attention, but was smiling as though much pleased with his own thoughts. Mr. Withington soon perceived that his friend was looking attentively at him, and judging some explanation was necessary, he said, "I was just smiling to think, how astonished my friend Caldwell would be, to see me coming so soon after him." O how happy must have been their meeting.

Yours respectfully, &c.

the deceased left no children behind him, after providing for his wife and relatives, he made the following bequests:

| | |
|---|----------|
| the Baptist church in New-York street, | \$10,000 |
| for fund of the same church, | 5,000 |
| New-York Baptist Missionary Society, | 1,000 |
| Columbia College, recently established at Washington, | 5,000 |
| General Convention of the Methodist denomination, U. S. | 10,000 |
| American Bible Society, | 10,000 |
| Baptist Theological Seminary, New-York, | 1,200 |
| Library to the College at Washington. | |

By making thus made arrangements for the distribution of his property, he waited the summons for his removal; and on the third of April, he fell asleep in Jesus. A funeral discourse was delivered by the Rev. Amos A. Astor, from Phil. i. 23. For I am in a strait, betwixt two, hav-

ing a desire to depart, and to be with Christ, which is far better.

We feel unwilling to take leave of our readers without reminding them, that in this "Memoir," they have another practical illustration of the efficacy of evangelical doctrine. Here is a brief history of a man whose moral conduct was for many years irreproachable; who filled many of the relations of life in an amiable and dignified manner; who with love to God united love to his neighbour; who denying ungodliness, and worldly lusts, lived soberly, righteously, and godly, in this present world. Now it is important we should inquire, where and how, was this character formed? A reply is immediately at hand. It was not formed in the school which rejects the divinity and atonement of Christ, and teaches men to build their hopes of salvation on the works of the law. Nor was he ever so situated as to be indebted to the example of those who had embraced these sentiments. All that was excellent and lovely in his character was owing to the direct influence of the doctrines of the gospel on his mind. And that we may not be misunderstood, we mean those doctrines which teach the depravity of the human heart, the necessity of regeneration by the Holy Spirit, and justification alone by the blood of Christ. It was under the ministry of a person who was determined to know nothing but Jesus Christ and him crucified, that he was first brought to feel the guilt and danger of his condition, and effectually reclaimed from the error of his way. It was a view of the atonement which Christ had made for sin, that filled him with solid peace and joy. And it was love and gratitude to this Saviour which excited him to a course of holy obedience and expansive charity. We hear him at the close of an active and useful life, saying, "Christ is my rock; the Lord Jesus is my life; he is God over all,

blessed forevermore, in whom I trust." The love of Christ was not only the foundation of his hope, but the source of every thing that was pure and kind in his conduct.

We dwell on this fact with more earnestness, because great pains are taken to make it appear, that a belief in the doctrine of salvation by Jesus Christ, is inimical to holiness. The religious sentiments which the deceased embraced, and was ever ready to avow, are not only represented as gloomy and horrible, but as having a direct tendency to destroy every tender and generous emotion of the heart, and to transform their adherents into misanthropists. And yet pernicious as these sentiments are said to be, here is a person in whom they existed as principles of action for more than 30 years, who was an eminent example of piety, integrity and benevolence. Nor is the case of the deceased by any means a solitary instance of the elevation which is given to the character of man, by doctrines which are thus spoken of with malignity and ridicule. We are encompassed with a cloud of witnesses, who show by their lives that these doctrines are holy in their nature, and benevolent in their influence. Mark the movements of John Howard, follow him to the prisons and dungeons which he visited; hear his remonstrances with men in power, in behalf of the most wretched of sufferers; witness the privations he voluntarily endured in his unparalleled career of charity, and then ask, what were the settled religious views of this prince of philanthropists? To this inquiry he has furnished the most satisfactory answer. In his journal he speaks of himself as a worm, "whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in

the blood of the divine Redeemer." In another part of his journal he writes, "This night my trembling soul longs to take its flight, to see and know the wonders of redeeming love—sin and sorrow fled away—God my Redeemer all in all."

Mr. Palmer, who preached a sermon on the death of his benevolent friend, says—"he often and explicitly expressed a cheerful confidence in the grace of God, in a Redeemer for acceptance, renouncing all pretensions to merit by all the good works he had performed, and an humble triumph in the prospect of life eternal, as the free gift of God through Jesus Christ." In exact accordance with these sentiments in which he was known to have lived and died, the monument erected in honour of his memory, bears this short but significant inscription:

CHRIST IS MY HOPE.

Who are they, we ask, that manifest the deepest interest in the circulation of Bibles, and shew the tenderest concern for the salvation of their fellow beings in the remotest regions of the earth, who not only give their property, but themselves to the sacred work of converting the heathen? Every one knows they are men whose minds are thoroughly imbued with "the doctrines of the reformation."

Seeing then, that these are the truths which teach a man to subdue his inordinate appetites and passions, which render him amiable in the privacies of domestic life, and upright in his dealings with his fellow men, while they inspire him at the same time with a resolution not to live for himself, but for others; let us cling to them as containing the principles of every thing that is ennobling in life, consoling in death, and durable in eternity.

Religious Communications.

For the American Baptist Magazine.

ON THE DUTIES TO BE ENFORCED ON THE UNCONVERTED.

what extent are the duties to be urged upon the unconverted? By some mistake pressions has become almost universal, that there is a class of persons and a scope of self restricted abstinence, which are the duty of none but professing Christians, and that the unconverted are exonerated from all the duties within the limits of this or responsibility. In the sermons which are passed upon erroneous conduct, it is quite common to hear it said, "that such are exceedingly reprehensible Christians and professors of the Gospel," whilst the significant emphasis upon the word *Christian*, no doubt with us, that the demerits in the character of the unconverted would not be regarded as at consistent with the decencies of correct deportment. This is a general belief among the world, even in the church the idea is carried to a considerable extent. In a very limited sense, it may be a powerful persuasion, and when used in its latitude, may be free from any hurtful tendency, but when admitted as a doctrine in the unaltered shape which it generally assumes, it becomes a shield which repels from the unconverted the weapons of the ministerial warfare. Nor does the mischief of this doctrine stop here, for it hinders the efforts which Christians make for the conversion of sinners from their mouths the duties which they should use, and makes them indifferent spectators of that guilt and security, the pernicious combination of which endangers the interests of so many

thousands. Never having seen a discussion of such a doctrine, we are not prepared to enumerate the principles upon which it relies, nor to state the whole ground of its defence; but we presume it seeks support in some or in all of the following concessions: 1. Some duties in religion must necessarily precede others. 2. It would be out of course to press home the obligation of a subsequent duty until its antecedent injunction had received due compliance. 3. Many duties are dependent upon a prior grace, and can only be inculcated upon the recipients of that grace. 4. In forsaking sins, those of the greatest magnitude should first be abandoned.

1. We allow the advocates of the doctrine in question, to assert that some religious duties must necessarily precede others, and must therefore demand a prior inculcation. At the same time we cannot fix the stamp of validity upon the reasoning derived from such a concession. The argument proceeds thus: If some duties necessarily precede others, and stand in the same relation to them as cause and effect have to each other, then the consequent duty must not be urged until its proper antecedent shall have received the obedience which it claims. The fallacy of this reasoning, as of most other kinds of unsound argument, may be seen by its application to practice. For let it be assured that belief in the revelation of God is the prior duty, and reverence for his name its proper consequent, and that a religious instructor after repeated endeavours had not succeeded in

establishing the claims of the antecedent injunction, must he forbear to enforce reverence for the divine name, until he can find that the supposed principle of causation has begun to operate? Or let it be supposed that the confident belief of the being and perfections of God is the elementary link in the chain of duties, and that the succeeding link is the belief of Jesus Christ, and that repeated inculcations of the former had not produced the intended result; would there be an incongruity in pressing home the latter? This cannot be, unless it can be proved that nonconformity to an antecedent obligation annuls the title of its consequent to respect and consideration. This is a proposition of which we think the reverse may be clearly established, and therefore the proposition itself must be an absurdity. We take for illustration any series of Christian duties, and as we know of none better suited to our purpose than that with which the apostle Peter supplies us, we advert to his exhortation, "Add to your faith virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity." The first member in this series is faith, and the last is charity; now let it be supposed that every intervening member of the series has been disregarded and neglected, would such want of compliance excuse the delinquent party from the duty of charity? And if the neglect of those members which hold a priority in the series does not abrogate the obligation to conform to those that are subsequent, a teacher of religion in addressing a congregation of unconverted persons, might make a discourse enforcing brotherly love, without violating one of the proprieties of his sacred office. By parity of reasoning he might proceed to require from his audience

an immediate compliance with any of those commanded exercises and observances which are usually attributed to the higher accomplishments of the Christian life.

2. It does not appear that there is any thing in the due course of religious duties calculated to frustrate the purpose of the foregoing argument. A principle of powerful attraction and sympathy pervades the whole system of duties. They are sufficiently distinct to admit boundaries, and yet too much blended with each other to be pressed into insulated divisions. They have been contrived with too much wisdom to require modification by the genius of man, and have been proved by too long experience to yield the salutary course of their own operation to the fancies of speculation. As duty, in the sense in question is the result of command; if we can find any command in the word of God, within the scope of which the unconverted may be brought, on this we may found a duty with which they are bound to yield an instant compliance; and if that consent for which we have contended, exist betwixt the various duties of religion, and if the incumbency of one upon the characters referred to be admitted, all must bear in their several proportions upon the same characters.

Perhaps the duty resulting from positive institutions may require to be excepted from this view of the subject. Baptism and the Lord's Supper being external emblems and signs of an internal grace, the obligation to comply with these must be influenced in its direct bearing by previous exercises and circumstances. Upon the principle established above, even these sublime and distinguishing subjects of duty, though not to be administered to the unconverted, may be required at their hands, inasmuch as the want of qualification to perform good acts on the part of such, does not liberate their consciences

the pressure of the command. let it be imagined that the *er* of religion acts an inconstant part, in requiring the obedience of an institution, and in giving at the same time the exhibition of its means, for in fact he *not* withhold the means of a obedience. Take an illustration. An unconverted man appears to him for baptism, and the *ter* of the gospel refers him to repentance, to faith, to regeneration, and works meet for repentance as prerequisites to baptism, he cannot be said to put a negative upon the application, but to have given it a distinct direction.

It is conceded that the actual performance of many duties depends upon a prior grace, and can be successfully inculcated only upon the recipients of that grace. We encounter no embarrassment, however, from this concession, if we are able to discover that nearly all the requirements of God's word are *ers* of duty and of grace at the same time. The command of God is *faith* the duty of all who hear the word; and yet the Apostle distinctly affirms, "Unto you it is given on behalf of Christ, not only to believe on his name, but also to offer for him." Faith and patience are both here represented as *ers*, and it would be a needless waste of time to adduce passages to that each of these is repeatedly commanded as a duty. Repentance was commanded as one of the primary doctrines of our Lord's preaching; and in a variety of forms was taught by our Saviour himself and his apostles, yet it is unequivocally taught in the lively oracles, "Him God exalted with his right hand as a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." The same might be demonstrated either by direct or clear inference, of many *graces* of the divine Spirit. *Attainment* of heaven, that stu-

pendous gratuity which can only be measured by the boundless duration of eternity, is to be the object of our persevering labours and solitudes. "Labour not for the meat that perishes, but for that which endures unto everlasting life, which the Son of man shall give unto you." If we be required to explain the mystery of employing active exertions for the attainment of that good which after all, must come from the bounty of Heaven, we must have the candour to acknowledge our incapacity to afford any satisfactory solution for this difficulty. Attempts have been made to elucidate the case, and to reconcile the apparent opposition betwixt the ideas of duty and grace, but the subject remains in the same state of unexplored sublimity, and there must continue, not for the excitement of busy curiosity, but to challenge our faith, and to command our reverence. Science and philosophy have their ultimate laws, beyond which definition fails, and reason casts a gloom: and why should not religion also have its ultimate laws, upon which faith may rest with a confidence which shall not fluctuate, and where hope may wait with falcon eye to seize the dawnings of immortality.

4. In addressing the unconverted, not only are duties to be urged without any limitation, but sins and transgressions must be exhibited, and their immediate renunciation required. It would seem conformable with good order, that sins of greater magnitude, should first be given up, by those who would "break off by righteousness" an evil course; and so it might seem ridiculous for a diseased man to be treating with great care a cutaneous eruption, whilst a deadly malady lies neglected upon some vital part; but let it be remembered, that the same principle which prompts the denial of small sins, will lead to the abhorrence of those which have a more malignant character. For illustration, we observe that the

whole class of fashionable amusements is usually defended upon the plea of comparative inoffensiveness. An unconverted man thinks that a ball, or a theatre, or a little gaming, or any other of the common amusements, will not make him any worse than he already is, and he therefore may attend such scenes without danger, whilst a Christian who should be the frequenter of such places, would contract a dismal stain. But if the same obligations to duty, and to abstinence lie upon both, then it is no more excusable in one than in the other. On the one it may draw a larger opprobriousness of scandal in the view of the world than in the other, and may involve the sin of striking the conscience with deeper lacerations, but to the eye of impartial Deity the cases are essentially the same.

Θεοφιλος.

For the American Rep. Mag.

ON SINGING IN PUBLIC WORSHIP.

Speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord.....*Paul.*

THAT public praise in the use of poetical compositions forms a useful part of the worship of Almighty God in the church, is evident from several parts of the holy scriptures. The sweet singer of Israel was pre-eminent in this sort of worship. That it might be raised to the highest pitch of excellence, he, with other devout persons of his day, wrote some of the finest pieces of poetry with which the church has been blessed. And that melody and harmony might have their best effects, he committed his pious effusions to select composers, who set them to musick for the tabernacle service. When publickly performed, they were accompanied with full bands of instruments. David was an ardent lover of sacred musick, and spent so much of his time

in it, as to be able to join in its public performance, as well as to enjoy its pleasures in private devotion with his harp.

The propriety of employing instruments in sacred worship is questioned by some persons. It is admitted that we have no examples of their use recorded in the New-Testament. But as they are not forbidden, and as no particular manner or forms of this part of divine service are prescribed, we may consider their use as lawful: nor can it be questioned that if they be well chosen and not too many, that they are beneficial in preserving chords and time, and in increasing the power and beauty of the service. Some instruments are more adapted to *martial* than to *sacred* musick. Such ought to be excluded from the sanctuary, and others chosen, which are fitted to the service of the church. Some persons object to select choirs of singers, and wish to retain the old practice of lining out the hymn to be sung. Of the latter, we see no need, as in our congregations it is a rare thing to see a person without a copy of the Psalms and Hymns generally used. It is much practised in England, and in some of our southern States, but we think it breaks the sense and connexion of the hymn while singing. To select choirs we have sometimes felt objections arising generally from the character of the leader of the choir. In some instances, very immoral persons have been employed, which we conceived was entirely wrong. Another objection we have felt, is, that singing in public worship has been made a mercenary business. We have known as much to be paid a chorister for his services, as some pastors of churches receive for their constant labours. Must it not pain the hearts of pious Christians to see those employed for this service who are hostile to the doctrine which they hear preached,

which are contained in the positions that they sing? But is it that, in many instances, this part of worship is resigned to the exclusive management of persons? We have no disposition to exclude from our choirs moral and well disposed persons, though he be not a *real* Christian.

But we ask, if the evil we complain of is not to be attributed to neglect of professing Christians, and whether the members of the church ought not to feel an obligation to make themselves acquainted with sacred musick, so that they perform this service in the manner of prayer? Christians are capable of this as any other persons, and if schools for their instruction in this science were wisely and seriously managed, they might be religiously edified at the same time they are gaining the knowledge of musick. Such schools would be a benefit of congregations, they would be encouraged and advanced by the occasional visits of their pastors, and a short appropriate address, with prayer. We have seen a school of this kind, opened and closed with a short prayer, and blessed in the religious awakening of one who is now a preacher of the gospel.

A disciple who had enlarged his view of the heavenly world in vision describes repeatedly, its celestial inhabitants engaged in singing praises of the "Lamb that was slain." If such be the emblem of the host above, ought we not to endeavour to imitate them while in the church militant. A hymn performed with right motion, "with the Spirit, and with understanding also," it is a delightful part of worship. What honour a well selected and well performed hymn has sometimes entered in the mind! To what a height has such performance sometimes raised the pious feelings of the soul! Before a soliloquy, it has prepared the

mind to receive the truth with seriousness: and after, has tended to rivet on the heart the sacred doctrine of the cross. The powers of *musick* we know are mechanical; but as connected with holy sentiments, illustrated in the rich compositions of Watts, Doddridge, Steele, and others, its advantages to the believer in worship, are too well known to need further commendation. Let the saints feel that it is "honourable" to praise God in the songs of his temple, let them qualify themselves for this service, and engage in it, and greater advantage and greater delight will result to the church. We are aware that the musick of our congregations is much improved within a few years, though little has been done by the church; but we do hope that all our churches will soon feel the importance of this subject, and take measures to promote the beauty and order of psalmody among them.

A LOVER OF SACRED MUSICK.

EXTRACT OF A LETTER TO ONE OF THE EDITORS, FROM AN ESTEEMED BROTHER WHO HAD SO FAR EMBRACED THE HALLDANEAN SENTIMENTS, AS TO WITHDRAW HIMSELF FROM THE WORSHIP AND COMMUNION OF THE CHURCH OF WHICH HE WAS THE PASTOR.

The remarks in this letter breathe such a spirit of genuine piety, that without the author's knowledge, we have presumed to make them public, in hopes that they may be useful to others similarly circumstanced. *Editors.*

Venerable and dear brother,

SOMETIME in the year 1815, if my memory serves me accurately, I had the satisfaction to receive from you an affectionate letter, accompanied by two numbers of your useful Magazine. In your letter, you requested of me a statement of those views on the subject of church order, which had occasioned my withdrawal from the church. In the course of the next

...at present a little leisure,
and determining to employ it in
writing some letters to my friends,
I begin with this to you. You have
doubtless, from various sources,
heard the particular views refer-
red to above. I need not therefore
repeat them here. You have also
heard of my reunion with the Bap-
tists, from whom I had withdrawn.
In relation to this I will give you
some information.

My separation from the church
in — was conscientious. I veri-
ly thought I was doing God service.
I did not withdraw on party princi-
ples, nor did I, after my withdraw-
ment, attempt to raise a sect.
During five years after my separa-
tion, I had an opportunity of test-
ing the correctness of the principle
upon which I acted, and the bene-
fit that its operation was likely to
produce. The principle was, that
in the church relation, unity of sen-
timent in all particulars was neces-
sary. To a very great extent, this
object was effected by the few with
whom I associated, and I trusted
that it would be in time completely
brought about. I was disappoint-
ed. I clearly saw too that a rigid
contention for particulars, had

it a mercy that God did not suffer me to embrace some error that affected the vitals of Christianity, and desire to thank him sincerely for giving such a direction to my mind as to bring me back again to my brethren. I trust and believe that we are re-united not to be separated again, until by the messenger death, we shall be called to an exchange of worlds.

Thus, my brother, have I given you a brief statement of my re-union

with my brethren. I wish I could accompany it with a cheering account of a very lively state of religious feeling among us; but, alas! I cannot do this concerning ourselves or any others in these regions. A cold wintry time freezes our powers. We trust, however, that that merciful God, who has promised, that to that place, in which he has recorded his name, he will again return with a blessing, will yet come and bless us.

Missionary Intelligence.

AMERICAN BAPTIST FOREIGN MISSION.

THE EIGHTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

ADDRESS.

THE Board of Managers of the Baptist General Convention have again the pleasure of presenting to the friends of the cause of the Lord Jesus, particularly to the members of said Convention, and to the Baptist Associations and evangelic Societies throughout the Union, a statement of what God has been pleased to accomplish, by their instrumentality, during the progress of another year: a year which he has condescended to "crown with his goodness;" "his paths have dropt fatness, and the hills rejoice on every side."

The extracts from the minutes of the Board, in the present Report, will be found to contain many particulars relative to the mission stations, which the limits of this Address are not able to embrace. Some general facts, however, it will be proper here to exhibit.

The Burman mission continues

to be favoured of the Lord. The deportment of the converts corresponds with their profession. "I have no reason, Mr. Judson says, to complain of the conduct of any." Another native convert has been added to the church. One of the converts, Moung Shwa-ba, is probably, by the present time, called to the ministry, and another seems solemnly desiring the same office. The translation has proceeded so far as to include the Gospel and Epistles of John, the Acts of the Apostles, and the Epistle to the Ephesians. Inquirers continue to visit the zayat. The Siamese war, which excited many apprehensions for the safety of the mission, is probably discontinued.

The extreme indisposition of the excellent Mrs. Judson, has rendered a sea-voyage indispensable. No prospect whatever existed of her recovery, in case of her continu-

ance in Asia. She was desirous of visiting America, her native land. Not being able to obtain a passage, she has sailed for England, under circumstances that will incur but little expense to the Convention, perhaps none at all. For this happy arrangement, thanks are due to the auspicious and generous assistance of the Rev. Mr. Thomason and lady, of Calcutta. She has under her care, the Board has learned, on the passage, four children, who have gone to Great Britain to obtain their education under the fostering charge of the celebrated Mr. Wilberforce. Should our sister's health be recovered by the voyage, she will return immediately to India. If not, the Board encourage her visiting America. The path of Divine Providence is often in the deep waters; but, though mysterious to mortals, is always wise and gracious. Prayer will not cease to ascend, that she may be restored to the arms of her invaluable husband, and that they may together point the Burmans to the Lamb of God. The Board are gratified with the expectation that Mr. Hough is again at Rangoon. They have heard from Dr. Price of his arrival there, and hope that the same gracious hand that protected himself and family on the great waters, will render his residence in the thither India, a blessing to thousands. His talents as a physician have begun to be appreciated.

The intelligence which the Board has received from Mr. Colman, is calculated to encourage the labours and prayers of all who are waiting for the coming and kingdom of Christ. At Cox's Bazar, a village of Arracan, containing a population of 30,000, where the Burman language is spoken, brother C. will probably fix himself. A building, whose cost is \$200, is, before the present time, finished for his accommodation. Two circumstances are peculiarly en-

couraging. Arracan is divided from Burmah, only by a narrow river; and, through all the country, freedom of religious inquiry is permitted. The Board has ordered the above sum to be paid, and most sincerely hope that the labours of their beloved missionary and his companion, will pleasantly mingle with those of any missionary brother, who may put his hand to the plough on the same soil, from the mission establishment at Serampore.

The mission station at the Valley Towns continues to prosper. Several families, including twenty-six persons, have in the course of the year, removed thither; among other of its excellent members is the Rev. Mr. Roberts, a brother in whose piety, zeal and prudence, the Board have the highest confidence. The place of Mr. Dawson, in the Indian school, who has retired from the mission, appears to be well supplied by Mr. Evan Jones, who has had considerable experience in the profession of a teacher. A freshet, occasioned by excessive rains, a few weeks ago, did considerable injury to the mills which the Board has had erected there. They will soon be repaired.

For several very satisfactory reasons suggested to the Board by brother M'Coy, it has been resolved that the station at Fort Wayne be removed into the Michigan Territory, about fifty miles north of its present site. The Putawatomies, a numerous tribe of Indians, have offered Mr. M'Coy one mile square of land in the bosom of their settlement, for a missionary plantation, in addition to \$1000 a year, secured to them for fifteen years by the general government, for the support of a teacher and blacksmith, both of whom may be chosen by the Board. The Ottoways and Miamis, it is expected, will afford equal assistance. The Board have instructed brother M'

Coy to look out for suitable persons to labour among them. Brother Hill has left this station, in consequence of the advanced age and indisposition of his father. A brother from the Baptist church of Merion, Pennsylvania, of the name of Clyde, and who is acquainted with the business of the weaver and the farmer, has, with his family, been sent out to Fort Wayne, and will continue his services in the new situation. The Rev. John Sears, of New York, a ministering brother of promising talents, has solicited and received the approbation of the Board, to become an auxiliary of brother M'Coy. In a few weeks he expects to commence his journey.

The expense attendant on the support of these stations has been heavy beyond expectation, but not beyond the example of similar institutions. It is believed that the drafts on the Board will continue to diminish, until the stations shall become able to support themselves. The Rev. George Evans has been employed, and it is believed with advantage, in collecting provisions and other articles for the mission. About one hundred and twenty Indian children, male and female, are at the present time receiving from the Board a constant supply of clothing and food, and are educated with care and kindness. The Board cannot suppress their most sincere gratitude, for the boxes of clothing, and other articles for the comfort of the Indian children, supplied by their respected female friends, whose example, it is hoped, will excite others to the same course of pious beneficence. Considerable quantities of garments have been transmitted by the Female Baltimore Mission Society, the Fayette street Female Mission Society of New York, and the ladies of the Society under the pastoral care of the Rev. Mr. Bolles, of Salem, Massachusetts. In the course of the current year the

Board are anticipating the pleasure of seeing established a mission for the purposes of Indian reform and salvation among the Creeks, by the benevolent efforts of the co-operating associations in Georgia, and another near the Lead Mines, in Illinois, through the instrumentality of the Rev. Mr. Ficklin, and the exertions of the brethren in Kentucky. For an ability to assist these infant stations, and conduct to maturity those that for several years have been in operation, the Board has to rely, under a Divine blessing, on the subscriptions and donations which individuals and societies shall succeed in obtaining.

The Oneida mission, in the state of New York, who testified their desire, at the last Convention, of acting in co-operation with the Board, having stated to them, by their respected brother, elder John Peck, president of the Hamilton Mission Society in New York, the deficiency of their funds, the Board, with sincere pleasure, voted \$300 to assist in the object before them.

The coloured brethren in Africa were well, when their last communication arrived. They are constituted into a regular church, and are probably, at this time, settled on the island of Yonee, in the vicinity of Sierra Leone. The chief of the Island will, it is expected, afford them encouragement and protection.

The COLUMBIAN COLLEGE in the District of Columbia, which has risen under the auspices of the Board, and more especially by the unwearied labours of their much valued Agent, the Rev. Luther Rice, is now in operation. The theological department, in which are twelve young brethren approved and sent out to the ministry by the churches, was removed from Philadelphia to Washington in September last. On the 9th of January, in the present year, the President, Professors, and Tutors were solemnly inducted, by the

President of the Board of Trustees, into their respected offices, and the classical department was opened on the second Wednesday of the same month. The Board had the pleasure of visiting the Institution, and were gratified with the boldness, convenience, and elegance of the College edifice, situated on one of the most healthy eminences in the Union, and with the high literary character of the instructors, and the steady diligence and amiable subordination of the several classes. Since the commencement of the year Professor Woods has been engaged in obtaining subscriptions and donations for the College, in several of the southern states. His success has transcended expectation. The Board anticipate with satisfaction the voyage which brother Rice and *himself are encouraged to make to Europe, with the hope of increasing the mission and education funds, and of procuring a Library and Philosophical Apparatus.

Brother Rice is again, unanimously, and with the glow of affectionate gratitude, elected Agent of the Board, and commended to the care of a gracious Providence, and to the bounteous attention of all who take pleasure in well-doing.

The Board acknowledge, with a thankful sense of the goodness of God, and the munificence of their brethren, a bequest of 500 dollars of William Selby, Esq. of Pocomoke, Accomac county, Virginia, and a considerable sum not yet fully ascertained, from Sylvester Tolman, of Scituate, in Massachusetts. Especially, they have cause for gratitude for the liberal legacy of their deceased brother, John Withington, of New York, who has devised \$10,000 to the Foreign Mission, subject to a condition which, it is believed, will not affect the bequest, and \$5000 to the Columbian College; making, at the same time, the College the

residuary legatee. The Lord grant that so bright an example may excite holy emulation. The apostolic charge to the "rich in this world" ought ever to be remembered, "that they do good, that they be rich in good works, ready to distribute, willing to communicate."

The year past has been a year of signal mercy. "The Lord hath looked down from the height of his sanctuary." He has crowned the endeavours of the Board with his blessing. They would offer the tribute of thanksgiving to His name, and solicit their brethren and friends to unite with them. "O praise the Lord, all ye nations; praise him, all ye people; for his merciful kindness is great towards us, and the truth of the Lord endureth forever."

[*Latter Day Luminary.*]

MISSION TO BURMAH.

JOURNAL OF MR. JUDSON, CONTINUED
FROM MARCH 11, 1821.

APRIL 25th.—Some time previous to the last date, I resolved on opening the zayat, and residing there as formerly; but soon relinquished the intention for a time, in consequence of engaging Moungh Shwa-gnong to assist me in a thorough revision of those parts of the New Testament which are translated, but not yet printed; namely, the epistle to the Ephesians, and the first part of Acts. We have, at length, finished the revision; and I this day re-commence occupying the zayat.

MAY 4th.—Several days have passed, without any encouraging occurrence. The zayat never attracted less company, and I began to fear that the good old times of 1819 would never again return. A case, however, has just occurred, which reminds me of those times. I never before met with an instance of

* Professor Woods sailed in June for Liverpool, in the ship *Manchester*, of Phila.

such openness of mind, and readiness to receive the truth, on first communication. The man is a regular bred Boodhist, without the least tincture of semi-atheism; and yet, strange to say, he listened to the truth with unprecedented candour, and apparent eagerness, for above two hours. I am sure I shall see him again—but yet, what have I found more fallacious than first appearances?

MAY 5th.—Mr. Lansago arrived from Ava last night. I have just had an interview with him. On receiving my letter, he mentioned us before the emperor, who remembered that we were zandeers. Mr. L. contradicted the aspersion—said we were true men, &c; to which his majesty made no reply.

Mr. Ignatius, the principal Roman Catholic priest in Rangoon, is going to Ava, by order of the emperor, to take the place of the old priest, in the medical line. Mr. L. thinks that the emperor will not come down to Rangoon, and that the Siamese war will not be continued.

MAY 6th, *Lord's day*.—From various causes, there were only three of the baptized present at worship, and yet we had an assembly of above twenty adults, in all the various stages of religious inquiry; some almost ready to profess religion, and some just beginning to open their eyes to the wonders of redeeming love. Among the rest were two aged men, devout worshippers of Gaudama, and constant attendants on the lectures of the Mangan teacher. They listened with fixed attention to a long discourse, from the parable of the pharisee and publican; and one of them declared himself pleased with the doctrine. There was also present, for the first time, a relation of Moungh Shwa-ba, from the upper part of the country, who has received considerable information from his cousin. He was so much delighted with some things which he heard, that, in the midst of the discourse, he

broke out into audible expressions of approbation.

After worship, we heard that the former viceroy, Moungh Shwa-thah, has incurred the displeasure of the emperor, and been degraded from all his titles and employments; so that he will not, probably, be again allowed to supersede Mya-day men in the viceroyship of Rangoon.

MAY 12th, *Saturday*.—Have had several attentive listeners, during the past week. Some of my old visitors from Rambet, and other villages, begin to find that the doors of the zayat are again open.

MAY 14th.—A succession of company through the day. A priest of some note listened with much apparent candour, and some expressions of approval.

MAY 15th.—Despatched the manuscript of Ephesians, and the first part of Acts, to Serampore, requesting brother Hough to procure an edition of 600 of each, at the expense of the Board.

At night, received a visit from Moungh Gwa, brother-in-law to Moungh Shwa-ba. He was accompanied by one Moungh Thab-ee, an intractable, furious creature, noted for brow-beating, and silencing every antagonist. He professes to be a strict Boodhist, without the least doubt on the subject of religion; but having heard of my object in coming to this country, wishes to give me an opportunity of making him doubt. I found him extremely difficult to manage, and finally told him, that he must get a humble mind, and pray to the true God, or he would never attain true wisdom. This threw him into a passion. He said he would have me to know that he was no common man. He could dispute with governors and kings, &c. I then gave him a tract, which he affected to disdain, but finally received and went away.

MAY 16th.—Moungh Gwa called to apologize for his companion's conduct. He said, that from being always victorious in disputation, he

had become insolent and overbearing; but that he was really inquiring after the truth, and had been reading the tract attentively. MOUNG Gwa himself seems to be favourably disposed to the Christian religion.

MAY 17.—MOUNG Thah-ee spent the whole evening with me. I find that he has a strong mind, capable of grasping the most difficult subject. He listened to the truth with much more attention and patience than at first.

MAY 18th.—MOUNG Thah-ee came again, accompanied by several of his admirers. At first he behaved with some propriety, and allowed conversation to proceed in a regular manner. But soon he descended into his own native element, and stormed and raged. When I found that he would be utterly unreasonable, and not permit me even to finish a sentence, I remained silent, and suffered him to display himself. When he was quite exhausted, I took an opportunity to exhibit a brief view of the reasons which convinced me that the religion of Gaudama is false, and the Buddhist scriptures fictitious; and then challenged him to refute my statement. But he declined, saying that we were both tired, and he would finish the debate some other time.

MAY 19th.—A succession of company all the day. At night MOUNG Thah-ee came alone, intending to have some private conversation; but no opportunity offered.

MAY 20th, *Lord's day*.—Encountered another new character, one MOUNG Long, from the neighbourhood of Shwa-doung, a disciple of the great TOUNG-dwen teacher, the acknowledged head of all the semi-atheists in the country. Like the rest of the sect, MOUNG Long is, in reality, a complete sceptic, scarcely believing his own existence. They say he is always quarrelling with his wife, on some metaphysical point. For instance: if she says, "The rice is ready," he will

reply, "Rice! What is rice? Is it matter or spirit? Is it an idea, or is it non-entity?" Perhaps she will say, "It is matter;" and he will reply, "Well, wife, and what is matter? Are you sure there is such a thing in existence, or are you merely subject to a delusion of the senses?"

When he first came in, I thought him an ordinary man. He has only one good eye; but I soon discovered, that that one eye has as "great a quantity of being," as half a dozen common eyes. In his manners, he is just the reverse of MOUNG Thah-ee—all suavity and humility, and respect. He professed to be an inquirer after the truth; and I accordingly opened to him some parts of the gospel. He listened with great seriousness; and, when I ceased speaking, remained so thoughtful, and apparently impressed with the truth, that I began to hope he would come to some good, and therefore invited him to ask some question, relative to what he had heard. "Your servant," said he, "has not much to inquire of your lordship. In your lordship's sacred speech, however, there are one or two words which your servant does not understand. Your lordship says, that in the beginning God created one man and one woman. I do not understand (I beg your lordship's pardon) what a man is, and why he is called a man." My eyes were now opened, in an instant, to his real character; and I had the happiness to be enabled, for about twenty minutes, to lay blow after blow upon his sceptic head with such effect, that he kept falling and falling; and though he made several desperate efforts to get up, he found himself at last prostrate on the ground, unable to stir. MOUNG Shwa-gnong, who had been an attentive listener, was extremely delighted to see his enemy so well punished; for this MOUNG Long has sorely harassed him in time past.

ian was not, however, angry at his discomfiture; the true spirit of his religion, that though he had of me, the reality far exceeded report. Afterwards in worship, and listening to attention, as did also

—Moung Thah-ee came several others; but he is ingenious, and vulgar, and I found it impossible to have a rational conversation and he finally went away in confusion, saying, that he was not by some men in authority us out, and that by which he would bring us into such threatenings and evil spirits, and make us really helpless, destitute as sheep in the midst of a world, behold their threaten-

Lord's day.—A very large Had scarcely dismissed the Europeans, who attend English in the morning, when the visitors began to come though many of the disciples, we finally had an assembly of thirty persons, who earnest and uninterrupted to a discourse of about an hour, from the text—"By disobedience many were added." A few, who visited during the past week, were present for the first time. One, by name Moung Hla, was added among the hopefuls. Moung Long was present, and another disciple, a young man, of equal mind; but these keen spirits are, I fear, far from heaven.

Lord's day.—A new accession last week, of Siamese and Moung Hla, and others were present with the family. Mah Myat-la, sister Men-la, appears to be

resolved, at length, to profess religion.

JUNE 4th.—Moung Long spent two or three hours with me, in which I endeavoured to lay before him all the evidences of the truth of the Christian religion. His wife proves to be as sharp as himself, and has been harassing Mrs. J. with all sorts of questions about the possibility of sin's finding entrance into a pure mind, or of its being permitted under the government of a holy sovereign.

I have this day taken Moung Shwa-ba into the service of the mission. He bids fairer than any other member of the church to be qualified in due time for the ministry. For though inferior to Moung Thah-lah in fluency of speech, and to Moung Shwa-gnong in genius and address, he is superior to the former in consistency of character and gravity of deportment, and to the latter in experimental acquaintance with divine things, and devotedness to the cause. But the principal trait of character which distinguishes him from the rest, and affords considerable evidence that he is called by higher authority than that of man to the Christian ministry, is his *humble and persevering* desire for that office—a desire which sprung up in his heart soon after his conversion, and has been growing ever since. I intend to employ him, at present, as an assistant in the *zayat*, on a small allowance of seven or eight rupees a month, which I hope the Board will approve of. In that situation he will have an opportunity of improving in those qualifications, which are requisite to fit him to be a teacher of religion among his fellow countrymen.

JUNE 8th.—The Siamese spent several hours with me. His mind is just on the poise between Buddhism and Christianity.

JUNE 10th. *Lord's day.*—Moung Long again present—all eye and

ear. Mrs. J. pronounces his wife the most superior woman, in point of intellect, that she has met with in Burmah.

After evening worship, Mah Myat-la presented her petition for admission into the church, which was granted, and next Sunday appointed for her baptism. The evidences of her piety are of the most satisfactory kind. We esteem her quite as highly as her sister Mah Men-la, though she is far inferior in external qualifications.

JUNE 11th.—Moung Long and wife spent most of the day with us. Their minds are in a truly hopeful state, though still greatly governed by the maxims of the Thung-twen school. Their main inquiry to-day was—How they could obtain faith in Christ. May the Holy Spirit solve their difficulties, by giving them an experimental acquaintance with that saving grace.

JUNE 14th.—An intimate friend of the Woon-gyee-gah-dan told Mrs. J. to-day, in presence of her highness, who, by silence, assented to the correctness of the remark, that when the emperor and others in government said that all might believe and worship as they please, the toleration extended merely to foreigners resident in the empire, and by no means to native Burmans, who, being slaves of the emperor, would not be allowed, with impunity, to renounce the religion of their master. This remark accords with all that we heard at Ava, and may be depended on, (notwithstanding some private encouragement we have received from the viceroy and his wife,) as affording a correct view of the state of religious toleration in this country. It is a fact, that, except in our own private circle, it is not known that a single individual has actually renounced Buddhism, and been initiated into the Christian religion.

Mah Myat-la informs us, that the news of her intended baptism has been rumoured among her neigh-

bours, and excited a great uproar. She is not, however, disheartened; but rather wishes that her baptism may not be deferred till Sunday, lest some measures be taken to prevent it. I expect that she will present herself for baptism to-morrow evening; but am obliged to close up this number, as the vessel by which it is conveyed is just going down the river.

Pray for us and our little church.

JOURNAL CONTINUED FROM JUNE
14, 1821.

JUNE 15th.—According to the purpose mentioned under the last date, Mah Myat-la received baptism about sunset, at the usual place.

JULY 3d.—Moung Thah-lah was married to a woman resident in our yard, a usual attendant on public worship;—the event somewhat noticeable, as being probably the first Christian marriage ever performed between persons of pure Burman extraction.

JULY 14th.—The first day of Burman lent. The Woon-gyee-gah-dan, notwithstanding all she has heard from Mrs. Judson, set out most zealously, in her course of religious performances; and the whole town seems to be following her example.

Many cases of hopeful inquiry, and interesting religious conversation, have occurred within the last month; but they passed away without much apparent fruit, and are therefore not worthy of notice. Moung Long and his wife are the most promising at present; and I begin to indulge some slight hope, that they will obtain divine grace.

In the interval of receiving company, I have lately been employed in translating; have finished the Gospel and Epistles of John, those exquisitely sweet and precious portions of the New-Testament, and am now employed on the latter part of Acts. I find Moung Shwa-

most valuable assistant, in all of missionary work. Moun-
gnong also begins 'to be dis-
satisfied with being a mere disciple,
hoping that he shall some time
be worthy of being a teacher
of the Christian religion.' These
with Mah Men-la, are, at pres-
ent, the flower of our little church.
There is no reason, however, to com-
plain of the conduct of any, consid-
ering the great disadvantages un-
der which they all labour. Some
have grown comparatively cold;
some have forgotten their first
Praise forever be to Him,

"Who is faithful to his promises,
And faithful to his Son."

a. 4th.—Am just recovering
from the second fit of sickness which
I had this season. The first
was cholera morbus; the pres-
ent has been a fever. The second
after I was taken, Mrs. J. was
sick with the same; and, for sev-
eral days, we lay side by side, un-
able to help one another. Through
the mercy, however, we con-
sented to get our medicines from
time to time, and are now in a con-
sistent state, so far as the fever
concerned. Mrs. J. however, is
suffering severely under the liver
laint, which, notwithstanding
equal salivations, is making such
and alarming advances, as to
deprive all hope of her recovery,
as a part of the world.

a. 6th.—Came to a final con-
sensus to send Mrs. Judson to A-
m, for the reasons assigned in
reference to the Corresponding Sec-
retary, accompanying this number.
a. 21st.—Mrs. Judson embark-
ed for Bengal.

LISH BAPTIST MISSION.

SERAMPORE COLLEGE.

ACTS FROM THE SECOND REPORT
RELATIVE TO SERAMPORE COLLEGE.

The following extracts contain the
intelligence we have received re-
lative to the Serampore College. We

doubt not they will be read with inter-
est by all our friends of every denomi-
nation; and especially by those who
contributed to this benevolent object
when Dr. Ward visited America.

THE Committee for conducting
Serampore College, feel it unnec-
essary, in this Report, to enlarge
on its nature and design, as they
humbly trust, that in the Prospec-
tus and the First Report, the prin-
ciples on which it is founded, and
the objects it is intended to embrace,
have been sufficiently laid open.
They therefore proceed to submit
to the public the present state of
the Institution.

Respecting the Students in the
College, the Committee have hith-
erto laboured under considerable
disadvantages from the buildings
not being yet finished, as they have
been unable in consequence to have
them wholly under their own eye.
This circumstance has made them
exert themselves to the utmost in
hastening the buildings, the great-
er part of which they now hope to
see finished at farthest by the end
of the year. In the mean time the
Students are boarded as near to the
College as possible. The number
now on the Institution is Forty-five,
of whom the greater part belong to
Native Christian families.

Of these, fifteen are placed in a
Preparative School under the care
of a Pundit on the College estab-
lishment, till they shall be able to
enter upon the severer studies of
the College. The other students
have this year been examined week-
ly by a superior Pundit, and month-
ly by the Assistant Secretary and
Examiner; and at the quarterly
examinations have received prizes
in proportion to their proficiency.

Of the importance of thus giving
a liberal education to youth who
may hereafter have to plead the
cause of truth, and to combat error
in its various destructive forms, the
Committee presume no one will
feel any doubt who has duly weigh-
ed the subject, particularly when it

can be done with so small an expense of time—and of time which could be employed with equal profit in no other way. The *external* advantages thus conferred on such youth, though trivial in themselves, are by no means unimportant. In Native society the possession of *Sungskrita* learning secures a degree of respect, which wealth alone is unable to command; to the able *Sungskrita* pundit the richest natives bow, and esteem themselves honoured by his presence at their entertainments. In being indulged with an opportunity of acquiring this language and introduced to the highest literature of his country, therefore, the native Christian youth instead of being degraded in the eyes of his countrymen, is at once placed on a level with the brahmanic tribe, while a diligent improvement of the advantages enjoyed in the College, will enable him to rise above them in the scale of intellectual attainment. These advantages are certainly not of trivial importance to him, while his own countrymen are so much affected by external circumstances.

But the advantages of a liberal education to a Christian native of India, are far from consisting in mere appearance. While it will make him perfectly acquainted with the tenets of Hindooism in all their variegated shades of error, it will enable him to lay open the excellence of truth in the most effectual and happy manner. Of this any one must be convinced who reflects on the superiority in point of argument, method, and style, possessed by those in Britain who have enjoyed the advantages of a liberal education, over those who have been deprived of that blessing. *Sungskrita*, however, has a far closer connexion with the popular languages of India, than Latin or Greek has with the English language, while those, instead of being what the English language is now become by the literary labours of

nearly three centuries, are rather in the state wherein it was when Henry the Eighth ascended the throne. That cultivation which our language has received, remains to be imparted to the popular languages of India, and the experience of twenty centuries has sufficiently evinced, that this is not to be expected from the supporters of error and superstition, however learned, while they find it so much their interest to prolong the reign of darkness. It can then be expected alone from the advocates of truth; and the only question is, shall these be furnished with the means of doing it to the highest advantage—or left to attempt the Herculean task without them? To leave them however to combat error and superstition combined as it now is with every thing learned and venerable in India, without even a grammatical knowledge of their own language, would be as unwise as it may seem unjust. It is granted that efficient exertion in the cause of truth must arise from the Divine blessing on human endeavours; but the Reformers of the sixteenth century, while they fully relied on the Divine blessing, seized the highest learning of their adversaries, and studied it with such ardor, that they put them to shame on account of their ignorance, and constrained them to apply to study with a vigour unknown among them for ages, and which in many instances ended in their bowing to the force of truth. The darkness which now overwhelms India, however, differs from that which then pervaded Europe only in being more palpable, and more destructive in its effects. When to these considerations we add the strength of mind imparted by this preparatory course, and the advantage with which it enables youth to enter on studies requiring still more intense application, while it serves as a test of ability respecting them, we can scarcely think of a more effectual means for improv-

the minds of native youth, who have seven or eight years to lose in collegiate studies. For those of more advanced age who remain at College only a year or two, possibly with the view of studying Theology, this course is attended.

The importance of diffusing a degree of Medical knowledge among the natives, must strike every feeling mind. The numbers among the natives who fall a sacrifice to the common diseases and literally perish through ignorance, are great and beyond conception. This has seldom appeared more conspicuously than in the Cholera Morbus, which we have been so lately afflicted with. While of those who enjoy the benefit of that common degree of medical knowledge possessed by Europeans in general, and who received proper treatment as soon as obtained suitable medicine, out of five generally recovered, often nine out of ten; of those who were left to their own ignorance, whole houses are sometimes swept away, and in some cases almost whole villages. A Medical class therefore, shall be made acquainted at once with the first principles of Physiology and the treatment of diseases, in addition to all the natives who have written on the subject of medicine, appears so important to the Committee, that they intend to include it as soon as the buildings of the College will admit. For such a provision is already made in the first fourteen numbers of Felix Carey's Bengalee Encyclopedia.

The Committee beg leave also to mention, that it is their intention, as soon as suitable buildings have been erected, to form a class for the study of Hindoo Law. These are previously instructed in the general principles of jurisprudence in the Sacred Scriptures, the

first code of laws ever given to mankind.

On the subject of Theology the Committee would remark, that all the native Christian youth educated in the College cannot be expected to become Christian ministers: they are convinced that learning alone can never form an able minister of the gospel: and that this is the work of Him who gives gifts to men for the work of the ministry. While learning cannot create this talent, however, it tends in a high degree to enlarge and adorn it where it does exist: it forms the ring of pure gold in which the diamond appears with the greatest effect. Still as it cannot be expected in the nature of things, that every student educated in the College shall possess this sacred gift, it is not intended to train up those for the ministry in whom are not found suitable dispositions of mind. But when these dispositions shall appear in any one, it will be too late to prescribe that course of education which may improve them to the highest advantage: the foundation for this must be laid in early youth. In India however, that learning which this Institution is intended to impart, is required in a variety of situations in life beside that of a Christian minister; while for these situations to be filled by men of probity and extensive knowledge, will tend in no small degree to the happiness of India.*

In their last Report the Committee mentioned their having obtained a suitable spot of ground for the erection of the College buildings on the banks of the River Hoogly, exactly opposite the Governor General's villa, containing from twelve to thirteen bigahs. The Committee have now the satisfaction of adding, that by the purchase of vari-

*To fill the various situations in the Native Courts, there are required in Bengal alone nearly a thousand persons. The importance of these being filled by men of education and moral character is too obvious to need mentioning.

ous premises contiguous thereto, they have been enabled to increase the College premises to somewhat more than thirty Bigahs, forming a spot nearly square, which, running parallel with the river on the north, has the mission premises on the west, and a public road on the east and the south. In the midst of this spot, at the distance of about two hundred feet from the river, is erected the central building of the College, the plan of which is somewhat different from that mentioned in the last Report, so great an accession of ground having induced the Committee to place the rooms for the Professors and those intended for the students at a little distance from the central building, as better suited to the nature of an Indian climate. The two buildings intended for the Professors' rooms, are hence placed on each side of it, at the distance of forty-eight feet. Each of these buildings containing twelve rooms beside closets, is intended for two Professors, six rooms being allotted for each, which, in an open situation, the Committee trust will be found sufficient for the comfort of a family. Accommodations will thus be provided for four European Professors, should the Institution ever require them. The buildings for the students will form a crescent to the south of the central building, at the distance of about three hundred feet, and they may be enlarged so as to contain any number of students below four hundred.

Relative to the funds of the institution, the Committee mention with gratitude, that the donations and subscriptions with which they have been already honored by the public in India, have been nearly equal to the purchase of the ground on which the buildings are erected. And aware of the inconvenience which would be felt were the College, in addition to its current expenses, to be laden with a debt which might absorb the subscrip-

tions for years to come, the Serampore missionaries have determined to enlarge their donation to the Institution from twenty to eighty thousand rupees, the sum at which the buildings now in hand are estimated. The ground thus purchased and the expense of the buildings thus met, the Institution will commence its regular operations free of all incumbrance, which will enable the Committee to apply the subscriptions with which they may be honored from year to year, to the current expenses of the College; and they trust that the public, whose generosity they have for so many years experienced in aid of plans submitted to them with a view to the welfare of India, will not suffer an Institution to sink, which, as among other subjects it affords an opportunity for training up in the highest walks of learning any pupil of superior talent found in the common Native Schools, tends to complete whatever they have previously submitted to them on the subject of education.

EXTRACTS FROM THE SEVENTH MEMOIR RESPECTING THE TRANSLATION OF THE SACRED SCRIPTURES INTO THE LANGUAGES OF INDIA, CONDUCTED BY THE BROTHERS AT SERAMPORE.

NEARLY five years have elapsed since the Serampore brethren, whom recent circumstances constrain to act as a Committee for conducting Translations in certain of the Languages of India, published their last Memoir respecting the progress made in them; and they now feel themselves compelled to lay the state of these Translations before the public at large, in the hope of obtaining that aid which they find themselves under the imperious necessity of soliciting for the sake of carrying them forward. In these circumstances therefore, they feel it their duty to submit to the various Bible Societies in Eu-

rope and America, to the Christian public at large, and to every one in particular who feels interested in the Scriptures being given to the heathen, a concise view of what has been already done, and of the advantages possessed for accomplishing the rest, under the blessing of Him who has hitherto so graciously smiled on their humble attempts.

Twenty-six years have elapsed since the commencement of the first of these translations, that in the Bengalee language; and sixteen since they submitted to the public their plan of extending them to the various languages of India. Circumstances therefore enable them now to judge with a degree of certainty relative to this work, particularly as in this period their attempts to introduce the gospel into various provinces of India, have made them better acquainted therewith, as well as impressed them more deeply with the importance of the work.

In their last Memoir it was stated that the whole of the sacred Scriptures were published in *two* of the languages of India, and the New Testament in *seven* of them. They now have the happiness of stating, that the whole of the Scriptures are published in *five* of them, and the New Testament in *fifteen*. Of the state of succeeding editions, &c. in these languages, they proceed to give a brief account.

Languages in which the whole Scriptures are published.

1. In *Bengalee*, the *fifth* edition of the New Testament, containing *five* thousand copies, which was printed off about three years ago, is nearly exhausted; and of the different parts of the Old scarcely a single copy has been left for some time past.

2. In the *Sungskrita*, the last volume of the Old Testament was printed off above two years ago. *The First Edition of the New Tes-*

vol. III.

tament is quite exhausted; and the numerous calls for the Scriptures in this language by the literati of India, especially those in the western provinces, have induced the Serampore brethren to put to press a second edition of the whole Scriptures.

3. In the *Hindee* also the last volume of the Old Testament was published nearly two years ago. Of the edition of the New Testament, which is more than half through the press, they are printing three thousand copies.

4. In the *Orissa* language the whole Scriptures have been long published.

5. The last volume of the Old Testament in the *Mahratta* language was published many months ago, so that a version of the whole Scriptures in that language is now completed. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition in a duodecimo size. In these *five* Languages the whole of the Scriptures are now published and in circulation; in the last four of them, *second* editions of the New Testament are in the press, and in the first, the Bengalee, begun twenty-six years ago, the *sixth* edition of the New Testament.

Languages in which the New Testament is published.

1. In the *Chinese* language the translation of the Old Testament was completed several years ago. In addition to the New Testament, the Pentateuch, the Hagiographa, and the Prophetic books, are now printed off. The historical books, which will complete the whole Scriptures, are in the press; and as the work becomes gradually more and more easy, the whole of the Chinese Scriptures will probably be published before the end of the ensuing year.

2. In the *Shikh* language, beside

the assurance that whatever they may be further pleased to intrust to their care, shall be applied with the utmost faithfulness, not only to the work in general, but to that particular part of it for which any donation may be expressly designed. The fruits of their liberality may be either transmitted directly to the Committee for conducting the translations at Serampore, or consigned to the care of the Secretaries or any of the members of the Committee of the Baptist Missionary Society in Britain,—or in America, to those of the Baptist Convention, who will faithfully transmit them to the brethren at Serampore.

DOMESTIC MISSIONARY INTELLIGENCE.

CREEK INDIANS.

TO THE CHURCHES COMPOSING THE OCMULGEE, GEORGIA AND EBENEZER ASSOCIATIONS, THEIR BOARD OF TRUSTEES FOR ESTABLISHING A SCHOOL AND MISSION AMONG THE CREEK INDIANS, BY THEIR SECRETARY, WISH MERCY AND PEACE MULTIPLIED.

Dear Brethren,

It is made the duty of the Secretary of your Board, to lay before you a summary of their proceedings at their late meeting, at Fort Creek, M. H. on the two last days of January past. At that meeting it was their joy not only to find a quorum present to do business, but to engage a Brother as Superintendent of the contemplated school, and as Missionary to the Nation. This was the Rev. Lee Compere of the Charleston Association, S. C. in whom your Board have confidence, as to character and talents, and hope to find a heart and temperature of mind suited to the station in which they have had the happiness to engage him. He makes no requisition on the Board for his services, but a *comfortable support for himself and family*, and

for which, your Board have not hesitated to pledge themselves to him, *on your behalf*: and to remove himself and family (consisting of a wife and two small children) from South Carolina to the Nation. And the Brother (for himself and wife) “gives himself to the Lord and to us by the will of God,” to the best of his endeavour to promote and effectuate your generous designs among the Indians, according to instruction afforded from time to time.

Brethren Williams and Milner were appointed, with the Secretary, an *Executive Committee* to carry these purposes into effective operation. And to enable them to do so, it was resolved that the Secretary should draw on the Treasury of the Georgia Association (according to a resolve of her Board) for \$500, to meet the expenses in the commencement of these operations. (This was done because that Association only was in funds, nothing doubting but the others will exert themselves to be ready soon to meet future calls.) It was also resolved, that the members of this Board feel themselves *individually* bound to promote, in the best manner they can, the collection of funds from the churches, or individuals, (especially those from the Ocmulgee and Ebenezer Associations.) And it was further resolved, that the Superintendent should, as he might judge the affairs of the Institution would permit, travel in the interior *as an Evangelist*, and take collections for the benefit of the funds. The Secretary was ordered to furnish the Superintendent with credentials and other papers necessary to his mission; and Brethren Davis and Milner were instructed to engage a Brother to accompany and aid him in his first visit to the Nation.

He was also directed to lay the proceedings of the meeting before the Board of Foreign Missions, for their approbation and patronage;

lish an abstract of them
dress to the churches in
xion, and to forward it:
y, it was agreed, by the
pd, to meet again at Ea-
Thursday and Friday be-
first Sabbath in Septem-

w, dear Brethren, "Say
ere are yet four months
it;—behold, the fields are
eady to harvest." If it
asked, "Why stand ye
idle?" Say not, "*Ben-
nan hath hired us.*" For
he servants of the Lord,
ork is before you. It is
k of faith, the labour of
id must be done in "the
of hope." Remember
of the Lord requires of
ye have *opportunity*, to
to *all men*." Now you
air opportunity. We in-
beseech you, Brethren,
eglect it. The apostle
tifies (in those who have
s to afford) relief to the
h the love of God. And
a man "love his neigh-
mself," who *wilfully* with-
means of that instruction
necessary to his happiness?
ould attempt to exempt
om general obligation, by
on *neighbour*, our Lord,
lative authority, will con-
with—"But I say unto
your enemies, and *do good*
hat hate you:" which he
on the authority of Divine
—"For your heavenly Fa-
eth his sun to rise on the
he *good*, and his rain to
on the *just* and the *unjust*."
character given the right-
a in Psalm cxii. 9, and
id applied in 2 Cor. ix. 9,
ase of charity; and com-
with Prov. xi. 24, 25, and
6 to 11.
ould, dear Brethren, pro-
to emulation by bringing
view the abundant liber-
ome churches, as Paul did

the church at Corinth, by the grace
of God bestowed on the churches
at Macedonia: But where shall we
find a similar case? Are there any
churches in our connexion, "whose
deep poverty, in a *great trial* of af-
fliction, has *abounded to the riches of*
liberality?" Where is one, who,
"to their power, and above their
power, are *willing, of themselves*,
praying us *with much entreaty*, to
take on us the ministration of their
gift? There must be some moral
disease among us!

Be it remembered, that He who
has said, "pray for your daily
bread," and has commanded, that
"with quietness men shall work,
that they may eat their own bread,"
hath also said, pray, "thy kingdom
come," and hath commanded that
the nations shall be taught as to the
method of its coming: Now, then,
it would be just as proper to pray
for bread, and expect it *without*
work, as to pray for the coming of
the kingdom of Christ, and expect
it without adopting any means for
the teaching of the nations. But,
if in the first case, you would think
it presumptuous to rest in your
prayers, without using industry, in
dependence on kind Providence—
how do you, in the parallel case,
pray, and yet defer the use of the
means, in humble dependence on
Almighty Grace, which God has
made necessary to its accomplish-
ment? If God has made the obedi-
ence of faith necessary to salvation;
and knowledge is necessary to that
faith; how can the nations be sav-
ed without instruction? And if the
means of that knowledge and salva-
tion are in your hands, and *wilfully*
withheld by you, are you not blame-
able with all the consequences of
their continued ignorance? If the
blood of the unwarned, wicked man,
dying in his sins, was chargeable
on the neglected Prophet, how
shall not the blood of the heathen
round about you, who "perish for
the lack of knowledge," be requir-
ed at your hands? *Fearful thought!*

O Brethren, it is high time to awake to righteous exertion, and sin not by longer delay; but let us redeem the time because the days are evil. *May the God of all grace*, who has given the heathen to his Son for his possession, grant you the honour and happiness to be instrumental in preparing them for his inheritance, and to fulfil all the good pleasure of his will, and be found at his coming, to praise, and to honour, and to glory, through Jesus Christ our Lord.

By order of the Board of Trustees,

JESSE MERCER, Sec'y.

Powelton, Feb. 26, 1822.

FOURTEENTH ANNUAL REPORT OF
NEW-YORK BAPTIST MISSIONARY SOCIETY.

WITH emotions of gratitude the Board would acknowledge the providential care and paternal kindness which they have experienced from the hand of God during the past year; and would hail, with joy, the return of another anniversary. The success with which our humble efforts have been crowned, and the many mercies with which we have been favoured, demand from us a tribute of praise. The bereavements with which we have been visited, in the death of two of our most active and useful members, brethren Cauldwell and Withington, are calculated to remind us of the shortness of time, and of the great importance of seizing the moments as they fly, to promote the honour of God, and the advancement of his cause in the world; at the same time, we are taught, to bow with humble submission to the sovereign will of God under the severe loss we have sustained, and to become followers of them who through faith and patience are now inheriting the promises. In all the operations of this Society, from its commencement, those

brethren, whose death we now lament, and whose memory we would ever cherish, afforded us warm, zealous, and decided support. For many years brother Cauldwell occupied the important station of Treasurer of this Society, the duties of which he fulfilled with fidelity and honour, till within a short period of his death; when the declining state of his health rendered it necessary for him to resign. Through life brother Withington also took an active part in the management of its concerns; and evinced, by the bequest of one thousand dollars to its funds, that even in death, its prosperity, and the success of its operations, were objects that lay near his heart. The memory of those good men, like that of the just, is blessed; in them we saw true religion exemplified and embodied. Endeared to us by a thousand recollections, their example, while memory holds its place, cannot be forgotten, nor fail to produce a most impressive and beneficial influence. The time brethren, is short, the end of all things is at hand; let us labour while it is called to-day, the night cometh in which no man can work; whatsoever, therefore, our hands find to do, let us do it with all our might.

But we must now call your attention to our proceedings as a Board during the past year.

Brother Davies has laboured in Sullivan county in this State, and occupied the same stations this year, that he has done for several years past; and we feel great pleasure in stating that we believe his labours have not been in vain. In one of his late communications to the Board, he observes, "in many families where not a vestige of true religion was to be found, now the grateful offerings of prayer and praise daily ascend to the God of their salvation. Many precious souls have been translated from the kingdom of Satan into the kingdom

ear Son. In four stations worship of God is regulated, not when I am only, but also when I am have preached steadily erent stations, and occa- t several other places; present year I have bap- en persons. A spirit of

avails much more among sent than in times past; ethren appear more dis- onverse with their neigh- at eternal things than for- these indications of the and blessing of the Most ourage us to hope that s about to favour Zion."

Ferris continues at Rich- abours in the county of mong a people who were ery destitute of the word i this wilderness region, es, "there has been a athering during the past e fold of Christ. About seventy disciples have d to the Baptist Church- ico, New-Haven, Rich- icriba. In his last com- , he says, "I am almost n the service; but I can- the gospel field; your lanted in the wilderness, eph's vine, that spread- ches over the wall."

Pearce has been dili- ployed at Newburgh, and of late in the county t or ten miles of New- ere his prospects of use- e highly favourable; a ch is about to be organ- h we trust the Lord will bless, and make a bles-

Stears was employed by for several months dur- t year in the village of , where his labours were ceptable and useful to i recently formed in that a letter from one of its it is stated, that since tears has been with us,

three persons have been baptized, making our number in all twenty-four. If we had a stated minister, no doubt, through the Divine blessing, the cause would prosper. Our meetings have been well attended, inquiry has been excited, and deep impressions made on the minds of some individuals.

Brother Stephens who resides not far from Utica, has been employed in a very destitute region in the western part of this state. He has laboured with great assiduity and zeal in the service of Christ, and his labours appear to have been much blessed for the refreshing of destitute churches, and also rendered instrumental in the conversion of sinners. He has baptized a number of believers who have been added to the Lord.

Brother Tucker has been engaged for three months as a missionary in the western part of this state, and also in parts of the states of Pennsylvania and Ohio. His talents are admirably adapted for missionary service, and his whole heart appears to be engaged in the work. In the conclusion of his journal, which contains much valuable information, he observes, "I have rode in the course of my journey, between eleven and twelve hundred miles, preached one hundred sermons, attended five church meetings, one or two conference meetings, baptized twelve disciples, and on one occasion administered the Lord's supper. I have been favoured with good health, have enjoyed great freedom and unspeakable pleasure in preaching the gospel to the destitute; and I feel a conviction that my labours have not been in vain in the Lord. Brethren, pray for me, that I may be faithful in your service, do honour to the cause of religion, and prove a blessing to the souls of men!" Considering the deplorably destitute condition of the people in those regions through which brother Tucker passed in the course of his missionary

tour, particularly in the state of Ohio, the Board agreed to employ him again for three months. He intends to commence his second missionary excursion in your service next month; and we ardently pray that the presence and blessing of the Lord may attend him.

Brother Graham last fall, at the request of the Board, took a short missionary tour along the banks of the Hudson. He visited Newburg, Poughkeepsie, Kingston, and Catskill, in all of which places, his labours were highly acceptable to the saints; the people came out well to hear the word: and we trust in the great day of the Lord, it will be found, that some by means of his labours, who formerly were afar off, have been made nigh by the blood of Jesus!

Before we conclude, permit us, brethren, to remind you, that the cause in which you are engaged is the Lord's. The grand objects you wish to secure, are the glory of God,

the enlargement of the Redeemer's kingdom, and the eternal salvation of immortal souls. To be rendered instrumental in the attainment of ends so noble and desirable, must gratify the best feelings of the renewed mind. The conversion of the world is promised both to Christ and to his people; to the *former*, Jehovah saith, Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession: and in regard to the *latter*, he saith; For all this will I be inquired of by the house of Israel to do it for them. Let us therefore never cease to pray that the Sun of righteousness may arise and shine upon the nations, that men may be blessed in him, and that all nations may call him blessed! Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen!

Religious Intelligence.

REPORT OF THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK.

We congratulate our brethren of the West upon the flourishing condition of the Baptist Education Society of the State of New-York. The measures of this body have been from the beginning, conducted with great wisdom, and carried into effect with energy and success. We give the following extracts from their fifth annual Report, that the religious public may see that they have not laboured in vain, nor spent their strength for nought.*

On entering upon the duties of their office, this Committee found fourteen Beneficiaries under your patronage, with \$34,50 in the treasury, and arrears to a considerable amount for board and other expen-

ses, for which drafts had been made on the treasury, but remained unanswered. It was ascertained after the General Agent had been about four weeks in the service of the Society, that the peculiar occurrences of Divine providence had rendered it impracticable for him to spend much more time for the Society, during the year. An addition of eight has been made to the number of beneficiaries, making in all twenty-two; besides a number who pay their own expenses.

As the number of Students increased, an Assistant to the princi-

* The Seminary of the Society is located in Hamilton, Madison county, N. Y.

er became necessary, Mr Zenas Morse, a late Hamilton College, was Brother Kendrick has agreed to instruct the sem-
moral philosophy and

s, which at the last Annual amounted to about five hundred, but little increase that time.

able encouragement has been given by a respectable number of students in different parts of the State, that they will render clothing indigent Students of Female Societies, which have been formed for that

the Students, whose families the last year have been visited by Brother Kendrick, completed their education, and prepared to leave the State, the remaining seventeen advanced in the class, and out half of them are in the State, enter upon moral philosophy and christian theology.

It was again made last year, to have all the charity afforded the ensuing year, a week, including lodging, one-fifth to be paid, and four-fifths in product, 75 cents a bushel.

usually preached at half the time in vacant in the vicinity, for which compensation is had in products of clothing. Seven have instructed Schools winter. The spirit of zeal for the knowledge of God, and also of unalloyed has so generally among them, has been a gratification, and a pledge of future usefulness in the God's grace.

multitude with which the Hamilton are executing plans, on which the Seminary is situated in that place, pre-
sented a prospect, that

every advantage will be realized to the Institution, which dictated the location. They intend to complete the stone building they have undertaken for the Society, within the time allowed them, which is to be 36 by 64 feet, and three stories high.

From an unshaken conviction, that the good hand of God is upon this Institution, making it a part of that great system of means, by which he will accomplish in the ages to come, the exceeding riches of his grace; your Committee are confident in the opinion, that the expectation of its patrons and the public generally, will not be disappointed. Although its funds are comparatively small, yet it has assisted, since its rise in 1817, twenty-nine young men, who had been proved and licensed by the Churches; seventeen of whom remain under its patronage.

The caution to the Churches should be again repeated, that they recommend no one to this Institution, of whose piety and call to preach they have any doubts. The glare of talents and the ambition of youth should never be substituted, in the Christian minister, for the one thing needful.

NEW-YORK BAPTIST THEOLOGICAL SEMINARY.

We should have been gratified to have made large extracts from the Annual Report of this Society, but we had not the pleasure of perusing it until the last sheet of the Magazine was in press. We think, however, our readers will be pleased with the following important remarks.

"Some of our ministers, venerable for their years, crowned with honours in their Master's service, and rich in faith and good works, are soon to be gathered to their fathers; and who will supply their places here, when they shall have been received into their rest in heaven? Shall the Church mourn as a solitary widow, and shall there be none of her sons to guide her, to lend her by the hand, to break unto her the

bread of life, and to "draw water out of the wells of salvation?" Nay, verily, for God hath promised to be with his ministers until the end of the world. God gives the harvest, but man puts in the sickle. God gives rain and sunshine, but man must break up the fallow ground and sow the seed, and that not among thorns. God will doubtless call his servants by his Spirit, and qualify them by his grace; but it is the duty of the Church to call them to their station, and invest them with their office. While, therefore, we totally disclaim the idea of calling those whom God has not called—while, in the language of inspiration, we fearlessly assert that "no man" rightly "taketh this honour unto himself, but he that is called of God as was Aaron," "It is the proper business of Churches to seek out and foster rising talents—to ascertain whether there are not among themselves some, who, by certain indubitable indications, are designated for the sacred office. It is the proper business of the aged and experienced to look out those young men whose hearts God has excited in the great and good cause, and help them on their way. Many are chilled by the cold blast of poverty—many are restrained by the strong hand of necessity—many are deterred by extreme diffidence and timidity, and many are not yet convinced of the duty to which God has called them. Such need advice, and encouragement, and instruction—need to be called and educated, and prepared for the service of the sanctuary. The young who communicate their feelings freely with each other, may often discover the duty of a fellow youth before it is known even to himself. Such youth should then be brought to the elders, that they may inquire of the Lord for him, and send him to labour in the vineyard. Young men of piety and hopeful promise should consider themselves, in this respect, the property of the Church, and her servants for Christ's sake. Wherefore, brethren, look ye out among you those whom we may appoint; and let them be trained to the service of the altar, that they may in due time be God's ministers attending continually on this very thing.

The faculty of instruction, by a late election of the Board of Trustees, consists of

Rev. JOHN STANFORD, A. M.

President and Professor of Theology.

Rev. ARCHIBALD MACLAY, A. M.

Prof. of Ecclesiastical History & Biblical Literature.

MR. DANIEL H. BARNES, A. M.

Professor of Languages.

who have already entered on the duties of their professorships.

COMMENCEMENT AT WATERVILLE.

ON Wednesday, the 14th inst. this infant but flourishing Institution held its first Commencement. At 10 o'clock, A. M. the students and officers of College, Trusters, Clergy, civil officers, and other gentlemen of distinction, preceded by a band of music, moved in procession to the meeting-house.

The Rev. Dr. Baldwin, of Boston, commenced the exercises, by addressing the throne of grace in a solemn and appropriate prayer. The Rev. Stephen Chapin, President of the Board, then proceeded to address the President elect, on the honourable and highly responsible station to which the Trustees of the College by their unanimous suffrage had called him. At the close of this brief, but interesting address, he delivered to him the charter and keys of the College, and then affectionately taking him by the hand, conducted him to the chair.

Professor Briggs was then inducted into office in a similar manner. Mr. Chapin then announced that the Rev. Jeremiah Chaplin, D. D. was duly inaugurated President of Waterville College; and that the Rev. Avery Briggs, M. A. was duly invested with the office of Professor of the *learned languages* in the same Institution. President Chaplin then proceeded to deliver his inaugural address. But as we expect the public will soon be gratified in seeing it in print, we forbear offering any eulogium upon it at present.

At half past one, the procession returned in the same order to the College, and at 2 o'clock the Corporation, with a considerable number of invited guests, among whom was the Governor, the ex-Governor, several members of Congress, and other civil officers and gentlemen of distinction, partook of a very ample and well prepared entertainment in the College hall.

At 3, the procession again formed in front of the College, and escorted by a military company in complete uniform, and attended by the band, returned to the meeting house.

ORDER OF EXERCISES P. M.

1. Salutatory address in Latin, and an English oration on the influence of Poetry on the human mind.

Ephraim Trist.

2. An oration. The importance of making vigorous exertions for the spread of the gospel. *John Atwood.*

3. An oration. Inducements to labour for the conversion of the Jews.

Henry Stanwood.

4. Conferring of degrees and addresses, by the *President.*

5. An oration. The virtue and reputation of a nation dependent on the encouragement it affords to solid learning; and valedictory addresses.

George Dana Boardman.

The Rev. Lucius Bolles concluded by an appropriate prayer.

The day was very fine, and the performances were such, as gave pleasure to a numerous and respectable assembly.

BAPTIST STATE CONVENTION OF SOUTH CAROLINA.

On the 4th of December, 1821, delegates from the Charleston, Edgefield and Savannah River Associations, met in Columbia for the purpose of organizing a Baptist State Convention for South Carolina. The meeting was deeply interesting, and the constitutional principles which we subjoin were adopted with great cordiality.

We cannot but remark, that our brethren in the South have in this as in many other cases, presented us an example most worthy of imitation. We have long been sensible of the want of some such organization as this for every state in the Union. That our denomination may have all the influence which we could desire, all that is needed is, a cordial co-operation with each other. Our Associations unite our churches; why should not a Convention unite our Associations? Our Presbyterian, Congregational, Episcopalian and Methodist brethren have a central point in each state, to which their exertions may be directed. They all experience the benefit of such an arrangement. Might we not do well to imitate their example? It is well remarked in the address of the Convention to their constituents—"It takes some time for the individual workman to build a house, or the single labourer to clear a field; certain parts of the work likewise are such, that each one is more than the individual can perform unaided. But many hands united, give success and speedy execution to the enterprise. If to an invading enemy, a state should oppose in battle only a small number of companies, or regiments at a time, keeping its force divided; a few thousand of

these invaders, acting together, might soon subdue that state, however strong in numbers. While on its united forces, ten times the number of enemies, could make no impression, and might be beheld by them with contempt.—These considerations direct us to unite, as well as vigorous exertions in the cause of God.

We here publish the constitutional principles of the body to which we have alluded. We intreat our ministering brethren especially, to give them a thoughtful perusal. Let each one, wherever he may reside, ask himself, why might not a general convention be established in this state as well as South Carolina? It may cost us some labor to arrange its first organization. But would not the beneficial effects upon the churches of Christ in ten years, amply recompense a whole life of labor. We do hope that this subject may be agitated at all our Associations, that the collective wisdom of our teachers and brethren may be brought to bear upon so important a subject. *Editors.*

Constitutional Principles, agreed upon by the Baptist State Convention of South Carolina.

Whereas, by an address to the Baptist Associations of this State, which was circulated among the churches of their connexion during the present and past year, it was made to appear, that it would be of great advantage to the denomination to form themselves into a State Convention, which should be a bond of union, a centre of intelligence, and a means of vigorous, united exertion in the cause of God, for the promotion of truth and righteousness; that so those energies, intellectual, moral and pecuniary, which God has bestowed upon the denomination in this State, might be concentrated, and brought into vigorous, useful operation: And whereas, Delegates from the Charleston, Edgefield, and Savannah River Associations, are, in consequence of said representation, convened at Columbia at this time, to whom the proposed measure appears to be proper, interesting and important.—Therefore, we the said Delegates, (regretting indeed the failure of present co-operation on the part of the other Baptist Associations of the State, in the benevolent coalition we are forming, but indulging the hope, as well from communications received from some of them, as from the

* We are informed that a Convention similar to that in S. Carolina, has been formed in Georgia, May every state in the Union follow their example.

vast importance and interesting nature of the design, that, in future, such co-operation will be afforded,) do now agree upon the following outline of a plan for such union and exertion; but do designedly delay the definitive adjustment, until another meeting shall be held; that we may not be wanting in respect to our brethren, who are not represented in this body; and that we may improve the opportunity now afforded for affectionately inviting them to join in the benevolent, pious concert, whose blessed object it is to strengthen the bonds of spiritual union and intercourse, and thus to promote the glory of God our Saviour. But in prospect of this co-operation, we now agree upon the following general principles as the basis of union, and affectionately present them to the consideration of our brethren throughout the State.

1. This coalition of Associations shall be styled, "*The State Convention of the Baptist Denomination in South Carolina.*"

2. The grand objects of this Convention shall be the promotion of evangelical and useful knowledge, by means of religious education; the support of missionary service among the destitute; and the cultivation of measures promotive of the true interest of the churches of Christ in general, and of their union, love and harmony in particular.

3. This Convention shall consist of Delegates from the Associations in this State; to whom may be added representatives from other religious bodies of the Baptist connexion.

4. The Convention shall have proper officers for conducting its business.

5. The Convention shall recognize the independence and liberty of the Churches of Christ, and consequently shall not in any case arbitrarily interfere with their spiritual or secular interests. But, when requested, will be considered as under obligations to afford them any assistance which may be in their power.

6. In regard to funds which may at any time be contributed for the promotion of the general objects here contemplated, discretion in their appropriation shall be exercised by the Convention, or by a board that they may appoint for the transaction of business; but no application of monies, given for a specific object, shall be made by them or their board to any other use.

7. In what relates to education, the organization and support of a seminary of learning in this State, for the gratuitous education of indigent, pious young men for the gospel ministry, on a plan

in accordance with the interests of that established by the denomination at large, in the United States, shall be considered by this body as an object of primary importance. Not but that other youth, whose education shall be paid for, may be admitted as pupils; it being distinctly understood, that the course of education and government, shall be conducted with a sacred regard to the interests of morality and religion, on principles of Christian liberality.

8. With regard to missionary service, the Convention will feel it their duty to have a special regard to its promotion, and to use their vigorous efforts to engage the most able, pious and suitable ministers of their denomination in the prosecution of this important design.

9. As duty and obligation unite to prove that religious education of children is a matter of primary importance, this Convention will feel it their duty to encourage the establishment of Sunday Schools, as well as the religious instruction of children in families.

10. This Convention proposes to embrace in its definitive plan, measures for collecting funds by means of charity sermons, societies, donations and bequests, for the purpose of carrying into effect the objects of its attention, upon those principles of liberality, zeal for God, and love to immortal souls, which the gospel inculcates.

11. The whole plan here exhibited, has been formed under a consciousness of entire dependence upon Divine Grace for success, in reference to the truth inculcated in that solemn declaration of Holy Writ, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Signed by order of the Convention, this sixth day of December, A. D. 1821.

RICHARD FURMAN, *Præ.*

ABNER BLOCKER, *Sec.*

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Treasurer of the Executive Committee of the Massachusetts Baptist Education Society has recently received 50 dolls. from Miss Mary Morse, presented by ladies of the Baptist church and Society in Medfield and Dedham, to constitute their Pastor, Rev. William Gannell, a Trustee for life of the Society. Also,

| | |
|---|--------|
| From the young men's Society, Boston, | 100.00 |
| Mr. N. R. Cobb, | 100.00 |
| Mr. Gilbert, Boston, | 4.25 |
| Rev. Lucius Holles, executor to the estate of John Cornish, Esq. a legacy to the Society, | 14.00 |

| | |
|---|--------|
| on do. | 897,09 |
| d. | 2,50 |
| d in Georgia, | 10,00 |
| friend, | 4,00 |
| in Danvers, | 5,00 |
| in Georgia, pr. Mr. Sherwood, | 5,00 |
| Box in vestry of Baptist meeting | |
| Roxbury, | 5,00 |
| Jeffers, | 1,40 |
| on Stock, | 123,45 |

L. LINCOLN, Treas.

hand findeth to do, do it with thy might ; for there is no wisdom, nor knowledge, nor device, in the grave, whither thou goest."

Levi Farwell, and E. Lincoln have recently become life members of the Society, by the payment of 10 dollars.

REVIVAL OF RELIGION.

NARY CONTRIBUTIONS.

recently received by the of the Baptist Missionary Society, Massachusetts.

| | |
|--------------------------------------|-------|
| schools, Boston, | 1,00 |
| on Stock, | 8,00 |
| Church and Society, Salem, pr. | |
| colles, | 50,00 |
| own, Hamilton, do. | 1,00 |
| Benjamin Willard, viz. collection at | |
| and, Vermont, | 3,00 |
| at Plattsburg, | .90 |
| at Plattsburg, | .10 |
| at Plattsburg, | 1,00 |

E. LINCOLN, Treas. 73,50

EXTRACT OF A LETTER FROM REV. CYRENUS M. FULLER, DATED

Dorset, March 18, 1832.

Reverend and dear Brother,

WHILE I have taken such peculiar delight in reading accounts of religious revivals, I have concluded it might not be uninteresting to the friends of Zion, to hear of the good work of God in this place.

About a year since, I passed through a most alarming scene of darkness in my own mind ; it seemed that my work was done on earth, and that I might as well close my mouth and never again attempt to preach ; but in a few weeks the midnight darkness which overspread the spiritual horizon began to be dispelled, and many who seemed slumbering began to realize their stupidity. The thoughtless and unconcerned were made to pause, and the infidel himself stood astounded. The sinner saw the blackening cloud of wrath already gathered over his head, ready to burst its vengeance on the guilty culprit, and no place of refuge but the arms of Jesus.

In some instances the rage of the adversary was realized, but generally speaking, opposition ceased, and the "still small voice" whispered peace to some, while others were convinced it was the work of God. In some instances, those who at the commencement of the work treated it with ridicule and disdain, were before its close, brought to bow to the mild sceptre of Prince Emmanuel, and to claim those whom they so recently disdained, as their nearest friends on earth.

Meetings were attended almost every day, and not unfrequently was some poor distressed soul liberated during the service. This circumstance was considered as an encouragement to continue our meetings, until I became unable to preach excepting on Lord's days, and scarcely then, from my before mentioned excessive labours. In one instance after attending a lecture at a school house, a number of young people retired to a neighbouring house

EVANGELICAL TRACT SOCIETY.

It was given in our last Number of the Evangelical Tract Society, to publish an extensive list of religious Tracts, for sale at a low price, and establish a depot in Boston for their delivery. The committee have appointed Lincolns the general Agents, and their store, Cornhill, where orders for must be directed. Several are already published, and will be constantly making to

be gratified to learn that a number of auxiliary Societies have been formed in the neighbouring churches, and that the hope, that they will spread through the country.

For the purpose of printing and distributing Tracts for which they have a preference. A donation of \$100 will enable the Society to publish a new edition, (and always in future) a tract of four pages, and a tract of 12 pages, in the same proportion. The effects of such donations will continue to be realized, by the liberations of sinners ; and the amount of blessing from such benefactions, in the present world. The address of the Society is— "Whatsoever thy

when it was soon ascertained, that one of the family had entertained a hope in Christ during the meeting, and began with songs of joy to praise the name of Jehovah, for her deliverance from such a deep sense of guilt. On discovery of her state of mind, those remaining under conviction seemed at once to despair of ever finding mercy; they exclaimed aloud, "we are left alone to perish in our sins." There were about 12 young persons present, five or six of whom belonged to the family where we were assembled. These were deeply affected, often asking, "what shall we do to be saved?" While some young converts were singing, one of them exclaimed, "how can they sing while we are sinking down to hell!" often in their agony applying to me, to know what they should do to be saved. It was then I saw in the clearest manner, the inability of mortals to perform a work so great! vain was the help of man! no finite arm could reach their case! It was some hours before they were composed in the least.

"Great is the work," our neighbours cried,
And own'd the power divine;
"Great is the work," my heart replied,
"And be the glory thine."

Each of the above persons have since given evidence of a well grounded hope in Christ.

In another instance, a youth in relating her experience to the church, compared her change to awaking out of sleep. Her first desire was for the conversion of an intimate friend in the assembly, (for it was in a meeting that she entertained a hope;) from thence to the whole assembly, and to use her own language, "in an instant to the whole world, that they might behold and rejoice in such a blessed Redeemer as *she had found!* Another man being deprived, by an impediment in his speech, of addressing the assembly verbally in a religious conference, was so impressed with the situation of his neighbours, that he wrote and presented to be read an address, which seemed like *the stones crying out*, while the professed followers of Christ held their peace.

The converts are very unanimous in ascribing the work alone, to free, sovereign, unmerited grace. One young woman in relating her experience, clearly pointed out her pharisaical goodness, on which, doubtless, thousands are now reating in apparent security. "For two years," said she, "I resolved to read my Bible every day, and to endeavour to pray. I watched over my life with the strictest scrutiny, until I thought

that no professor lived more honest and pious than myself; but alas! when I was brought to see myself, those two years seemed the most wicked part of my life; that I should present such goodness as mine, that God might pay me with everlasting happiness hereafter. I now saw myself undone forever, unless Christ had mercy on me. None but Jesus could do such a poor, helpless sinner good."

Four young men who were boarding with me, formed the following resolutions, and posted them up in their sleeping rooms, so that they might be constant monitors to them. The first was, they solemnly engaged the first thing when they arose in the morning, to read some suitable portion of scripture, and then on their bended knees to invoke the blessing of God. To pray for each other in secret, for sinners, and the Zion of God. To faithfully reprove each other for faults in word or deed, when out of their room, and that they would avoid all vain talking, &c. and if they talked with sinners, it should be to endeavour to persuade them to become reconciled to God." May many follow their example, and thus doing, we should see the hearts of the friends of Zion knit together like that of David and Jonathan.

To pass from these particulars to a more general view of the work, although the number of converts here has not been so great as in many other places, yet it has been a good season, and if "there is joy in heaven over one sinner that repenteth," surely the arches of heaven have resounded with the praises of God, while sinners in Dorset have said, "come, and I will tell you what the Lord hath done for my soul." In a judgment of charity, it is believed that about fifty have been brought into the liberty of the gospel. Twenty-two have followed their Master down into the liquid grave, and have been *planted together in the likeness of his death*, and united with this church in this place; four have united with the Congregationalists. The remainder, mostly through doubts of their own state, have not as yet united with any church. We can say in view of the long depression which this church has undergone, "The Lord hath heard her mourning voice, and comes to exalt his power."

Within the limits of the Vermont Association, there has been perhaps the most powerful work that has ever been witnessed in this region; principally in those towns bordering on Lake Champlain. But I am not able to state particulars. In some towns, I learn that

n two hundred have been
 ut into the liberty of the gos-
 le God is thus carrying on
 s work, it cannot fail to swell
 of saints with gratitude, and
 to look forward to that long
 era, when the knowledge of

God shall cover the earth as the waters
 cover the sea ; and one universal an-
 them of praise arise from all intelli-
 gent beings, to the once crucified, but
 now exalted Lamb of God, who lives
 and reigns forever and ever.

Obituary.

Rev. JOHN PITMAN.

t Seekonk, (Mass.) July 24,
 Rev. JOHN PITMAN, in^d the
 of his age. The following is
 from the sermon delivered at
 , by the Rev. W. Rogers, D.D.
 iphia. In a subsequent Num-
 pe to present our readers with
 account of the life and cha-
 he deceased.

JOHN PITMAN was born in the
 Last April he entered on his
 Our acquaintance was at an
 d of our lives, and our Christ-
 hip, love and intercourse main-
 the termination of his mortal

n, he was in conduct correct ;
 reserved in conversation with
 and fellow citizens ; an uni-
 of his country, and an early
 of its independence ; the friend
 e, and various benevolent and
 tutions.

riation. ("the highest style of
 ly exemplary ; as a husband,
 a neighbour and a friend, "he
 imbly with his God," unas-
 the whole of his estimable

Minister of Jesus Christ, he
 l with earnestness the funda-
 strines of our holy religion, the
 uths of a precious Bible. The
 as Son of God—original sin—

total depravity—inability of the creature
 towards his own restoration—the imputa-
 tion of Christ's righteousness—regenera-
 tion—sanctification—effectual calling—
 God's everlasting love—final persever-
 ance of the saints to glory and in glory ;
 with many others, as detailed in the holy
 Scriptures. In none of which was he a
 preacher of accommodation to the views
 of the modern schools, being instructed
 in the school of Christ. In these times
 when men's hearts were tried, he main-
 tained an uniform character. He did not
 yield truth by silence, or court praise
 from the great or small ; but having the
 fear of God before his eyes, felt that he
 was associating with worms of the dust,
 and therefore sought the approbation of
 his God and final Judge. I might great-
 ly enlarge, had time permitted me ade-
 quately to pourtray the life and orthodox
 religious sentiments of this good and em-
 inently pious Christian brother.

By this dispensation of divine Provi-
 dence, a wife has been bereaved of a
 good husband, the children of a beloved,
 tender, provident and excellent parent,
 the public of a good citizen, the Church
 of God on earth of a pious, zealous and
 devotional member, and an engaged and
 decided minister ; the heralds of the
 cross of a justly and highly esteemed
 brother, and this Church of a watchful
 under-shepherd."

Ordinations, &c.

d, in the African Meeting-
 Providence, June — — at 3
 M. the Rev. ASA C. GOLDS-

BURY, as an Evangelist. The services
 were introduced by reading select por-
 tions of Scripture, by Rev. Henry Jack-

son introductory prayer, by Rev. John Pitman; Sermon, by Rev. David Benedict, from Mark xvi. 15, 16; ordaining prayer, by Rev. Allen Brown; Charge, by Rev. David Curtis; right hand of fellowship, by Rev. Jesse Hartwell, jun.; benediction, by the candidate.

The services on this occasion were highly interesting to a large and numerous auditory. The music, by the African choir, under the superintendence of Mr. B. C. Wade, was judiciously selected and properly performed.

Ordained at Milan, Huron county, Ohio, on the 29th of May, 1822, HEZEKIAH BARBER, to the work of the gospel ministry. Rev. Thomas G. Jones from the Beaver Association, offered the introductory prayer, and preached from 2d Timothy, ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Rev. Azariah Hanks, of Euclid, (Cayuga co.) offered the consecrating prayer; imposition of hands, by Rev. Messrs A. Hanks and Cyrus Call; Charge, by Rev. Cyrus Call; right hand of fellowship, by Rev. A. Hanks.

At the same time and place, brother Stephen Kinney was ordained to the office work of Deacon.

On the 31st an adjourned meeting was held at the house of brother Luther Harris in Florence, for the purpose of forming an Association. The churches of Euclid, Royalton, Black River, Brownhelm, Florence, Eldridge, Milan, Townsend, Margaretta and of New London, were present by delegates, and unanimously adopted their Constitution. Besides these, a number of sister churches are expected to unite.

When we reflect that five years ago, this State was almost a wilderness, without churches, without preachers, without meetings, we have abundant reason for thankfulness. Since the year 1818, there has been constituted in this county, nine Baptist churches, besides a number more in the counties of Cayuga and Medina.

DEDICATION.

On Thursday, June 27, the new Baptist Meeting-House erected by the Third Baptist Church and Society on the plain at Tockwotten, at the South part of the town of Providence, was solemnly dedicated to the service of Almighty God. The services were commenced by the Rev. Mr. Davis, who read portions of scripture appropriate to the occasion; after which the Dedication prayer was offered by the Rev. Mr. Benedict, and a Sermon preached by the Rev. Allen Brown, Pastor of the church, from Psalm cxxvii. 1; "Except the Lord build the house, they labour in vain that build it." Concluding prayer by the Rev. Mr. Jackson. The services throughout were solemn and interesting, the sacred music judiciously selected and skilfully executed by the choir connected with the church and society, assisted by several amateurs from other denominations. It is an interesting fact, that this house is erected on the identical spot on which it is said Roger Williams, the venerable founder of this town, raised his first crop of Indian corn, after his removal to this place, which was then a howling wilderness.

Arrival of Mrs. Judson in England.

The London Missionary Register for June, states that Mrs. Judson has arrived in London, on her way to America, in the Woodford, Captain Alfred Chapman, which ship reached Gravesend on the 31st of May. It affords us pleasure to announce the fact that her health is greatly restored.

TO CORRESPONDENTS.

An interesting Letter from Sedgwick, and also one from Poughkeepsie, giving an account of Revivals of Religion, are in type, but we found it necessary to postpone them until the publication of the next Number.

Obituary of Mr. Graves shall appear in our next.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 12.

NOVEMBER, 1822.

VOL. III.

Biography.

MEMOIR OF REV. JOHN PITMAN.

REV. JOHN PITMAN was born in Boston, April 26, 1751. Among his papers an account of his early years was found in his own hand writing; and is substantially as follows: "I was born of reputable parents, and taught, after the customs of New England, to venerate the testimony of the holy scriptures, and attend the public exercises of religion. About the year 1764, my father removed to Beaufort, S. C. taking me with him to assist in the duties of his store. Here I resided nearly a year. On several occasions, when exposed to imminent danger, my conscience was awakened, and I called upon God for mercy: But like the Israelites in the wilderness, when he smote me I sought him, but I soon forgot his works, and waited not for his counsel.

In 1765 I returned to Boston, with the intention to harden myself in sin, and shake off the restraints of my early education. I went to the ropemaking business, where I soon became profane, and active in all mischief, and was surpassed but by few of my companions in iniquity. In this course I continued till some time

in 1769; when He who has all power was pleased to say, hitherto shalt thou go, but no farther. Then was my conscience alarmed in reality; my sins rose to my view, and the fears of eternal misery pressed upon my mind. I resolved to change my course of life, to repent and turn to God. Being ignorant of the righteousness of God, I went about to establish one of my own that might recommend myself to his favour. I commenced the life of a Pharisee; I prayed statedly three times a day, and strictly observed the Sabbath, fasting from Saturday night till Sunday night. These for a long time were my daily and weekly exercises. This state of mind I did not discover to any person. Though I several times desired to converse with Dr. Cooper, (a Congregational minister) my pride, suggesting no one was ever thus exercised, as often prevented me. Now I was harassed by Satan, and led by my deceived heart into sin; then would I repent after the old way, by prayer and fasting, and all would for some time be at ease. Whenever conscience accused

me, this was my resort, but still found no solid peace, and the distress of my soul frequently was inexpressible. Thus I went on sinning, and repenting, and resolving on amendments. Melancholy indeed was my situation. My views on divine subjects were very imperfect and incorrect. After some time had elapsed, I communicated in writing to Dr. Stillman, Pastor of the 1st Baptist Church, my feelings and exercises respecting religion, and requested instruction upon my duty to God and my neighbour; to which I received the following reply:

"I have just received yours, and read it; I have not the pleasure of being acquainted with you, but shall be glad if it will suit you to come to my house tomorrow after the afternoon service, when I shall be ready to converse with you upon those things which are of infinite importance. Believe me to be your real friend and soul's well wisher. SAMUEL STILLMAN."

The next day I visited him, and gave a relation of the exercises of my mind, which had been hid from every mortal for almost two years. This afforded me great relief. As Dr. S. wished me to be open and free with him, I frequently visited his house. From his instructions I found that all my working for life was in vain, and my dependence upon a Pharisaical righteousness was destroyed. I was made to feel my lost condition: No performance that I had done could stand before God; but I saw it was my duty to often visit the throne of grace, and read the scriptures for instruction. In this way I continued about two months. At one time I distinctly remember, that while reading and meditating on the precious words of God, suddenly my mind

was filled with such delight, that my soul was entirely occupied in blessing and praising God, who had put the scriptures into my hand, and given me the power and disposition to read them. This joy was too great for tongue to express, or pen to describe. I still continued my visits to my valuable friend Dr. Stillman, and always derived much benefit and enjoyment. He encouraged me to persevere, assuring me that where God had begun a good work in the soul, he would carry it on to the day of Jesus Christ. At one of our interviews, I suggested to him my sentiments upon christian baptism, that believers only had any scriptural warrant for it. In a short time I was requested to appear before his church and relate my christian experience, which they approved. Feb. 24, I was baptized, and March 7, 1771, received into the church. With this church, I was enabled to walk in love, and experienced great satisfaction in their religious society. But the warfare was not at an end. My mind soon became distressed; and after walking in darkness for some time, and finding no peace, I was brought almost to despair, and to cry out, What shall I do? where shall I go for relief? My distress exceeded any thing I had ever felt before; horror seized upon my mind, and I was under grievous temptations; but, blessed be God, on the next evening, (Lord's day evening) the gentleman with whom I lived, (for I was then an apprentice) read a sermon upon the sufferings of Christ, which presented them in such a manner, that I almost swooned away with grief, and tears like a flood flowed from my eyes. I felt myself a monster in iniquity, to sin against such a compassionate Saviour, who endured such intolerable sufferings

the most abandoned sin. After he had finished the service, my grief continued. I retired to address the of grace, when I had such festation of the love of my soul, that my mind ed with admiration. It as though heaven was d to me; and the joys of t made perfect were in a revealed. My feelings nexpressible and full of the tongue of an angel describe them; they, re, must remain hid from o are unacquainted with and the joys that arise uth in him. From this my mind was sometimes ed and sometimes elated, church was visited with al of religion, when my s greatly augmented by ition of a number of asso- who professed their faith a."

P. experienced a hope of a through the mediation s Christ, a little before mment of those e- hat gave rise to the decla- f American independence. b he gave the most satis- evidence of the genuine- his christian hope, he felt uty to maintain the rights vileges of his country. n the British soldiers fired citizens of Boston, March 4, he was not far from one persons who was shot on occasion, and was one of ho mounted guard on that able night. He remained on until the passage of Boston port bill," 1774, by business was suspended, removed to Philadelphia. 3 he joined a volunteer y, consisting principally ers, belonging to Phila- , commanded by Capt. Cowperthwait, which a part of the 1st battalion

of Pennsylvania militia, under the command of Col. Dickenson. They marched for Elizabethtown, in N. J. July 10th, and arrived on the 18th; and on the next day, at Elizabethtown point, and relieved the Jersey militia, the enemy being in sight, on Staten Island. On this excursion, though frequently exposed to imminent danger, he gave substantial evidence of his firm conviction of the justness of his cause, and his determination to face even death with an undaunted mind. During the different scenes of this tour, and on other occasions, he not only displayed the bravery of the soldier in a righteous cause, but in an eminent degree, that decision and attachment to the service of his Heavenly Father, that gained the esteem and respect of all his companions.

From the time Mr. Pitman removed to Philadelphia, until 1777, he was engaged in his secular business. At what time he began to preach does not appear from his papers; but he speaks of his preaching at various places in New Jersey, April, 1777, the time when his regular journal commences. It is probable that after he left Dr. Stillman's church, he united with some church in Philadelphia, by whom he was approved as a preacher of the gospel.

October 12, 1777, he received a call from the Baptist church in Upper Freehold, N. J. to preach to them, which he accepted. Sept. 21, 1778, he was married to Rebecca Cox, daughter of Richard Cox, of that place. He continued to preach to this church till April 10, 1780, when he removed near to Allentown, N. J. From this time till the next spring, he preached occasionally in the towns of Cranbury, Jacobstown, Hopewell, Penepack, Upper Freehold, and Bon-

dentown, when he removed to Philadelphia. From what can be gathered respecting his labours in these places, we believe that they were attended with the divine benediction. He was highly esteemed there for his fidelity in the cause of his Lord.

On his removal to Philadelphia, April 12, 1781, Mr. P. found it necessary for the support of his family to engage in his former business; and accordingly, he commenced it in connection with a Mr. Connelly. He here attached himself to a Mr. Hews, and attended his preaching, between whom and Mr. Winchester, there was a contest for the meeting-house. Mr. W. (the preacher to the first Baptist church in Second Street,) having avowed the universalists' sentiments, attempted to establish the church in the same opinions. Mr. Hews commenced preaching on the 7th of May, but continued only to the 4th of September, when he preached his farewell sermon. On the sixth of the same month, the church invited Mr. P. in connexion with Mr. Kelley, to officiate as their Pastor, which invitation he accepted. Mr. W.'s party were still very numerous and violent. The church conceived it their duty to exclude all those members from their fellowship who continued with Mr. W. The offending party threatened to prosecute the person, who should read publicly their exclusion. Mr. P. with his usual firmness and decision, after the church had performed the painful task, did not regard their threatenings, but ascended the pulpit on Lord's day, and before the whole congregation read the exclusion of sixteen, and the next Lord's day of thirty more. With this people he laboured till January 13, 1782; when Mr. Us-tick, from New England, visited

them, and on the 18th of July following, moved his family to Philadelphia, having received and accepted a call from this church to become their Pastor. After this Mr. P. was considerably engaged in secular business, and preached occasionally in Philadelphia and its vicinity, and frequently among his friends in New Jersey, till he removed to Providence, R. I.

On the 20th of May, 1784, he left Philadelphia, and arrived in Providence on the 28th. From the church then called Pene-peck, he was dismissed to the Baptist church in Providence, and joined it in July following. In this place he was received with marked attention. Here, though in company with his brother he was engaged in different kinds of business, part of his time was devoted to the acquisition of useful knowledge in his ministerial profession, and to its several vocations. In Sept. 1785, he was appointed steward of the College; and continued in that office one year, during the greater part of which, he supplied the Congregational pulpit in Attleborough, (Mass.) In October, 1786, he received an invitation from the Baptist church in Warren, R. I. to become their Pastor; and after resigning his office in the college, removed thither with his family, and continued to officiate as their minister till July, 1790, when he removed to Providence, and re-united with the Baptist church there.

His preaching in Warren was abundantly blessed. He was highly respected in the town, and the utmost harmony subsisted between him and the church. In the first great reformation in the same church in the years 1804-5, several who were then added to the church dated their first awakenings from his preaching. During his residence in

that place, he received a call from the Baptist church in Salem, (Penn.) to settle with them, but did not accept it. He continued to supply the Warren pulpit frequently, after his removal to Providence, till the 20th of March, 1791, when he accepted a call to officiate as minister of the Baptist church in Pawtuxet, R. I.

In the year 1792, Mr. P. was tried in the furnace of affliction. The companion of his youth died after a short but severe indisposition in the month of February. Her infant daughter had died a few days previous, and a servant girl in his family, about the same time, having gone into the cellar for some water, fell into the well and was drowned. Their corpses were carried to the Baptist meeting on Feb. 7th, when, after an appropriate sermon from Rom. xiii. 11. by Rev. Mr. Maxcy, they were interred in one grave. Mr. P. though thus deprived of an invaluable friend, sustained the affliction with christian fortitude, and cherished the most affectionate remembrance of her virtues till the day of his death. Such were the peculiar circumstances of his family after the decease of Mrs. P. that he thought it proper in a short period to select another companion; and on the fifth of Sept. following was married to Mrs. Susannah Greene, of Providence.

Mr. P. continued his residence in Providence, preaching on Lord's day in Pawtuxet, till the 30th of April, 1797, when at the request of the Baptist church in Rehoboth, (Mass.) First Precinct, he commenced preaching to them. Here he laboured in the ministry, with only a short interruption, the remaining part of his life. His exertions among this people were crowned with the divine blessing.

Gradual additions were frequently made to the church during his ministry; and in the year 1820, the Lord poured out his spirit upon the inhabitants of that town, and 37 were added to his church. Respecting this work, Mr. Pitman in his journal observes, "it exceeded every thing of the kind, I had ever seen. It seemed as if God visited every house with his special grace."

During the summer of 1814, the prospects of Mr. P. became obscured. The property he had reserved for the decline of life was in danger of being converted to other purposes. The church being unable to provide for his subsistence, he was compelled to leave them, May 30, 1815, and remove to Salem. As soon as he found means of support in his former employment, he removed to Malden; thence to Medford. His business in these places failing, and his former concerns brightening, he removed to Seekonk, May 2, 1816, and again officiated as the pastor of that church.

From this period, Mr. P. enjoyed his usual degree of health, and appeared to be more engaged in the service of his God, than in former years. He felt that his end drew nigh, and that in all human probability, he must soon exchange this earthly scene for eternity. This subject always filled his mind with peculiar solemnity, particularly within a few months of his departure. The writer of these pages well remembers an interesting and peculiarly fervent prayer he offered, a few days prior to this event. His soul triumphed in the idea of immortality, and all its powers were deeply impressed with the holiness of that kingdom, into which he prayed he might be admitted. On the

July last, he was attacked with
opexy, which terminated fata
on the Wednesday following,
the seventy-second year of
age. A few minutes after
was first taken, he remarked, '
shall die, and not live.'" Fro
this time he remained in a l
thargic state till his spirit was su
moned to his Father and his Go
His remains were interred o
the ensuing Friday, when a ver
appropriate sermon was deliver
ed by Rev. William Rogers, D. D
of Philadelphia, from 2 Cor. v. 1

Mr. P. during his whole life
maintained the character of a
pious and conscientious man.
He was considerably engaged in
secular business, and always sat-
isfied the candid mind of the in-
tegrity of his heart, and the pu-
rity of his motives. It was never
said he was not strictly conscien-
tious; but often, he was too
much so for his own popularity
and interest.

The state of mind he enjoyed
during the latter part of his life
may be inferred by the following
extracts from his writings. In a
letter to an old friend

of August 23, 1816, and imposed to praise our ex-Saviour for deliverances come from my sore trials. a blessing to be tried, a blessing to be delivered, a blessing to have a grateful heart for

another letter, which he began the day that his last illness commenced, and was addressed to a friend in Philadelphia. In his remarks, "I and myself have been, that nothing is substantial at religion, by which life and immortality are brought to and that fixes Jesus Christ as soul, the hope of glory. I have experienced many things, some elating, others depressing us, by which we have something of the strong passions this world is calculated to make upon the human mind, and we may well conclude we could not possibly have so much of ourselves, but in these variable circumstances. My heavenly Father knows best how to bring up his children; though they may covet things, he only gives them those which will work for their good. A happiness arises from the persuasion that infinite wisdom, almighty power, and boundless compassion, chooses all our ways for us, nor will permit evil, or the malice of hell, to harm us. I am glad to perceive your mind disposed to refer to him; do this, and all will be well. In a short time our trial will be out, the sands run not far distant is the change which all other changes were made, and the afflicting portions of them will add an eternal weight of glory to the soul. Let these things animate you with patience the race before us, looking unto Jesus, the author and finisher of our

faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God, whose intercession is prevalent for all that love and obey him. If believing gives inexpressible joy, what transports must attend the entering into his presence, and beholding his glory!

"We live in a day when religion is fashionable, and perhaps errors and deception were never more prevalent, and earnestly contending for the truth never more—" Here he stopped, probably he meant to say, important. How little we know of the period of our own existence! When we commence a sentence we do not know that we shall ever finish it.

As a husband and a parent, Mr. P. was tender and affectionate. He was ever anxious to provide for the necessities of his family, and anticipate their good. In all his domestic character, in discipline, or in instruction, he was justly and universally esteemed. In his last Will and Testament, he observes to his children, (though his disposition of his property met their unanimous approbation,) "My children are all equal to me; it is my wish to contribute to their happiness all that lies in my power. When this is read, let it be to you as from one, who though dead, yet speaketh as a father. Live together in love, let no difference or hardness to each other arise from my disposal of what I leave; if there is any fault, let it lay in my grave. I commend you all, with my grand children, into the hands of him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. This is from him, who this moment of writing it has a pleasing prospect of being with Christ, the possessor of every divine perfection,

when you are reading it." He left a wife and three children to mourn their irreparable loss.

Mr. Pitman possessed naturally a strong and powerful mind. Had he been favoured with the advantages of an early education, he would have been one of the most distinguished preachers of his day.

But the best encomium that can be bestowed on the deceased is, that not only did he merit the character of a good parent, friend and citizen, but in an eminent degree that of the sincere and conscientious Christian. One of his children when quite young, remarked, that "was there no other proof of the reality of the Christian religion than my father's daily life and conversation, *I must esteem it as divine.*" And after his decease, a person whose religious sentiments were directly opposed to his, observed, "if there ever was a good man, John Pitman was one. He was not afraid to preach what he firmly believed. I believe he is gone to heaven."

We subjoin the following letter to one of the Editors, from the Rev. Stephen Gano, pastor of the First Baptist Church in Providence, the intimate friend of the deceased.

Providence, Sept. 27, 1822.

Dear Brother,

There is a melancholy pleasure in dwelling upon those traits of character by which a departed friend was endeared to our hearts; this I have realized in recollection of my dear deceased friend and brother Pitman. When I was quite a youth, I heard him preach a sermon in New Jersey, and though there was no abiding impression to turn me from my wicked and vain pursuits, still the text and sermon exposed my situation as a wretched and guilty sinner, who was "weighed in the

balances and found wanting," and occasionally interrupted my *sinful joys*. My acquaintance with Mr. P. was but little until my residence was fixed in this town in 1792. Here my brother lived, and was then an esteemed and valued member of the Church, and from my first connection with the church, our love and intimacy commenced, which never suffered an hour's interruption for nearly 30 years. Perhaps but few, if any of his friends knew more his views, feelings, and deportment, than myself; and I ever found him the tried friend, the judicious counsellor, the upright man, and the faithful minister. He was always ready to serve his friends, hospitable to the poor, commiserating the condition of the afflicted, and averse to all deception. Into his friendly bosom, I was not afraid to impart my thoughts. He had adopted this maxim, viz. When a case of distress, or an application for pecuniary aid presented, to follow the first suggestion of his mind, as to the sum proper to be given. He has frequently remarked to me, "such is the selfishness of the human heart, that we are prone to form excuses by reasoning long upon a subject which calls upon us to part with a portion of our property."

His preaching was plain, argumentative, and instructive. He never shunned to declare what he believed to be the truth, and was an able defender of the doctrines of grace. As he believed, so he preached; as he preached, so he lived, and refuted the fallacy of those who charge the doctrine of sovereign grace, in the calling, justifying, and sanctifying the chosen vessels of mercy, and keeping them by his power through faith unto salvation, as tending to licentiousness. I mean not to suggest that my dear friend was without flaw: No.

own confessions of unworthiness and the unerring standard of all truth, forbid the supposition of any of the human family; is love to the truth, his opinion to what he believed error, and his ardent attachment to the cause of God our Saviour, and the respect even of those who differed from him in sentiment, and they believed him an honest man. May the Holy Spirit which supported and endowed him with what

was excellent as a man, a Christian, or a minister, enable me to be a follower of them who through faith and patience now inherit the promises.

Yours, in a precious Saviour.
S. G.

"The memory of the just is blessed." Blessed indeed are all those who die in the faith of Jesus, "for they rest from their labours, and their works do follow them." J.

Religious Communications.

ON EVIL SPEAKING. EXTRACTED FROM A DISCOURSE.

"Put them in mind to speak evil of no man." Tit iii. 12.

In this Epistle, Paul gives directions to Titus relative to the manner in which he must discharge his ministry. Among the things he was required to impress on the Cretans in mind to be subverters of principalities and powers, they were to be ready for every good work, to speak evil of no man, to be no brawlers, but to shew all meekness unto men. It was important that the Cretans should be reminded of these things, and it is necessary we should be. We will endeavour,

To explain—

To enforce the prohibition contained in the text.

This rule—speak evil of no man, does not forbid us in all cases to say any thing which will bring the discredit of our fellow

In some instances, we are required to bear witness against our neighbour. In the church, it is sometimes necessary to testify against an offender. It is our duty to expose impostors. Sometimes in courts of law, justice require us to say that

III.

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of another which will be much to his disgrace. To vindicate the injured character of a worthy individual, it may be necessary for us to bring to light the villanous deceits and falsehoods of a base man. Aspersions cast upon our character we are permitted to throw off, although we may thus speak that, which will be to the detriment of the assailant. But in all these cases there must be a rigid adherence to truth; nothing must be said for the purpose of gratifying resentment, or any other hateful propensity: our object must be to satisfy conscience, to promote the public good, or to vindicate injured justice.

1. This rule, (speak evil of no man,) forbids us to utter any thing falsely against our fellow men. This is directly forbidden in the ninth commandment. It is worse than mere evil speaking; it is falsehood, it is calumny. "To injure the reputation of another by the sacrifice of truth, and the accumulation of guilt, which is hardly exceeded by any one

in the whole catalogue of vices."

2. It prohibits us from saying aught against our neighbour on mere suspicion.

3. It does not allow us to take up and circulate an evil report. It is one trait of character in the citizen of Zion, that "he taketh, not up reproach against his neighbour." Psal. xv. 3.

4. It forbids our publishing abroad those things which are true, if calculated to injure the character of a fellow creature, unless the glory of God, and the good of society, require it.

This rule admits of a general application. No man's character ought to be needlessly attacked. How much more then does the rule apply in the following cases.—1. In relation to benefactors. How vile, how ungrateful! "Tis like lifting up the arm that was withered against him that restored it." 2. In relation to magistrates. Many seem to suppose they have a special license in this particular. But the Scriptures are very express on the subject. Exod. xxii. 28. compared with Acts. xxiii. 5. See also 2 Pet. ii. 10. Jude 8. Because we enjoy a high degree of civil liberty, it does not follow that we have a right to speak evil of the rulers of the people. Whatever is inconsistent with that honour, respect, and reverence due to magistrates, we may be certain is wrong. See Rom. xiii. 3. In regard to the various domestick relations. How improper, and how fraught with evil consequences, for husbands to speak evil of their wives, and wives of their husbands; parents of their children, and children of their parents; masters of their servants, and servants of their masters; and brothers and sisters of one another! From such dwelling peace and happiness take their flight. 4. In relation to our christian brethren, and es-

pecially to the members of the same church. The church is the body of Christ, and the individuals of which it is composed, are members one of another. They have drank into one spirit, are redeemed by the same blood, journeying to the same inheritance. What can be more inconsistent than for such persons to speak evil one of another? On this particular, St. James has given us a special injunction. "Speak not evil one of another brethren." Besides, if we know, or have reason to suspect, that any member is guilty of improper conduct, the course we should pursue is plainly marked out in the word of God. Lev. xix. 17. Thou shalt not hate thy brother, in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. See also Matt. xviii. 15—18.

5. The text forbids subtle and oblique insinuations against a man's character. This is often the worst kind of evil speaking. In such instances the "tongue is a sharp razor, working deceitfully." A deep wound is frequently inflicted on a person's character before any thing is suspected. "An hypocritical gloss, or a commendatory preface, does not in the least abate the odiousness of the crime." It is adding hypocrisy to malevolence. "Such an one is a very worthy person," says the detractor, "but I am very sorry to hear, he has been guilty of some imprudences: I hardly believe the report, and wish it might not be true." And perhaps, if he is asked to specify particulars, he professes to be very unwilling to mention any thing to the injury of the person's reputation. Thus conjecture is left to imagine a thousand things which really have no existence: and the person may be suspected of crimes which he utterly abhors.

Of a similar nature with the above, are the questions with which the character may be assailed. Such as, Have you heard this or that thing of such and such persons? Do you believe such a man could do this or that? &c. &c. Such insinuations and questions are, to use the emphatic language of Scripture, "all-devouring words."

6. But those acquainted with the original (*βλασφημία*) will perceive that the text not only relates to speaking evil of a person, but also, to a person. All bitter, revengeful, railing words, all those "grievous words" which "stir up strife," are prohibited.

II. The prohibition contained in the text is enforced by the most powerful considerations.

1. The Scriptures expressly condemn evil speaking. In addition to the words of the text, and the passage already quoted from Ps. xv. notice the following.

2 Cor. xii. 20. "I fear lest, when I come, I shall not find you such as I would—lest there be debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults."

Eph. iv. 31. "Let all bitterness and wrath and anger, and clamour and evil speaking, be put away from among you, with all malice." Observe, evil speaking is enumerated in connection with some of the worst passions of which the human heart is susceptible.

1 Peter ii. 1. "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," &c. The observation just made is applicable to this verse also.

2. Evil speaking is a violation of the law of love. We are required to love our neighbour as ourselves. Did we possess this affection, it would restrain us from

speaking evil of him. You affirm, that what you have said to the disparagement of another is true. Be it so. But are you willing to publish abroad the thousand faults you have committed? Self love will not permit. Now, if you love your neighbour as yourself, you will be as solicitous not to spread abroad his faults as you are to avoid an unnecessary exposure of your own. Consider further, if you felt this love, you would not readily credit an evil report. "Charity," saith Paul, "thinketh no evil." If we regulated all our discourse to, or concerning others, by the Saviour's GOLDEN RULE, Matt. vii. 12, we should never be guilty of evil speaking.

3. Evil speaking is a perversion of the gift of speech. The Psalmist called his tongue his glory. See Ps. xvi. 9. compared with Acts ii. 28. It is the glory of our frame. Speech is one of those faculties which distinguishes man from the brutes. It is a most noble and valuable faculty. Think of its uses. It ought to be employed for those purposes for which it was imparted. But how is it perverted, when it is made the vehicle of misrepresentation, slander, calumny and railing? When thus abused, the tongue becomes a fire, a world of iniquity, setting on fire the course of nature, itself set on fire of hell!

4. Evil speaking has an unhappy influence on the person who practises it. He may possess a kind of enjoyment in traducing others. But it is a joy like that which Satan, the great Calumniator,* feels in doing mischief. Positive suffering is better than such joy. The more this pernicious habit is indulged, the stronger it becomes. And, as it is itself an indication of a harsh judging and condemning of others, so its tendency is to foster

* Διαβολος.

and strengthen a censorious spirit. Where this spirit has been indulged, the individual who possesses it, is ready to "make a man an offender for a word," a criminal construction is put on the most innocent expressions, strong prejudices are excited against others without foundation, and actions entirely unblameable are imputed to the vilest motives. Thus the unhappy man becomes his own tormentor, and in addition to this, lays himself open to much suffering from those whose resentment he provokes by his improper language.

5. By speaking evil of another, we may injure him in his character, usefulness, and business in life. Even one unguarded expression may produce most lamentable consequences. It is not so easy to efface, as it is to blot. The latter may be done in a moment, years may not effect the former. The writer well recollects that some remarks made to him relative to a worthy man produced unfavourable impressions that were not removed for months. The reputation of a man is too serious a matter to be tampered with. Dr. Percival, a moral writer, mentions a striking instance of the direful consequences of misrepresentation, though made in sport. A young nobleman, a student at Cambridge, Eng. while at London, and dining in a mixed company of persons of fashion, happened to sit near a grave old gentleman, who took the first opportunity of making particular inquiries concerning a youth, then at Cambridge, whom he knew to be intimately acquainted with this nobleman. The young man instantly suspected that the serious Don was a rich uncle of his friend; and determined that he would give such an account of the nephew, as should occasion a solemn letter of reproof, over which he

hoped to regale himself on his return to college. He accordingly represented his young friend as a gay, lively fellow, a lover of pleasure, and much addicted to gaming. From the alteration he perceived in the stranger's countenance, he was assured of the success of his misrepresentations; and on his return to Cambridge, he hastened to the apartment of his friend, to enjoy the laughter which he should raise at his expense. But how was he shocked to find him in the delirium of a fever, occasioned by a billet received the preceding day, purporting, "that Lucinda, (the object of his affections) had bestowed her hand upon a person much more deserving of her affections, than he had been represented to her father, by a young nobleman, his associate in pleasure, extravagance and profligacy." "As a madman, who casteth fire brands, arrows and death; so is the man that deceiveth his neighbour, and saith, Am not I in sport?"

6. Consider the injurious consequences of evil speaking, in other respects. What heart-burnings and implacable resentments it often occasions; what divisions and animosities in families, churches and communities! How many duels, and other murders, how many bloody and protracted wars, have issued from this source! "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth."

Reflections.

1. The subject we have been considering, is calculated to humble us. In how many instances have we, in a greater or less degree, violated the injunction in the text? Let us not excuse ourselves by saying, It was the truth that we asserted: or, Every body knows what we have said, it is

currently reported. Are you certain of that?—And are you excusable for doing wrong because others do?

2. Let us avoid this sin—For your assistance take the following directions.

1. Think of your own sins more than those of others.—2. Speak well of others, as far as truth will permit; if you cannot speak favourably, be silent, unless duty command you to speak.—3. In company be solicitous to bring forward some profitable topic of conversation. There are many such topics: should some effort be made to introduce them, how much time might be saved from waste or misuse!—4. Beware of hasty judgments; “judge not, that ye be not judged.”—5. Be watchful continually over your tongue.—6. Pray that you may be preserved from this sin. “Set a watch, O Lord, before my mouth; keep the door of my lips.”—7. Love your neighbour as yourself.—8. Walk with God—imbibe the spirit of Christ. Be clothed with humility. He who is deeply sensible of his own sinfulness has but little disposition to proclaim abroad the faults of others.

3. Let us discountenance those who indulge this hateful propensity. Let not the eagerness of our eye, or a half-suppressed question animate them to fresh attacks on a neighbour's reputation, but let significant silence or a frown, or a pungent, though tender reproof, convince them that we detest the abominable practice of **EVIL SPEAKING**.



CHURCH LIBRARIES.

It has been our unhappiness, in some instances, to hear persons advocate voluntary ignorance, and appeal to the language of inspiration in support of their

views. They have said with much gravity and apparent self-complacency, that “knowledge puffeth up,” and having quoted the words of an apostle, they have thought it a proof of distinguished humility to fold their arms together, and content themselves without any effort to acquire new ideas. It would be well for such individuals to remember, that the same authority to which they seem to bow with so much deference, requires christians, to add to their faith, knowledge; to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and to let the word of Christ dwell in them richly in all wisdom. The wisest of men has declared, “that for the soul to be without knowledge is not good.” It needs but little acquaintance with mankind to be convinced of this truth. In the absence of knowledge we are cut off from the pure and refreshing streams of intellectual enjoyment, and left in a great degree to the dominion of our senses. Nor are the evils arising from our personal ignorance confined to ourselves. Others are deprived of the benefits which we might have conferred on them, had we cultivated the talents with which we have been entrusted.

If, however, the importance of knowledge should be admitted, a question may arise, how is it to be obtained? Are we to come to its possession by new and continued revelations from heaven, or by an habitual perusal of the Scriptures in connexion with other writings which may serve to enlarge our views and confirm our faith? That we have no reason to expect new revelations is evident, because the age of inspiration has ceased. We have a complete revelation of the divine will, and if we are not disposed to receive it, we should

not believe, though an angel spake to us from heaven. Our duty therefore is obvious. We must apply our minds in earnest to the holy Scriptures. And as some have denied their divine origin, and attempted to destroy the doctrines which they contain, we should avail ourselves of the labours and researches of pious and learned men. Pursuing this course, we shall be able to give a reason of the hope that is within us, and of the faith we exercise in the truths of christianity.

But there are pious persons in humble life, who although they have vigorous and inquisitive minds, have not the means of gratifying their desire for information. They have imperious claims which forbid an appropriation from their small income for books. Other demands prevent them from procuring that mental food which would be so congenial to their souls. Now a Church Library would supply this deficiency. The donations of wealthy members would meet the wants of those who are unable to contribute any thing towards this object; and many who cannot expend much on books, would have it in their power to contribute their mites with others, and thus provide the means of acquiring valuable knowledge.

The importance and necessity of Church Libraries will appear, if we consider, that in the public libraries, already established, there are very few religious books. They contain in great abundance, Novels, Romances, Histories, Voyages, and Travels; but scarcely any Theological Writings. This is a peculiar disadvantage to pious persons, as they have not the same convenient mode of pursuing a proper course of reading. While a large number of their fellow beings can with little expense peruse authors which suit their taste and

feelings, there is scarcely any provision of this kind for those who wish to have clear, just, and extended views on subjects connected with christian theology.

Let it not be said then, that "the children of this world are in their generation wiser than the children of light." Do the former unite together, that with greater facility they may enrich their minds with works of taste, literature and science? let us also unite, that with greater ease we may procure works which diffuse light on the pages of inspiration, which will wipe away the reproach of our ignorance, and contribute to the true dignity of the christian character. While they encroach on the midnight hour, and rise with the sun in quest of knowledge which merely relates to the perishing scenes of time; let us, who profess to be occupied with objects the most sublime in their nature, and eternal in their duration, not pass away our time, without any mental exertion, to "comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God." Before we dismiss this subject, we would mention some of the advantages which may be expected from the establishment and use of Church Libraries.

It is believed if christians should avail themselves of the means which are proposed, and appropriate more time for reading and serious reflection, they would become more established in the truth; and would not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Should error come in upon them like a flood, they

would be prepared to lift up the standard of truth against it; and instead of being led away by the fair, but false speeches of designing men, they would discard them, as unworthy of their confidence and respect.

The knowledge derived from reading and meditation, would, with the blessing of God, impart stability to the christian character. Instead of being the creatures of mere feeling, the members of our churches would be more governed in their conduct by religious principle, and would press steadily on towards the mark for the prize of the high calling of God in Christ Jesus.

They would also be furnished with matter for profitable conversation. They would neither have to be silent when they meet together, nor would it be necessary, for the want of better subjects to expatiate on the imperfections of absent friends. They would be prepared for an interchange of sentiments in relation to the authors they had read, and the particular subjects which had recently engrossed their attention. They would thus afford mutual instruction to each other. The common-place remarks which have no higher origin than the weather, or the every day occurrences of life, would be dismissed; and christians would animate and strengthen each other on their way to heaven. How delightful such intercourse as this! It is not "corrupt communication, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The knowledge acquired in private, will excite in the bosoms of good men a deeper and more wakeful attention to the public ministry. They will be better prepared by this knowledge to appreciate the judicious ministrations of the word; they

will better understand the instructions delivered from the pulpit, and retain them much longer afterwards. It will also have another happy effect. It will give an elevation to the character of the christian ministry. A Pastor who knows that his hearers are intelligent, and understand the duties and doctrines of christianity, will be incited to greater industry in preparing for his public work. He feels that as a teacher he ought to be in advance of his people. If they have knowledge, he must have more; at least, he must not be inferior to them. This consideration operates as a powerful spring of exertion, that he may approve himself as a workman who needeth not to be ashamed, rightly dividing the word of truth. Thus it is perceived, that when private christians enlarge their knowledge by reading and meditation, they derive advantage in two ways; their own capacity is greater for receiving instruction, and those who are placed over them in the Lord feel more deeply the importance of answering the just expectations of their enlightened brethren.

Church Libraries will also be of great advantage to the ministers of Christ. Many of them are desirous of making advances in knowledge. They have not only time, but a disposition to add to their information. But they are not able from their own funds to procure works which would increase their intellectual treasures. If it be desirable that their "lips should keep knowledge," and they should "find out acceptable words," it is also desirable they should enjoy the means for the attainment of these qualifications. We are confident that access to a good Library would contribute much to the private comfort, and public use-

fulness of every man who is worthy of being employed in the christian ministry.

It is sincerely hoped, that christians will duly consider the arguments which have been offered in favour of the establish-

ment of Church Libraries; and that infidels and scoffers may not have to say in the language of unholy triumph, "doubtless we are the people, and wisdom shall die with us."

Review.

A Discourse delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, (Eng.) September, 1818—by John Foster. pp. 94.

This sermon like all the productions of its author, is worthy of frequent and attentive perusal. It is distinguished by all the beauties and marred by all the blemishes of the *Essay on Popular Ignorance*. The same strength of expression, the same graphic delineation of character, and the same power and originality of conception, characterize both. In both are we encountered by a harshness of style, a labyrinthian perplexity of syntactical arrangement, and not unfrequently by a turgid obscurity, which in scarcely any other writer would be at all endured. These latter unhappy peculiarities of the author have been so frequently noticed, that it has become trite to remark upon them. We cannot but lament that a writer, in most respects so eminently qualified for extensive usefulness, should have adopted a style which must render him absolutely unintelligible to the greater part of the community. We scarcely know of a more valuable book of its kind than the *Essay on Popular Ignorance*, but to the greater part of English readers we fear it is about as unintelligible as though it were written in an unknown tongue.

Had we any idea that our remarks would reach the author of this discourse, we should urge upon him, as a religious duty, the attempt to render his style vastly more simple and perspicuous. He doubtless writes from moral principle, from a wish to benefit the world. It would certainly seem then that the moral principle which induces him to write, would also induce him to write in such a manner as to be *generally understood*.

The text is *Judg. v. 23*. "They came not to the help of the Lord, to the help of the Lord against the mighty." In the commencement of the discourse the author most ably and philosophically demonstrates how "mighty" must be the influence which the Hindoo system of idolatry exerts over its votaries, from its conformity to the corrupt propensities of the human heart, from its direct hold upon the senses, from its venerable antiquity, and from the example of the multitudes who profess it; he then meets those objections which most commonly arise in the mind of one who is solicited to come forward and oppose this formidable array of "moral evil," and concludes by presenting those considerations which should impel us to powerful exertion, especially at the present time.

Our limits forbid us to extract more than one or two passages

from this masterly discourse. Every Christian, we are confident, must admire the following remarks upon the subject of party spirit. pp. 70, 71.

"If the christian communities, most liable to feelings of competition, were asked in what character they conceive themselves to stand the most prominently forward before the world, as practically verifying the exalted, beneficent, expansive spirit of their religion, it is not improbable they would say, it is as conspirers to extend heavenly light and liberty over the heathen world. But if so, how justly we may urge it upon them to beware of degrading this the most magnificent form in which their profession is displayed, by associating with it littlenesses which may make it almost ridiculous. Surely, in thus going forth against the powers of darkness, they would not be found stickling and stipulating that the grand banner of the cause should be surmounted with some petty label of a particular denomination. Such mortals, had they been in the emigration from Egypt, would have been incessantly and jealously busy about the relative proximities of the tribes to the cloudy pillar. A shrewd irreligious looker-on, who cares for none of our sects, nor for this our common object, might indulge his malicious gaiety in saying, All this bustling activity of consultation, and oratory, and subscription, and travelling, is to go to the account, as you will have it, of a fervent zeal for christianity; what a large share of this costly trouble I should nevertheless be sure to save you, if I could just apply a quenching substance to so much of this pious heat as consists of sectarian ambition and rivalry.

We cannot too strongly insist again, that a sense of dignity should spurn these inglorious competitions from the sections of the advanced camp against the grand enemy. *Here*, at all events, the parties should acknowledge the Truce of God. If they have, and must have, jealousies too sacred to be extinguished, let their indulgence be reserved for occasions and scenes in which they are not assuming the lofty attitude of a war against the gods. But the great matter, after all, is to be solemnly intent on the object itself, on the good to be done, compared with which, the denomination of the instrument will ap-

pear a circumstance vastly trivial, Let all the promoters of these good works be in this state of mind, and the modes in which the evil spirit in question might display itself will be things of imagination or of history. For then we shall never see a disposition to discountenance a design on account of its originating with an alien sect, rather than to favour it for its intrinsic excellence; nor an eager insisting on points of precedence; nor a systematic practice of representing the operations of our own sect at their highest amount of ability and effect, and those of another at their lowest: nor the studied silence of vexed jealousy, which is thinking all the while of what it cannot endure to name; nor that laboured exaggeration of our own magnitude and achievements which most plainly tells *what* that jealousy is thinking of; nor that manner of hearing of marked and opportune advantages occurring to undertakings of another sect which betrays that a story of disasters would have been more welcome; nor under-hand contrivances for assuming the envied merit of something accomplished and never boasted of by another sect; nor excitements to exertion expressly on the ground of invidious rivalry, rather than christian emulation; nor casual defects of courtesy interpreted wilfully into intentional hostility, just to give a colour of justice to actual hostility on our part, for which we were prepared, and but watching for a pretext; nor management and misrepresentation to trepan to our party auxiliary means which might have been intended for theirs."

The following eloquent exposition is found in his remarks upon the love of money. p. 74.

"But perhaps he thinks his motive regards the prospects of his family. Perhaps he has a favourite or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not perhaps very probable when we recollect what has been seen of the heirs of misers. But let us suppose that it will, and suppose too, that this son will be a man of sensibility and deep reflection. Then, his property will often remind him of his

...my memory that I have often observed the strong marks of repugnance and impatience, an ingenuity of evasion, an acuteness to discover or invent objections to the matter proposed to him, however high its claims; if those claims sought to touch his money, which he contemplated,

Missionary

AMERICAN BAPTIST F

LETTER FROM MR. JUDSON TO DR. cl
BALDWIN. fu

Rangoon, Feb. 6, 1822. wi
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Rev. and dear Sir, I have baptized one man only, ma
since I last wrote you : nor are sio
there any others, at present, who ma
are preparing to come forward. the
The last prosecution of our most out
distinguished disciple, Moun will
Shwa-gnong, which took place in B
September last, and terminated Dec
in his being obliged to flee for his in Ji
life, struck a fatal blow to all it is
religious inquiry. Since that time.

INTERESTING LETTER FROM MRS.
COLMAN, TO A FRIEND IN BOS-
TON.

Cox's Bazar, Dec. 1, 1821.

My dear Mrs. S.

We arrived at this place on Nov. 12th, after a delightfully pleasant sail of three days. On our passage we saw many Arrakanese villages which together with the immense number of cottages that were presented to our view, on approaching Cox's Bazar, produced a happy association of ideas. We were confirmed in the belief that this is an important field for missionary exertion, and our hearts were gladdened with the idea of again mingling with the heathen, and with the fond hope that we might be instrumental of imparting to them the blessings of the gospel.

Previous to our departure from Chittagong, we were treated with much attention and kindness by the European inhabitants, several of whom seemed to take a lively interest in the establishment we were about to form. The Judge and his lady were particularly kind and polite. He assured Mr. C. that he had not the slightest objection to our residing at Cox's Bazar, but manifested much solicitude lest we should find the climate unhealthy. He promised to send orders to the chief native officer of that part of the district, that we should not be molested, observing that this would greatly smooth the way before us. Thus during our short residence in Chittagong, we experienced many mercies. The hand of God was visible in removing obstacles out of our way, and so plain were his dealings towards us, that we had no hesitancy in regard to the path of duty. Indeed we felt that nothing was wanting to complete our happiness, but to obtain a thorough knowledge of the language, and

to see the Holy Spirit descending upon those among whom we expected to reside. But we little anticipated the trials that awaited us. Our heavenly Father, however, saw that they were necessary to humble us, and to lead us to place our dependence entirely on Him. The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to expel us from his long possessed dominions. He commissioned one of his faithful servants, a Boodhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastick manner, are distinguished by wearing a yellow cloth, and supported by the offerings of the people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head; and by loading him with reproaches and threats. The teacher who has for some months past given evidence of being a real christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob consisting of several hundred people surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed prom-

ise, "As thy day is so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language, accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness.

But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand. We had seen so much of his goodness in preparing the way for us to come hither, that we could not but believe we should be continued, and have the happiness of seeing the cause of the dear Redeemer firmly established in this land of spiritual darkness.

One circumstance was particularly trying to us. We had calculated that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death; and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom we had hired on our first arrival became so alarmed that he begged we would discharge him.

By some means the order which the Magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of Nov. just nine days after our arrival, to our great relief and joy it was received. It was very satisfactory, and produced a happy effect. In the course of a few days another very severe order was issued, accompanied by a polite and obliging letter from the Judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the Bun-

galow, and expect it will be completed in the course of twenty days.

Thus you perceive, my dear Mrs. S. that we have renewed occasion to erect our Ebenezer, and to say, "Hitherto the Lord has helped us." When we reflect on his goodness towards us since we left our native country, and the repeated dangers from which he has preserved us, what reason have we to love him, and to devote ourselves exclusively to his service! We cannot express to our friends how much we consider ourselves obliged to the Magistrate. It is owing in a great measure to his kindness that we obtained a license from the General Government, and it is doubtful whether we could even now live among this people were it not for the decisive steps which he has taken in our behalf. In addition to the kind letter containing assurances of future protection, he has had the goodness to furnish us with a native officer who is to be in constant attendance, and to render us any assistance that is requisite.

Feb. 7, 1822. I intended, my dear Mrs. S. to have completed this communication much before the present time; but since writing the above, I have scarcely had an uninterrupted half hour to myself. The circumstance of a foreigner and his wife coming to reside at this place, is, of course, a great novelty, and our being already able to converse considerably in the Arrakanese language, is a greater novelty still. The mere report of this has induced many to come in order to satisfy themselves of its truth. The majority of our company have been women, who have seldom, if ever, seen a foreign female before. Although prompted by mere curiosity, yet I have hitherto encouraged their visits, as they afford me an excellent

opportunity of improving myself in the conversational part of the language, and I cannot but anticipate with much satisfaction the period when I shall be able to converse with them on religious subjects.

The Arrakanese females are exceedingly low in the scale of intellectual improvement. They are entirely destitute of a knowledge of letters, of needle work, or of any of those employments which afford pleasure or profit to every class of females in christian lands. Their time is principally occupied in performing the most menial services, and their conversation is confined to the most trifling and insignificant subjects. They are held in the lowest estimation by the men, and prejudices of the strongest kind exist against their education. There are two women in the place who can read a very little, but with this exception there is not one from the highest to the lowest, who knows a single letter of their alphabet. The sons of a few of the richest of the Arrakanese are instructed by the priests. But the females, alas! are held fast in the chains of ignorance, learning being considered too sacred for their polluted touch. As long as they remain in this degraded state, it will be extremely difficult to convey religious instruction to their minds, to convince them of the necessity of an atonement, and of faith in Jesus Christ.

I will assure you, my dear Mrs. S. that while witnessing their deplorable condition our compassion has been awakened, and we feel an earnest desire that something should be done for their benefit. We have lately taken into consideration the plan of establishing a charity school. Although we feel fully sensible that the preaching of the Word is the grand instrument appointed by our Lord

Two children also have been obtained whose parents are willing we should instruct and support them until they have obtained suitable education. As however there is no appropriation made for such an object, we have determined on supporting them ourselves until we hear from our American friends. Besides these children we are likely to procure five or six others who will be supported by their parents. With these few we shall be able to make a beginning, and there is little doubt but that in time a large number of scholars may be obtained could a fund be raised for their entire support.

The Arrakanese are generally poor, and would be unable to make any provision for the education of their children. Indeed they consider such an object too unimportant, too trifling to contribute any thing towards its support. We feel particularly desirous of affording instruction to the Arrakanese females, since they are cut off from every opportunity of acquiring it among

MRS. JUDSON'S ARRIVAL IN BOSTON.

Our readers have already been informed that ill health rendered it necessary for Mrs. J. to leave the scene of her arduous and valuable labours in Burmah. We are happy to state, that her voyage to Europe, and from thence to America, has been attended with very salutary effects. She arrived in Boston on the 11th of October, in apparently good health. After passing the winter among her relatives and friends, she expects to embark for Asia early in the spring, that she may consecrate her life to the conversion of the Burmans.

We trust this visit to her native country will not only be the means of personal benefit to Mrs. J. but also of exciting a more general and active interest in favour of Missionary efforts. We persuade ourselves that a description of the ignorant and degraded condition of the inhabitants of India, from one who has been an eye-witness, will awaken sympathies to which some have yet been strangers, and leave a deeper impression on the minds of Christians, that they have yet much to do for the poor, perishing heathen.

DOMESTIC DEPARTMENT OF THE BOARD.

Cherokee Mission.

EXTRACT OF A LETTER FROM THE
REV. MR. ROBERTS TO THE COR.
SECRETARY.

Valley Towns, Aug. 14, 1822.

Rev. and dear Sir,

The school is still increasing; two fresh scholars came last week, a poor lame girl and her brother, from a distance of fifty miles.

Our crop of corn consisting of 70 acres or more, is very good. I received a letter a few days ago from Mr. Oliver Stevens, Sunbury, Liberty county, Geo. stating that the friends of missions in that place, had sent a box of clothing for these poor children. He mentions that a considerable interest is excited in that part of the country, for the needy at this station, by means of letters published in the Luminary. This letter was like cold water to our thirsty souls, being assured that these good people, who thus think of the children under our care, think of us at the throne of grace.

About two months ago we commenced another school at the town of Nottle, 16 miles from this place, where I have been in the habit of preaching once a month, and I trust not in vain. There are 40 or 50 in this town, that understand English, some whites, and some part breed, many of whom seem to hear for eternity.

They are very desirous of having a local school, and are willing to contribute corn and meal, &c. towards supporting a teacher: and they are about building a house to answer the double purpose of worship and school. May the Lord bless their undertaking.

We are now engaged in translating the Philadelphia Sunday-school spelling book, and if health be spared, we hope to have it ready for the press in six weeks. As this excellent book contains nothing but the pure word of God, we may reasonably hope that the same divine blessings which followed its progress thro' cities and villages, inhabited by the whites, will not be withheld from the humbler dwellers of the cabins and wigwams.

Some of the boys who have been here for a long time trying

—
If it should meet the approbation of the Board, I intend going to Washington this fall, to get our spelling book published. I hope the object can be accomplished without any expense to the Board. [Lun

FORT WAYNE MISSION.

The Board of Managers of the General Convention have now under their patronage, besides brother M'Coy, Rev. Mr. Sears and wife, from New-York, and Mr. Giles Jackson and family. It is hoped Mr. Sears has reached Fort Wayne, and commenced his missionary labours. Mr. Jackson, from the Concord Baptist church, Stapleton, Ohio, by trade a blacksmith, has opened his shop, and entered on his useful services. The Board has lately received as an addition to that station, Mr. Johnston Lykins. He has for some time been a teacher there. Lately he has been baptized by Mr. M'Coy, and promises to become highly useful in the

make them respectable, and of great benefit to them. The two children whom I will take to the school as soon as I have planted corn, and I encourage my people to enter into these measures."

Urley is one of the Massachussetts band, who are determined to adopt the habits of civilized life notwithstanding the opposition of many idle worthless fellows of that place. He has left his village, and settled some distance off, where he intends to buy a farm, and he is now making arrangements for men to make him a fence, and for procuring farming utensils. He assures me that many people are determined to leave the plantations.

Monday, April 14.—To-day four children, who have been out through the winter, related in wretched case. They told me that their grandfather, a very old Putawatomic, was lying at a camp a short distance from our house, at the point of death. Soon after one of her grandsons announced his death, and requested assistance in burying her, saying, they had nothing with which to dig a hole in the ground." They were very thankful to me for granting their request. My wife and I walked to the camp, and we found the corpse lying on the ground wrapped in an old blanket. By the colour of the face underneath, we could discover that the old woman had been in this position several days previous to her decease. It had been raining and sometimes snowing for several days, and the ground was very full of water, to which she had been exposed, and it having even a tent cloth made of bark for a shelter. A few rags which had served these were filthy in the ex-

treme, and under and about her were vermin as might be seen about a dead body that had lain some days on the earth. The sight was shocking! What insensibility and depravity must her children have possessed, who had been lounging around their mother in this wretched predicament! The whole company exhibited a scene of poverty, wretchedness and wickedness, almost unparalleled, except among the Indians. Near the corpse were a man and two women drunk. Others were but little better. A few were sober, and looked solemn. All were destitute of any shelter, except a piece of a tent cloth which partially covered two or three of them. Notwithstanding the wind blew cold, they had not as much fire as would have heated a gallon of water, had it been placed over it in a vessel. All their clothing, bedding, cooking vessels, or property of whatever description, would not have constituted a back load for one of them. The only particle of food I could discover about the encampment, was a piece of a dog which they had butchered in the morning, which was hanging on the limb of a tree. They had not skinned the animal, but had thrown him into the fire, and singed off the hair. For our own comfort, we gathered a few sticks and kindled a fire. At my request one of them showed me where they wished the dead body to be buried, and I had the grave prepared. In order to convey the corpse to the grave, they placed it on a pole extending a little beyond the head and the feet, and with thongs tied it fast to the pole in several places. A short pole was then placed across the stomach, between the body and the first pole; four men then took hold, one at each end

of the poles, and thus conveyed this wretched female to the place of interment.

When she was placed in the grave, one of them laid a piece of tobacco at her head, and addressed the deceased in the following words :

"Grandmother, you have lived long enough, you have now died and left all your children.

"Grandmother, I give you a piece of tobacco to smoke, that you may rest quietly in your grave, and not disturb us who are alive. This is all I have to give you. We will all smoke for you. Our father (alluding to

myself) will take care of your grandchildren.

"Grandmother, I now bid you farewell."

When the grave was filled, they kindled a fire at the head, and another at the feet, after which they all retired to the camp, in order to conclude the funeral by smoking, and drinking whiskey. I detail only a few occurrences of this kind as illustrative of the situation of these Indians in general, among whom we live. They are miserable in this world, and what must be their condition in the next!

[18.]

Religious Intelligence.

LETTER FROM A GENTLEMAN IN RUSSIA, TO THE REV. DR. BALDWIN.

St. Petersburg, May 31, 1822.

Dear Sir,

Your truly welcome letter of the third ult I have received, with the pamphlets and newspapers, through the kindness of Mr. Hiler. The contents of your letter are so interesting, that I have been applied to for extracts, that it may be published; which I have permitted under the condition of mentioning no names. I have even sent a copy to the pious Secretary of the Russian Bible Society, his Excellency Basile Papof, and Drs. Patterson, Henderson and Pinkerton, and our evangelical pastor, Mr. Knell, who are delighted with the success that attends the blessed cause of our dear Lord and Saviour in the United States of America.

I have the pleasure to inform you that we have had lately a very satisfactory meeting of the Committee of the Russian Bible Society, held as usual at the Hotel of its President, Prince Alexander Galitzin, at which were present 7 Russian prelates, viz 2 metropolitans, 2 archbishops, and 3 bishops; also 2 Catholic prelates, of which one is a metropolitan, and one an archbishop.

After the communication was read of there being already printed, and nearly disposed of, 20 000 New-Testaments complete in Russian, 7000 Polish Catholic Bibles, 3000 Finnish New-Testaments, the resolution was passed, that there shall be printed

this year 40,000 New-Testaments, Russian, and 80,000 Psalms, Russian.

A letter was then read from the British and Foreign Bible Society, begging the Russian Foreign Bible Society to accept a present of £ 2000 sterling; then it was made known that the great and good Emperor had graciously granted the Tauride Palace for the commemoration of the Ninth Anniversary. Our income last year was 390,000 rubles—expenditure 366,000. 73,000 copies of the scriptures were distributed last year in 24 different languages. The number of copies printed last year in the different languages was 61,000.

Mr. Hiler will deliver you the gospels of St. Matthew and St. John in the Mongolian language. A young Mongolian Prince is now here, has learnt the Russian, and is going on with the other translations. I have often discoursed with him, and with astonishment at the progress his mind has made in the great truths of the Gospel. When his king (who by mere chance had heard of this blessed doctrine) had made up his mind to send two of his Princes to Petersburg, the Scotch Mission had that country at the same time in view, and wanted Missionaries. We certainly live in wonderful times. The young Prince has changed his dress, and has cast away his idols that he brought with him. May the time be at hand when all the idols in the world may be cast to the moles and the bats. The Sultan Ca-

tagery Krimgorie is now at the Caucasus for the conversion of the Tartars.

May our blessed Lord preserve you, my dear friend, and grant you a most abundant harvest.

Your affectionate friend,

J. V.

NEW HAMPSHIRE BAPTIST DOMESTIC MISSIONARY SOCIETY.

This Society held its third Anniversary in Salisbury, at the Rev. Otis Robinson's Meeting-house, the 26th of June. Rev. Mr. Keely, of Haverhill. (Mass.) delivered an interesting and impressive discourse at 9 o'clock, A. M. founded on Matt xiii. 33 "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." After the discourse, a full and lucid Report of the doings of the Board the past year was read by Rev. C O Kimball, Secretary of the Society. Of the interest excited in the minds of the audience by this Report, it is unnecessary that we now speak, as the Report will soon be before the public.

On motion of Rev. M. Bolles, of Milford seconded by Rev. Mr Keely, of Haverhill, it was *Voted*, That the Report be accepted and printed. The Treasurer's Report was then read; and on motion of Rev. Mr. Gibson, of Goffstown, seconded by Rev. L. Bolles, of Salem, *Voted*, That the Report be accepted and printed in connection with the Secretary's Report.

On motion of Rev. Mr. Ames, of Sutton, seconded by Rev. Mr. Stone, of New-Boston, *Voted*, That the thanks of this Society be presented to the several benevolent Societies and individuals who have contributed to aid its missionary exertions.

On motion of Dea. Severus, of Salisbury, seconded by Rev. Mr. Pilsbury, of Hebron, *Voted*, that the thanks of this Society be presented to its officers for their disinterested and faithful labours during the past year. The above motions were accompanied with appropriate and interesting remarks, highly gratifying to the audience.

The following gentlemen were elected officers for the ensuing year.

Rev. Otis Robinson, *President*.
 Rev. Ferdinand Ellis, *V. President*.
 Rev. C O Kimball, *Secretary*.
 Dea. William Cole, *Treasurer*.

Trustees Rev. Messrs. M. Bolles, William Taylor, Henry Veazey, Phineas Richardson, John Crocket, Stephen Pilsbury, Isaiah Stone, and Nathan Ames.

At 3 o'clock, P. M. Rev. Mr Veazey, of Dow, preached the Anniversary Sermon from Neh ii. 18 "So they strengthened their hands for this good work." The sermon was appropriate and solemn. After the sermon a collection was taken to aid the operations of the Society.

At 6 o'clock, (evening) the new Board met, and appointed Rev. Isaiah Stone their agent for six months, to solicit subscriptions and donations in aid of the funds of the Society. He is hereby recommended to the patronage of a liberal public.

THE EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE BAPTIST EDUCATION SOCIETY OF MASSACHUSETTS.—SEPT. 1822.

THE establishment of societies for the benefit of the christian ministry is among the most important and useful charities of the day. Since it has pleased God to inform us, that "faith comes by hearing," it is necessary that the gospel be preached. It is not the wants of churches already planted that we are to contemplate, nor the wants of remote settlements in our own country where there are no churches: but the wants of the *whole world*, that should engage the attention of every christian. The number of souls which we may hope are reconciled to God, is so small, as to be almost lost in the vast multitudes which people the earth. From five to six hundred millions of immortal beings are probably living on the earth, who never heard of the gospel. Must these souls be taught the way of salvation before they can be saved? and is the increase of ministers to preach the gospel, to continue as slow as it has hitherto? If so, how many millions of them will die in their sins before the glad tidings of peace and

pardon can reach them? Let not possibilities with God induce our apathy. We know that God could convert them all in a year, or a day, if he pleased. But must Omnipotence forever work miracles to gratify our sluggishness and unfaithfulness? No: he wrought miracles, as long as miracles were necessary. Now, he has provided means adapted to the end to be accomplished. He says to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission can be complied with only by an increase of ministers, sufficient to supply the world with the stated preaching of the gospel. Are we to expect the present deficiency of ministers to be miraculously supplied? No: except that be miraculous, which shall impress the christian world deeply with its importance; and the hearts of very many of the sons of Zion who shall say, "Here am I, send me." "The Lord will give the word, and great shall be the company of them who shall publish it." This company of preachers will, doubtless, be excited to their work, by the facilities which the church will afford them; and by their instrumentality, the march of truth and knowledge will as far exceed their present degree, as the present exceeds that of the Reformation. Every society, which is fitted to advance these objects, may be considered as a part of the great plan designed to emancipate the world and usher in the millennium. Societies to aid young men, called of God to the sacred ministry, are not of inferior rank. By their means those, who are to become pastors, must obtain knowledge, without which, it cannot be expected the "flock" can be "fed." Those who are to become missionaries to the heathen have, no less need of knowledge. Their first work

upon missionary ground, is, to acquire a new language. It is a just cause for gratitude to God, that we are permitted to bear a part in this benevolent and important work.

In reviewing the year which has now closed upon us, we may hope that our labours have not been in vain. Some circumstances have been calculated to encourage, and give a new spring to endeavours. Within the past year twenty-one young men have received assistance from this Society. Four of these have finished their studies; one has been transferred to another society; and one has returned home, sick. The present number of beneficiaries is fifteen; twelve of whom are studying in Waterville College, two in Brown University, and one in the Institution at Amherst.

The state of our funds you will learn from the Treasurer's Report. But we may remark, that at the close of the last year a balance stood against the society: Yet presuming on the continued exertions of friends, and the "good hand of our God," we ventured to continue, and even to increase the number of beneficiaries. Nor have our expectations been disappointed. Your Committee have come into possession of a part of the bequest of the late John Cornish, Esq. which he was pleased to designate for education purposes. As Providence has thus smiled upon us, we shall be happy to receive under our patronage, an additional number of young men, whose *substantial piety* and *promising talents* for the christian ministry, shall warrant our approving and supporting them. We would here suggest to the churches, the necessity of exercising much care and judgment before they approve and license those who may apply for their approbation to enter into the solemn and important office of the gospel ministry.

Let not the suggestion that our means have been enlarged, induce a neglect on the part of auxiliary Societies and Churches. They are small, when compared with the object to be obtained. Many of our churches are destitute of pastors, and remote parts of the country are wholly destitute of the preached gospel. Before the "bread of life" can be furnished to these destitute churches and people, preachers must be raised up among the churches, and furnished with such literary and biblical knowledge as will make them acceptable and useful preachers. To preserve in constant succession efforts of this kind, and to enlarge them as the exigencies of the church and of mankind may demand, new plans must be devised, and new exertions made to carry them into effect.

Within the past year, the public eye has witnessed the rise of a large College in the capital of the nation, erected upon a broad scale, and which promises much literary usefulness and ornament, particularly to the southern and western States. The Literary and Theological Institution at Waterville has assumed the character of a College, and by the generous donations and subscriptions of individuals, has been enabled to appoint a president and an additional professor, who will give weight and character to the institution. At its first Commencement, which occurred but a few weeks since, four young men, having finished their studies, left the College, and five entered. This College we consider highly important to this part of the country, particularly to the State of Maine; and we sincerely hope it will continue to receive a portion of the benefactions of a generous and christian public.

We only add, that your committee have had under considera-

tion, the expediency of establishing an institution in the vicinity of the city of Boston, which should be devoted to the benefit of students, designed for the christian ministry, of our own denomination; and where such courses of studies might be pursued as the age and circumstances of each student should require. Believing this an object of much importance, it is earnestly wished that wealthy and generous individuals may consider it, and make such donations and requests, as may soon warrant the execution of the design.

N. W. WILLIAMS, Sec'y.

Money received by the Treasurer of the Executive Committee from Nov. 1, 1821, to Nov. 1, 1822.

| | |
|---|---------|
| Nov. 7. By donation from Mrs. Hannah Page, pr. | |
| Dr. Baldwin, - - - - - | 50,00 |
| 27. From Female Friend, - - - - - | 1,00 |
| Dec. 3. From Wesley Harmon, Esq., - - - - - | 3,00 |
| 1822. Feb. 3. From Females of the 1st Bap. Ch. and Soc. Boston, pr. Mr. Wayland, - - - - - | 17,00 |
| By amount received from March to July, (exclusive of Mr. Cornish's legacy,) as pr. Mag. for Sept. - - - - - | 1380,69 |
| Sept. 18. From Salem Fem. Juvenile Ed. Soc. - - - - - | 14,03 |
| Salem Church and Society, - - - - - | 50,00 |
| Lynn Female Cent Society, - - - - - | 15,32 |
| Rowley Female Cent Society, - - - - - | 3,00 |
| Rowley Church and Society, - - - - - | 7,31 |
| African Baptist Church in Boston, - - - - - | 8,65 |
| Newton Baptist Church, - - - - - | 5,00 |
| Malden Bap. Ch. and Soc. - - - - - | 8,27 |
| Female Friend, Newburyport, - - - - - | 1,00 |
| Bap. Benev. Soc. do. - - - - - | 10,48 |
| Bap. Fem. Ben. So. do. - - - - - | 9,50 |
| Marblehead Bap. Fem. Ed. Soc. - - - - - | 2,12 |
| Dunstable Bap. Fem. Char. Soc. - - - - - | 6,00 |
| Roxbury Bap. Ch. and Soc. - - - - - | 9,38 |
| Methuen Baptist Church, - - - - - | 3,43 |
| Fem. Friend of Edu. pr. Rev. J. Elliot - - - - - | 5,00 |
| From a poor Widow, aged 67, being the avails of weaving, with her prayers that it may be blessed to some young man, pr. Rev. J. Elliot, - - - - - | 6,00 |
| Hot, - - - - - | 10,00 |
| Littleton Bap. Ch. and Soc. - - - - - | 12,00 |
| Female Mite Society, Littleton, - - - - - | 1,00 |
| Chelmsford Baptist Church, - - - - - | 5,00 |
| Mr. Kent, of Danvers, - - - - - | 64,39 |
| Baptist Ch. and Soc. Cambridge - - - - - | 1,00 |
| Des. Smith, Medfield, - - - - - | 1,00 |
| Female Friend, do. - - - - - | 2,50 |
| Joshua Tucker, Gardner, - - - - - | 25,33 |
| Framingham Fem. Mite Society, - - - - - | 17,74 |
| Mrs. Yates, - - - - - | 90 |
| Framingham Bap. Ch. and Soc. - - - - - | 10,20 |
| Nathan Oliver, Waltham, - - - - - | 5,00 |
| Bap Church and Society, Haverhill, - - - - - | 21,13 |
| Female Ed. Society, Haverhill, - - - - - | 61,33 |
| Salem Bap. Fem. Ed. Society, - - - - - | 1,00 |
| Mrs. Conners, Woburn, - - - - - | 60,00 |
| Third Bap. Ch. and Soc. Boston, - - - - - | 5,00 |
| Mr. Wesley Harmon, Haverhill, - - - - - | 30,00 |
| Second Bap. Ch. and Soc. Boston, - - - - - | 70,00 |
| Bap. Fem. Ed. Soc. Boston, - - - - - | 123,65 |
| do. State Bank, - - - - - | 102,00 |
| do. interest on note, - - - - - | 11,12 |
| By amount received at the Boston Bap. Assoc. over the amount specified, - - - - - | 1,00 |
| Oct. 17. By cash, interest on note, - - - - - | 46,20 |

2332,47

E. Lincoln, Treas.

YOUNG MEN'S BAPTIST EDUCATION SOCIETY, OF PROVIDENCE (R.I.)

We are happy to inform our readers, that a number of young gentlemen assembled at the First Baptist meeting-house in Providence, September 26, 1822, and organized themselves as a Society for the support of this object.

Officers chosen.

Rev Henry Jackson, *President*—Edward Seagrave, *Vice President*—Isaac Davis, *Secretary*—Hugh H. Brown, *Treasurer*.—Together with seven Directors.

EVANGELICAL TRACT SOCIETY.

The Treasurer with pleasure acknowledges the receipt of ten dollars from the Hopkinton Baptist Female Missionary Mite Society, to constitute Rev. Michael Carleton a Life-member of the Evangelical Tract Society. He has also received from

Ward Jackson, Boston, 10,00
Heman Lincoln, do, 10,00
to constitute them Life-members.

JUVENILE TRACT SOCIETY OF NEW YORK.

Extract from the First Annual Report of the "Oliver-street Juvenile Auxiliary Religious Tract Society."

"Beloved Friends, Since our organization in May last until the present time, the amount of money collected from subscribers, is 91 dollars and 40 cents, exclusive of sundry donations, amounting to 11 dollars and 73 cents, a good proportion of which was collected from Sabbath Schools. We also gratefully acknowledge the receipt of several donations of Tracts from the Rev. John Stanford, and a donation of Tracts from Mr. T. Purser, which he brought from England.

Of the Tracts which have been gratuitously distributed, your Committee has had the pleasure of being informed by a minister of the cross, that one single Tract had been the instrument in the hand of God of apparently producing the conversion of three or four persons. If the conver-

sion of one soul surpasses the value of the whole world, is not the conversion of three or four a sufficient recompense for our exertions, either past, present, or future?

Your Society at present consists of about two hundred and seventy members.

The Committee submit this Report with joy; and hope, if the Lord permit, there will be one yet more prosperous presented at the ensuing anniversary, detailing a more animating account of the progress of your Society—feeling an assurance that it is owned and blessed by the Father, Son, and Spirit, to whom we look for a blessing in this world, and in the world to come life everlasting."

THOMAS DEACON, *Sec'y.*

New York, April 10, 1822.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Moneys received by the Treasurer.

| | |
|--|--------|
| Sept. 18, By Cash from E. H. Brown, Treasurer of the Warren Association, for 1821, | 21,68 |
| do, do, 1822, | 34,59 |
| Salem Female Cent Society, | 61,69 |
| Rowley Female Cent Society, | 9,18 |
| Malden Female Mite Society, | 24,00 |
| Bap. Church and Soc. Newburyport, | 4,28 |
| Polly Woodbury, Gloucester, | 1,00 |
| Bap. Benevolent Soc. Newburyport, | 7,17 |
| Bap. Fem. Benev. Soc. do, | 1,62 |
| Roxbury Bap. Church and Society, | 7,00 |
| Brethren and Friends at Nottingham West, | 7,53 |
| Mrs. Benjamin C. Grafton, West Cambridge, | |
| Mission Box, | 3,75 |
| Baptist Congregation, Danvers, | 5,00 |
| Friends at Woburn, | 5,33 |
| Lynn Female Cent Society, | 15,22 |
| Michael Fox at Miss Doyle's, pr. Mrs. Baldwin, | 2,75 |
| Phineas Haskell, Westboro' | 3,00 |
| Female Benev. Soc. of Newton and vicinity, | 36,00 |
| Cambridge Female Benevolent Society, | 77,00 |
| Domestic Mite. Cent Soc. Haverhill, pr. Mrs. Smith, | 28,40 |
| Mr. Wesley Harmon, Haverhill, | 5,00 |
| Mr. Benj. Emerson 2d, do, | 2,00 |
| Rev. Benjamin C. Grafton, do, | 1,00 |
| By Cash from a Female Friend, Hingham, Mass. the avails of a Saffron bed, | 1,00 |
| Collected in a Mission Box at Hingham, | 2,23 |
| Oct. 3. From two Friends at Islesboro', (Me.) | 5,00 |
| A Friend, do, | 1,00 |
| Two friends at Randolph, | 5,00 |
| Dea. David Goodwin, Charlestown, | 6,00 |
| Friends at West Farms, Northampton, | 20,00 |
| Bap. Fem. Charitable Soc. do, | 8,00 |
| Mission box at Miss Patten's Millinery shop, Kennebec, | 3,38 |
| | 412,36 |

Amounts contributed to Missionaries, and allowed in their accounts, viz.

| | |
|-----------------------|--------|
| Rev. Eliza Andrews, | 156,00 |
| Rev. William Bentley, | 10,79 |
| Rev. Benjamin Oviatt, | 70,20 |

E. Lincoln, *Treas.*

BOSTON BAPTIST FOREIGN MISSION SOCIETY.

On Wednesday, the 9th of October, the Boston Baptist Foreign Mission Society held its annual meeting. The following persons were chosen officers.

Thomas Baldwin, *President.*

Joseph Grafton, *Vice Pres.*

E. Lincoln, *Secretary.*

D. Sharp, *Cor. Secretary.*

James Loring, *Treasurer.*

Trustees. Francis Wayland, Thomas Badger, Herman Lincoln, Jonathan Carleton, J. B. Jones, Wm. Gammell, John Sullivan.

Amount received by the Treasurer from Oct. 1821, to Oct. 1822.

| | | | |
|----------|--|-------|--|
| 1821. | | | |
| Nov. 20. | From a friend, by Dr. Baldwin, | 2,00 | |
| 22. | From the Bath Female Mite Soc. for Foreign Missions, by Dr. Baldwin, | 11,00 | |
| | From Salisbury, (N. H.) Female Cent. Soc. by Miss Clarissa Green, Sec. | 2,00 | |
| Dec. 12. | From the Female Mite Soc. in Dedham, by Mrs. Betsy Baker, | 15,14 | |
| 21. | From the box kept in the Sabbath School in Randolph, for the edu. of heathen children in Burmah, by Rev. Mr. Dillaway, | 1,87 | |
| 27. | From New Sharon, Fem. Soc. by Dr. Baldwin, | 7,31 | |
| Jan. 18. | D. Beal, 2,80 Thomas Badger, 2,00 4,00 | | |
| | Carleton, 4,00 Matth. Crocker, 4,00 8,00 | | |
| | N. R. Cobb, 2,00 G. L. Freeman, 2,00 4,00 | | |
| | Jacob Hiller, 2,00 Calvin Haven, 2,00 4,00 | | |
| | John B. Jones, 2,00 Ward Jackson, 2,00 4,00 | | |
| | T. Kendall, 2,00 Stillman Lothrop, 2,00 4,00 | | |
| | L. Macomber, 2,00 A. T. Franklin, 2,00 4,00 | | |
| | A. H. Quincy, 2,00 J. C. Ranford, 2,00 4,00 | | |
| | J. Sullivan, 2,00 Amos Sumner, 2,00 4,00 | | |
| | Benj. True, 2,00 Robert Wilson, 4,00 6,00 | | |
| Jan. 27. | From Emory Rice, - - - - - | 2,09 | |
| | From a friend near Boston, by Rev. Mr. Sharp, for Rev. Mr. M' Coy's Missionary Station amongst the Indians, | 20,00 | |
| | From a friend, - - - - - | 75 | |
| Feb. 11. | By cash collected from sundry persons in Boston, for Indian Miss. Station, occupied by Rev. Mr. M' Coy, and paid by Mr. Caswell, | 96,00 | |
| Mar. 1. | From Dea. Shepard, of Salem, for Rev. Mr. M' Coy, - - - - - | 5,00 | |
| 15. | From Hysanle, by Mr. Samuel Chipman, Industrious Society in Boston, by Rev. Mr. Sharp, - - - - - | 20,00 | |
| | Mrs. Rose Anna Mison, - - - - - | 15,00 | |
| | Rev. Joseph Grafton, for Mr. M' Coy, 2,00 | | |
| 19. | Fem. Soc. in Tyngsboro, (Me.) } 12,00 | | |
| | Fem. Soc. in Litchfield, do. } 17,15 | | |
| | From Martha Mitchell, do. } 1,00 | | |
| | Fem. Soc. in Fayette, do. } 2,50 | | |
| 21. | Miss. Gurnsey, (Vt.) by Rev. Mr. Elliot, for Rev. Mr. M' Coy, - - - - - | 3,00 | |
| Apr. 15. | Bap. For. Miss. Soc. Cumberland county, Maine, - - - - - | 454,9 | |
| | Female Missionary Soc. in Jay, Me., - - - - - | 7,70 | |
| | Friends of Missions in Jay, Maine, - - - - - | 4,63 | |
| | Female Missionary Soc. in Hebron, Maine, - - - - - | 5,36 | |
| | Bap. Fem. Miss. Soc. in town of Cumberland, Maine, - - - - - | 5,00 | |
| May 3. | From Mrs. Clough for Mr. M' Coy, - - - - - | 3,00 | |
| | Do. John Partridge, Waterville, collected at Prayer meetings, for the translations of the Bible, - - - - - | 6,00 | |
| 17. | From a native of Scotland, for For. Miss. by Rev. D. Sharp, - - - - - | 12,00 | |
| 23. | Nathan Alden, Esq. Bridgewater, - - - - - | 5,00 | |
| 26. | Sabbath School children of 30 Baptist Ch. by Rev. D. Sharp, - - - - - | 3,72 | |

| | | | |
|-----------|--|---------|--|
| May 30. | From the Fem. Mite Soc. in Sandisfield, Berkshire, by Mrs. Cheney Heath, Sec. 12,88 | | |
| | From Simpson Chamberlains, New-Rowley, for the Indians, - - - - - | 2,00 | |
| June 18. | From Miss Naomi Jeffers, - - - - - | 1,00 | |
| | From Eden Religious Benev. Soc. and collections at Monthly Concert, in Eden, 1 dollar for Fort Wayne, 3 dolls. for Foreign Missions, - - - - - | 4,00 | |
| 20. | From sundry friends in Exeter, (N. H.) by Mr. John F. Moses, - - - - - | 5,73 | |
| 25. | From two friends in Augusta, by Rev. Daniel Cheesman, - - - - - | 1,14 | |
| July 5. | From the Ellsworth and Barry Bap. Fem. Cent. Society by their Sec. Mrs. Jane Austin, - - - - - | 19,00 | |
| | From Miss Alma Fowler, for Mrs. Judson, - - - - - | 3,00 | |
| 20. | From Fem. Mite Soc. in Rumney, - - - - - | 1,50 | |
| | From Josiah Wheat, Groton, - - - - - | 4,00 | |
| | From Oliver Wright, - - - - - | 1,00 | |
| | From Thomas Berry 3d. Pittsfield, - - - - - | 3,00 | |
| | From two female friends in Sutton, - - - - - | 1,00 | |
| 16. | From Mrs. Mary Webber, and Mr. Lot Wheelwright, Executors of the Last Will and Testament of Mr. Seth Webber, late of Boston, - - - - - | 1000,00 | |
| 31. | From Mr. John Alden, Ashfield, (Mass.) for education, - - - - - | 50,00 | |
| Aug. 31. | From the Danville Bap. Association, by Rev. John Clark, - - - - - | 10,00 | |
| | From the Mission box in Randolph, - - - - - | 41 | |
| Sept. 19. | From Bath Miss. Soc. by Mr. John Mowry, - - - - - | 0,52 | |
| 17. | From collections taken in the Warren Association, by Mr. H. H. Brown, - - - - - | 12,75 | |
| | From Dea. Luther Fay, Framingham, Western Mission, - - - - - | 1,00 | |
| | From Miss Louisa Fay, same object - - - - - | 50 | |
| Oct. 4. | From Horzokiah Prince, Esq. Treasurer of the Maine Bap. Auxiliary Soc. in aid of Foreign Missions, - - - - - | 100,00 | |
| | James Loring, - - - - - | 5,00 | |
| Oct. 9. | By Cash of Mr. Joshua Tucker, - - - - - | 2,50 | |
| | From a friend, amount saved by abstaining from spirituous liquors, - - - - - | 2,00 | |
| | Baptist Church and Society at Roxbury, - - - - - | 12,00 | |
| | Female Cent. Society, Chelmsford, - - - - - | 11,00 | |
| | Bap. Ch. Lynn, for Western Indian Mission, collected at union prayer meetings, - - - - - | 0,50 | |
| | Mission Box by Miss Perry, West Cambridge, for education of heathen children, - - - - - | 1,2 | |
| | E. Whitney, Royalston, for Western Ind. Miss. Mission Box, by Mrs. Train, Framingham, for Rangoon Mission, - - - - - | 2,00 | |
| | Haverhill Bap. For. Aux. Miss. Soc. - - - - - | 28,00 | |
| | Attleboro' Fem. Mite So. pr. Mary A. Cherver, - - - - - | 10,00 | |
| | Miss Nixens, Framingham, - - - - - | 2,00 | |
| | From Dea. Herman Lincoln, - - - - - | 5,00 | |
| | From E. Lincoln, - - - - - | 4,00 | |
| | From David Trull, Esq. Portland, Translation of Bible, - - - - - | 12,05 | |
| | From a number of children in Boston, for the school established at Cox's Benar, Chittagong, by Rev. D. Sharp, - - - - - | 1,52 | |
| | From females of Litchfield church, - - - - - | 1,50 | |
| | From Mrs. Washburn, - - - - - | 1,5 | |
| | Monthly collections in Hallowell, - - - - - | 2,00 | |
| | From Fayette Female Mite Society, - - - - - | 14,00 | |
| | From widow Norton, - - - - - | 50 | |
| | | 1713,96 | |

For the Burman Mission.

| | |
|--|---------|
| From Fem. Mite Soc. in Leeds, by collection, - - - - - | 9,48 |
| do. do. do. by subscription, - - - - - | 21,01 |
| From Female Missionary Society, Litchfield, - - - - - | 15,25 |
| From Mr. Harding Lumber, - - - - - | 1,50 |
| From Mr. Samuel Fogg, Cornville, - - - - - | 1,00 |
| From Mr. John Woodman, do. - - - - - | 2,00 |
| From Female Doanary Society, New-Sharon, - - - - - | 6,25 |
| | 1757,46 |

James Loring, Treas.

REVIVAL IN SEDGWICK.

EXTRACT OF A LETTER FROM REV.
D. MERRILL TO ONE OF THE ED-
ITORS.

Sedgwick, June 4, 1822.

My dear Brother,

I have taken my pen to transmit to you a short account of a work of divine grace, which has been recently manifested among my people.

During the last fall and winter, some few of the church, at conferences, exhibited small tokens of quickening grace. Two of those without, as I have since learned, were the hopeful subjects of special influences. But the wind of the Spirit was not publicly visible, nor did the healing waters begin to flow, till past the middle of March. On the 16th, I was informed, by a lad from Bluehill Neck, that an apparent reformation was commencing there. I sent on an appointment by him, for a lecture on the next Wednesday. On Lord's day, March 17, I appointed a lecture to be attended on the 18th, in the easterly part of this town. Whilst going to the place appointed, my heart was musing, and something more than usual began to impress my mind. Before the meeting closed, there were strong indications, that the reforming Spirit was once more beginning to operate in Sedgwick. The next week we had four or five lectures, and the religious excitement spread with unusual rapidity. Before the week closed, several were hopefully delivered from the power of darkness, and rejoicing in hope of the glory of God. At this time, and for several succeeding weeks, the operations of the word and Spirit of God upon the people, appear to be, by nothing in nature more fitly represented, than by a strong and dense wind passing over, successively, the several parts of a large forest. For a space, I hoped that nature's forest would be levelled, and scarcely a tree remaining with roots sufficient to leave again. But the wind has greatly abated; and too many, it is feared, are left to be more fully prepared as fuel for the fire.

The work has been quick and powerful, without noise, and free from any organized opposition. For the people of this town, with few exceptions, admit the doctrine of *Free Grace*, and hold to the Baptism of Repentance, as the Lord's token of the forgiveness of sins, and as being the gospel way of putting on the christian profession,

by being buried with Christ in baptism. Whilst the power of God has been overshadowing us, and his grace been distilling as the dew, or coming down like the gentle rain, a solemnity almost universal, has rested upon the people. Those whom God has set apart for himself, have manifested little or no distressing apprehension of the wrath of God, but a painful sense of their deserving it. Their hearts have, to their own view, appeared so hard, their guilt so great, their condemnation so just, that the doctrine of salvation by grace is, apparently, deeply fixed in their minds. Not unfrequently have they expressed a conviction of their being the chief of sinners; and in some few instances, many who knew them, would readily assert that their conviction was well founded. For, in one neighbourhood, where grace has triumphed in the present reformation, there were envying and strife, and every evil work. Through all former reformations, with which this town has been favoured, not one from that neighbourhood had joined himself to the people of God. But sovereign grace, according to the purpose of God which he purposed in himself when he predestinated them unto the adoption of children by Jesus Christ, hath made such a change among them, that, in this region, it is nearly as noticeable a providence, as Saul's being among the prophets was, in Israel. The means first employed to arrest their attention, and fix it, were not less to be remarked. Beholding the water issuing from the mouth of Benjamin's river, in which thirty-two persons had just been baptized, confessing their sins, was the means by which one or two, or more of them, were awakened to a sense of their guilt and danger. A somewhat general idea, that they were given up of God, whilst all around them were to be saved, appeared to be prevalent with them.

A number of pleasing anecdotes, which I have not time to relate, have occurred, whilst the work of God has progressed amongst us; but some few particulars ought not to be omitted.

1. It came upon us somewhat like a sudden, mighty rushing wind. Before the saints of the Most High were well prepared to look on, and see what God was doing, the reformation was on every side of them. The people of the world were surprised, as though an enemy had broken into their camp. Ere they had time to

nd prepare for opposition, they
confounded by their companions
ed and dying on the right and

They were taken by surprise,
ere astonished. By the 10th of
the brethren appeared much
e sons of God, who need not
rebuted. They had so much to
y way of confessing and relating
joys, the day which was ap-
d for special conference, was
ig enough for half to relate what
ished to have known. Besides,
the conference had far advanc-
was found, that young converts
gladly be heard, if opportunity
be afforded. Five came for-

More wished to. We adjourn-
: conference to Monday, the fif-
, at which time twelve related
God had done for their souls ;
the close of the day, a cloud of
tal souls, lately delivered from

ower of darkness, were waiting
heard. We again adjourned to
y, the nineteenth, when twelve
gave a reason of the hope with-
m. From time to time since,
ave had meetings to afford op-
nity to the ransomed of the Lord
ate how He, who has been given
covenant of the people, and for a
of the Gentiles, hath opened
blind eyes, and brought them
prison, and delivered them from
; in darkness, and in the prison-
. The number who have come
rd is one hundred and four.
eight have been baptized ; and
dinance is expected to be again
istered the next Lord's-day.

The larger number of those who
during the present reformation,
called of God, out of darkness
is marvellous light, are youth
hildren. Of the sixty-eight who
been baptized, fifty-three are
ten to twenty-one or two years
s. Such as are yet to be baptiz-
e not far from being proportion-
young.

The reformation has been gen-
From every neighbourhood in
save one, it is hoped, some have
taken, and in that one symptoms
ormation begin to appear : At
ame time it has been but a
ding. Generally not more than
r two in a family. More than
e may not expect for the prear
the time is not come, in which
ath promised to do more, than
le many nations. When the
d for day shall come, when God
ill the world with his glory, he
our floods upon the dry ground.

Elders Amos Allen and Benjamin
Lord, and Mr. Jedidiah Darling, have
been helping in the reformation, and
are, as is hoped, ministers for God,
by whom numbers have believed. Mr.
Darling was the preacher upon Blue-
hill Neck, where the reformation made
its first visible appearance. After the
reformation was manifesting itself, in
this town, by the operations of God,
at the lecture above-mentioned, and
otherwise, Mr Darling was invited
to come over and help us ; he came,
and was apparently useful.

June 12. The last Lord's-day I
baptized nine. In a part of Brook-
ville, which was formerly a part of
Sedgwick, Elder Amos Allen has
lately baptized twenty-five. We are
still hoping that more vessels will be
filled, before the oil shall be stayed.

I am, &c.

DANIEL MERRILL.

EXTRACT OF A LETTER FROM REV.
AARON PERKINS, TO ONE OF THE
EDITORS.

Poughkeepsie, June 26, 1822.

Very dear Brother,

I take the liberty to submit the fol-
lowing, to be disposed of as your
judgment may dictate.

In the month of June, 1813, I took
charge of the Baptist Church of Christ
in Marlborough, N. Y. commonly
known by the name of Latingtown
Church. From this time until the spring
of 1819, I laboured with but little appar-
ent success ; the world around us
seemed to regard the gospel as a
" cunningly devised fable," and pro-
fessors in general were reclining by
Babel's streams. But now the set
time had come to favour Zion ; and
the gloom and chills of winter gave
way to the opening spring. During
the summer and autumn of 1819, the
revival was principally confined to the
church : though a few were translated
from nature's darkness into the king-
dom of God's dear Son, and were
baptized on a profession of their faith
in the great Redeemer. While the
Lord's people were thus excited, and
waiting the Master's coming, at an
evening meeting, January, 1820, his
chariot wheels were more distinctly
heard, and his almighty power was
most signally displayed. From this
memorable evening the work spread
in every direction around us, until al-
most every family in the vicinity was
made to partake of the riches of sove-

reign grace, and of the perfect righteousness of Christ: and while the work went forward with great power and speed, we were happy to observe, that it was not accompanied with the enthusiasm and disorder which sometimes attend religious revivals.

The subjects of the work were, (generally speaking) exercised in a rational manner: deep conviction of the sinfulness and depravity of human nature—of the justice of God in condemning sin—of the total insufficiency of creature ability to save—and of the infinite fitness, fulness and ability of the Lord Jesus Christ, seemed principally to occupy the inquiring mind, and to be the great subjects of interest with awakened souls.

Persons of every age, from nine to seventy-five, were seen inquiring the way to Zion, and heard rejoicing on the banks of deliverance.

On the 27th of Feb. 1820, eight were received into the church by baptism. March 19th, ten others were baptized; and April 16th, thirteen more were baptized. And thus we continued on the advance, so that from the spring of 1819, to the summer of 1821, there were added to the church by baptism, sixty eight souls. The Presbyterian church in the same town, and under the care of Rev. Mr. Ostrom, received during the revival between one and two hundred: and to the Baptist church of Pleasant Valley, under the care of Rev. Mr. Wright, about sixty members were added as the fruits of the same glorious work; beside others who have not yet made a profession in any church: so that the whole number of persons hopefully brought to the knowledge of the truth in this good work of the Lord, will not fall far short of three hundred; and as far as my observation has extended, few of this number have forfeited their claim to the christian character. Thus have the lame been made to walk, the blind to see, the deaf to hear, and the dead to live: and the glorious Lord has been made unto us "a place of broad rivers and streams;" while he has given us a lovely antepast of the world to come. May we ever be disposed to bless the Father of our mercies for such rich displays of his grace, while we join with the poet and pray:

"My God, repeat that heavenly hour,
"That vision so divine."

Yours, &c.
AARON PERKINS:

EXTRACT OF A LETTER FROM REV. ISAAC SAWYER, TO ONE OF THE EDITORS.

Brandon, (Vt.) June 11th, 1822.

Rev. and dear Sir,

"Missionary services are much wanted in the northern parts of this State and Lower Canada. I lately returned from a mission in that quarter, where I found the churches very destitute, and a large field for missionary labour. As it has been my lot to travel considerably for our own board, I have become more acquainted with the state of the destitute.

We have nothing special respecting the state of religion in this place, at present. Last summer, fall, and winter, I baptized in the course of the reformation, about 50; 40 of whom were added to this church. It was a glorious time in this region. In the three counties of Rutland, Addison, and Chittendon, it is believed 2000 souls were converted."

Affectionately yours,
ISAAC SAWYER.

EXTRACT OF A LETTER FROM REV. JOSEPH S. BOOMER TO ONE OF THE EDITORS.

Northbridge, Sept. 12, 1822.

Dear Brother,

As the intelligence of Zion's prosperity is refreshing to her friends, I send you some account of the recent effusions of the Holy Spirit in this place.

Having preached to the people in Sutton and Douglas about two years and a half, in the month of June, 1819, I received ordination. During that year, the tone of religious feeling was considerably raised, and harmony and peace prevailed in the church. In 1820, six were added to the church by baptism. In the spring of 1821, I baptized five persons, and the third of June following, two others. About this time there was an unusual spirit of prayer among the children of God. The worth of souls, it is believed, lay near the hearts of some, whose ardent supplications were, that God would have mercy on sinners.

In the month of May, a young person, in the north part of our Society,

was very deeply impressed with a sense of her lost and ruined state as a sinner. She was brought near the border of despair. While in this state of mind, she solemnly warned her brothers and sisters, with some of her young companions, to flee from the wrath to come, and seek an interest in Jesus Christ. These faithful warnings were not without effect. They were the means of conviction to some persons, which it is believed, terminated in their conversion to God.

The sudden and alarming death of a youth about the same time, was also the means of producing a conviction of the importance of preparation for death. We were afterwards favoured with the labours of Rev. Ezra Going. He was much assisted by the Holy Spirit, the word was set home upon the conscience, weeping and sighing were heard during the exercise. From this time the work went on in that neighbourhood and in other parts of the town of Sutton. As yet there was nothing special in the central part of our society, which is situated near the corner of four towns, Sutton, Douglas, Uxbridge and Northbridge. But the work soon made its appearance here, and in the month of November it became general. Meetings were now frequent, crowded, and solemn. In many of our assemblies the Holy Spirit descended in its awakening and

gracious influences, and seemed to fill the places where we were. We could now adopt the language of pious Watts,

"How sweet and awful is the place,
With Christ within the doors."

While some with deep solicitude were anxiously inquiring, "what shall I do to be saved," others were rejoicing in the triumphs of redeeming love. The church generally was much quickened and engaged.

Towards the close of winter the work began to decline, but our meetings were still frequent and highly interesting. No new cases of conviction have occurred since last spring. Since the 10th of November last I have baptized thirty two. There are a few more who will probably come forward soon. The different churches in Sutton have been favoured with additions to their numbers.

In closing this account, we would most devoutly ascribe all the honour and glory to God, and request an interest in the prayers of his people, that we may be blessed with repeated refreshings from the presence of the Lord, be built up in holiness, and kept by the power of God, through faith, unto salvation.

Yours affectionately,
JOB B. BOOMER.

Obituary.

REV. JOSEPH GRAVES.

Rev. Joseph Graves was born in Middletown, (Con.) May 30, (O. S.) 1738. Being the son of pious parents he was early instructed in the doctrines of the christian religion. No permanent impression, however, was made upon his mind until he had reached his thirtieth year. At that time he was first brought to see his character in the sight of God, and after some weeks of deep distress he obtained peace through the blood of the atonement. The repugnance which he had always before felt to the doctrines of the cross was removed, and he esteemed the ways of

the Lord concerning all things to be right.

In his thirty-second year he was married to Lois Higbee, daughter of John and Sarah Higbee, with whom he lived until the day of his death. In the year 1773, he joined himself with the Congregational church then recently formed in Westfield. With this church he continued about two years. Becoming dissatisfied with some things in their discipline, he then removed his connexion to a church of strict Congregationalists, (or as they were then called Separatists) about five miles distant from

the place of his residence, and remained in fellowship with them until the year 1803. As it was frequently inconvenient to attend worship with the church with which he was united, meetings were sometimes held in that part of the town where he resided. In these meetings he generally took the lead. His labours were abundantly blessed, and a revival commenced under his ministrations, in which, besides many others, three of his children were hopefully converted.

In the year 1788, he was ordained over this Westfield branch of the strict Congregational Church. In 1792, a powerful revival again commenced in this little church, and the three next of his children were among the converts. During the course of his ministry revivals frequently occurred in the neighbouring towns, and in these he was conspicuously useful. For 20 or 30 years he regularly held conference meetings once, twice or three times a week. In the year 1802, this faithful servant of the Lord had the pleasure of witnessing another revival commence in his own family. His youngest child was awakened by reading Alleine's Alarm. The attention of sinners was soon arrested, and shortly a general and almost universal reformation ensued. In this reformation, all his remaining children were made the trophies of divine grace. He was now far advanced in years, yet no weather prevented him from attending the various religious evening meetings which were held in different parts of his society.

About the year 1802, his attention was directed to the subject of Baptism. Several of his children had previously joined the Baptist church. After due consideration, believing it his duty to be buried with Christ in baptism, he was baptized in the year 1803 by the Rev. Seth Higbee, then of Meriden. Shortly after, a Baptist church was organized in Westfield, of which he was chosen pastor, and over which he was ordained in the year 1804.

Although for the last 3 years before his death he was too feeble to preach, yet his family could never prevail upon him to remain absent from the house of God. He could truly say with the Psalmist, "Lord, I have loved the habitation of thy house, the place where thy honour dwelleth." About the middle of November, whilst he was walking in his room, he was struck with a fit of the palsy. He was in great pain during the evening,

and said, he "believed his departure was at hand, and if he could meet a smiling Saviour, he should bid it welcome." The severity of his disease precluded him from much conversation; but whenever any of his brethren engaged in prayer, he seemed to hear with attention and delight. His strength gradually declined, and on Nov. 29, he was received into the joy of his Lord. His funeral was attended on the 30th, by several of the ministering brethren of the vicinity, and a large concourse of people. On the following Sabbath Elder F. Wightman delivered an interesting discourse from Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Elder Graves was a man of eminent usefulness. The numerous revivals by which his Master crowned his labours, abundantly evince the truth of this remark. Although an apostle has informed us that Paul may plant, and Apollos may water, but God giveth the increase; yet there are some ministerial qualifications which seem more frequently honoured by the great Head of the church. Among these may certainly be placed diligence in the work of the ministry, and a spirit of fervent devotion. These Mr. Graves possessed in an eminent degree. A friend remarks, "after he grew old and feeble, he always attended meetings if he could possibly get there. I have seen him go through storms and deep snow, when none others but those who rode with him would attend. This has been the case after he was eighty years of age." Of his spirit of devotion his own family are the best evidences. The oldest, now more than fifty years of age, has remarked, that "a day has never passed within their recollection, in which their father did not retire three times a day at least for secret prayer; and in this exercise he spent one, two, or three hours. Let his business be ever so urgent, he was never known to neglect it." Blessed are the dead who die in the Lord, yea saith the Spirit, for they rest from their labours, and their works do follow them.

Ordinations.

Nov. 15, 1821, John A. Dodge was ordained to the pastoral charge of the Baptist church in Ferrisburg, Vt. Elder Seth Ewer preached the sermon, Elder John Stearns made the consecrating prayer, Elder Henry Green gave the charge, Elder John Stearns gave the right hand of fellowship, Elder Henry Green addressed the church, Elder Henry Chamberlain made the concluding prayer. The season was solemn and interesting.

April 9, 1822, at Canaan, (N. Y.) brother Ira Hall was solemnly set apart by ordination to the service of the sanctuary. Elder George Withereil preached from Rom. i. 16. "For I am not ashamed of the gospel of Christ." Elder Rufus Babcock of Colebrook, (Con.) offered up the ordaining prayer, and imposed hands with several others in the ministry. Elder Jesse Hartwell of New-Marlborough, gave the charge. Elder Elisha Hubbel of Egremont, gave the hand of fellowship, and Elder Samuel Savery, of Adams, made the concluding prayer. A numerous, solemn and attentive assembly witnessed the pleasing and agreeable scene.

On the last Wednesday in May last, brother Hezekiah Barber, of Milan church, Huron Co. was ordained to the work of the ministry. Elder T. G. Jones preached the sermon from these words, "Study to shew thyself approved unto God," &c. Consecrating prayer by Elder Azariah Hanks. Imposition of hands by Elders Hanks and Call. Charge by Elder Cyrus Call. Right hand of fellowship, by Elder Hanks.

July 4, 1822, Samuel S. Malery was, by the united request of the church at Egremont, Berkshire Co. (Mass.) set apart to the work of an Evangelist. Elder Samuel Harris of Nassau, N. Y. preached from Romans i. 16. Elder Buttolph of Northeast, offered up the consecrating prayer, and imposed hands with Elders Brown, Palmer and Hubbel, (pastor of the church) Elder Hubbel gave the charge. Elder Hartwell presented the token of fellowship. Elder Hall made the concluding prayer.

Ordained as an evangelist in the town of Strong, (Me.) July 4, 1822, Rev. Samuel Knox. Introductory prayer and sermon by Rev. Mr. Nelson of Jay; ordaining prayer by Rev. Mr. Morse of Farmington; charge and concluding prayer by Rev. Mr. Boardman of New-Sharon; right hand of fellowship by Rev. Mr. Morn. The services were solemn and interesting, and performed in the presence of a respectable congregation.

On Tuesday, August 6, 1822, the Rev. Charles Mais was set apart by solemn ordination, as pastor of the Baptist church of Christ in Newburgh, New-York. Rev. Howard Malcolm, of Hudson, preached on the occasion from Jer. iii. 15. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Rev. Joseph Wright, of Pleasant Valley, offered up the consecrating prayer. Rev. Aaron Perkins of Poughkeepsie gave the charge. Rev. John Smitzar of Bethany, (Pa.) presented the right hand of fellowship, and Rev. William Connelly, an itinerant, made the concluding prayer. The Presbyterian church very politely opened their meeting-house in the village for our better accommodation, where the above services were attended to, in the presence of a respectable and attentive congregation.

CHURCH CONSTITUTED.

In Dunstable, (N. H.) a Baptist church was constituted on the 10th of June last. The ministers and messengers who gave them fellowship as a church, were from Milford, Chelmsford, Nottingham-West, Methuen, South Reading and Dunstable, Mass. Rev. John Parkhurst offered up the introductory prayer. Rev. G. F. Davis preached an appropriate and interesting sermon from Acts xiv. 22.—"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Rev. M. Rolles made the consecrating prayer. Rev. C. O. Kimball presented the fellowship of the churches, and Mr. J. Davis offered the concluding prayer. The services were solemn and impressive.

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TO CORRESPONDENTS.

Illiterate—and Obituary Notices of Rev. S. Nelson, and Mr. Thomas Ford, have been received.

Adolphus has been received; but owing to recent events, which have transpired since it was written, we doubt the expediency of inserting it at present.

Several other articles on file are under consideration.

Well written Original Communications, Revivals of Religion, and Obituary Articles, will be gratefully received by the Editors.

END OF VOL. III.

